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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO THE

REVEALED FUTURE OF THE CHURCH AND THE WORLD.

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THE RAINBOW:

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JANUARY 1, 1868.

RESPONSIBILITY OF CHRISTIAN TEACHERS.

HAPPY the Christian teacher who can adopt the memorable words of Paul to the elders of the Church at Ephesus:—"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He had "testified the Gospel of the *grace* of God"; he had "gone among them preaching the *Kingdom* of God"; and thus by these harmonious utterances, the two sides of the great salvation, he had "kept back nothing that was profitable unto them."

Can all who profess to walk in the footsteps of the great apostle truthfully use his declaration? Is "*all* the counsel of God" concerning the Lord Jesus and his Church—so far, of course, and only so far, as that is revealed—openly and clearly proclaimed by all who profess themselves loyal to Pauline doctrine? Is there not much revealed which not a few "shun" to declare? It is no uncharitable charge, but a very mournful fact, that, so far as their exhibition in the pulpit is concerned, many portions of the Bible need never have been written. They are either systematically ignored as if they had no existence, or so misrepresented that their value as parts of the Divine revelation is lost. They are either shunned or explained away, and practically it matters not which. In either case they *are not* as a living power and clear light from heaven. It is a solemn thing either to take from or add to the words of God; and the responsibility which rests upon Christian teachers, whether in the pulpit or by the press, is therefore such that they have the most urgent need to pray earnestly for light and faithfulness.

Just to declare the thing as it is, to set forth the truth as it is found in Scripture, is clearly the duty and privilege of all ministers of the

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Word. No one will deny this proposition. It will be at once admitted by men of all classes and all "shades of opinion." But unhappily it is just these shades of opinion that cast a dark shadow over the landscape of revelation, and hide its exquisite beauty from the sight. It was meant to be the teller of its own tale, the witness of its celestial origin, the letter commendatory which supersedes other commendation; but schools, systems, theories, churches, sects, parties, philosophies, have intervened, all professedly with the best intention—and we quite believe them, although the result is exceedingly lamentable. What would not easily adapt itself to the school or system was left out or modified; what would not comport with the logically arranged creed was so interpreted as to fall quietly into its destined place; and what would not harmonize with the philosophy was trained without scruple to do so. The result was systematic theology, taught in colleges, preached in pulpits, embodied in commentaries, believed by the people. The kingdom of God was the Church; the second coming of Christ was death; the resurrection of good and bad took place simultaneously; and the day of judgment was a period of twenty-four hours at the end of the world. All this was held to be the veritable teaching of the Holy Spirit in Scripture; and those who denied the proposition were denounced by the guardians of the so-called orthodoxy as dangerous heretics.

Ah! those dismal middle ages; what a legacy of error they have left us, and how remarkable it is that with all our boasted achievements in philology, criticism, and scientific theology, we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach in our pulpits, and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the bright and beautiful book of God, plunging in mystery that which is clear as a midsummer sunbeam, and clothing in perplexing figure, which no one *can* solve, the plain declarations of outstanding prophecy. The middle ages compose our catechisms, our manuals of devotion, our hymnals, and our prayers. Thus the emancipation of the Bible from the thraldom of Popish darkness is not yet effected, notwithstanding over three centuries of so-called Protestantism. Doctrines are taught and opinions handed down from generation to generation which are palpably at variance both with the spirit and the letter of Christianity. If all this be so, and, alas, it is only too easy to prove it, how terrible the responsibility which rests upon our public teachers!

We are distinctly assured in the Word of God that the end of this age will be characterised by a fearful apostasy. There shall come a

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falling away first, before the day of Christ sets in, and the Man of Sin, the Son of Perdition, shall be revealed. The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. In the last days perilous times shall come. The time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. There shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Many false prophets shall arise and deceive many.

This is a closely condensed view of what is said in the New Testament on the character of the close of this dispensation, just before the *promised appearing* of our Lord Jesus Christ, to set up his glorious kingdom. But is this in harmony with the representations of popular teaching regarding the Christian dispensation? On the contrary, instead of the apostasy of Christendom, characterized by daring impiety and atheism, under the leadership of the Man of Sin, the Son of Perdition, popular teaching represents the gradual triumph of the Gospel over every nation and tribe, until all mankind shall become Christian, and the Church be co-extensive with the human race. This is the picture which the pulpit delights to exhibit, and a very beautiful picture it is. In skilful hands it is sometimes executed with such ingenuity, that the moral landscape of the nations seems to laugh before us under the sunlight of spiritual beauty. For imagination, poetry, graphic detail, and bursts of enthusiastic eloquence, it offers an exceedingly fruitful theme. But there is this drawback—*it is not true!* The Holy Ghost "speaketh expressly" against it. It is not only *not* the predicted issue of Christian testimony, so far as the nominal Church and the world are concerned, but that issue is directly the reverse—apostasy, direful wickedness, impiety, blasphemy, atheism, doom! For mercy spurned, and grace refused, the end of the age is terrible "*judgment!*" For disobedience to the Gospel of our Lord Jesus Christ, the close of the dispensation is "*vengeance!*" The day of long suffering is ended by "the *wrath* of the Lamb!"

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Why, then, do so many of our teachers who are set apart for the vindication and exposition of divine truth, venture to proclaim theories which are so broadly contradicted by their sacred text-book? Assuredly it is no pleasure to us to ask this question. We are keenly pained to put it; but after reading it over and over again, conscience compels us to send it to the printer just as it is. Good, wise, learned men *do* teach that "the Gospel will convert the world to Christ" before his return in glory to judge the quick and the dead. But, as his own word denies this with startling emphasis, and brings forward in proof of that denial appalling representations of the enormous wickedness of the world at the time of the Lord's second coming, we have no alternative but to say that those teachers and the inspired writers contradict each other.

Responsibility! Merciful Saviour, look upon thy ministers! What will the deceived people say of them, and to them, when the story of "Peace, peace," is interrupted by the uprising of the Man of Sin, and the imperious demand that all shall worship him, and deny the Father and the Son? "Sir, *you deceived me!* You taught me to laugh at the millenarian doctrine. You said that Christ would not come until the end of the world; that the Gospel would convert the nations, and that the idea of a personal Antichrist was a dream, and an absurdity. You deceived me, sir! And now I must either worship this blasphemer or *die!*" Can one imagine such a speech as this without horror? The very thought of it chills the blood! But there will be many such speeches in the awful day that is about to burst on guilty Christendom—nay, not *such* speeches, for that which we have written is gentleness itself compared with the utterances of mingled indignation and despair which will come from the pallid lips of many when the fierce demand of the Antichrist for blood shall desolate the nations. This is no trifling matter. It is intensely real, and, therefore, unspeakably appalling. When the waiting Church that loves the appearing of her Lord shall be removed, the condition of those who are left will be fearful in the extreme. This subject is too painful for prolonged thought, but surely a mere allusion to it suggests the necessity of fidelity to revelation, and the solemn responsibility which rests upon every man who occupies the position of a Christian teacher.

But is it really a matter of revelation that Christians who are looking for the coming of the Lord shall escape the predicted horrors of the atheistic domination? We have already seen that the close of this dispensation will be characterized by unprecedented wickedness culminating in unparalleled judgments, and that, therefore, the popular notion of an evangelized world, through the agency of the Church,

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is a great delusion, having no authority whatever in the Word of God. In view of these facts, the question we have just asked assumes great importance, and the answer given to it in the Holy Scripture will again remind us of the solemn responsibility resting upon those who, though recognised ministers of Jesus, practically unite with the scoffers of these last days in saying, "Where is the promise of his coming?"

Our Lord, speaking of the day that shall come as a snare on all them that dwell on the face of the whole earth, says, "Watch ye therefore, and pray always, that ye may be accounted worthy *to escape all these things that shall come to pass*, and to stand before the Son of man." (Luke xxi. 36.) This intimation that his watchful disciples shall escape the terrors of the closing scene, when the times of the Gentiles are fulfilled (for it is to *that* period, and not to the destruction of Jerusalem, that these words point), is one of the things which the Holy Ghost brings frequently to the minds of the apostles. "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come." (1 Thess. i. 9, 10.) Here the present is put for the future, denoting the certainty that Jesus will deliver those who wait for Him, from the wrath to come upon the world of the ungodly. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (Chap. v. 2—4, 8—10.) The contrast here between those who shall *not* escape, and those who shall be saved from the day of wrath, is very striking. The salvation which the latter are to obtain is, of course, salvation from the tremendous terrors of that day. Spiritual salvation it is not, for that they have already. It is the righteous taken away from the evil to come. "Then shall two be in the field; the one shall be taken"—graciously, as in John xiv. 3, "I will come again and *receive* you unto myself"—"and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. xxiv. 40, 41.) Those who are "left" shall be exposed to the tempest, before the bursting of which on the earth the others are "taken." Referring to the cases of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto

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the day of judgment to be punished." (2 Pet. ii. 9.) The flood came not until Noah was safe in the ark; the fire fell not upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who "wait for the Lord" are taken to a place of glorious safety. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) Most remarkable is this verse, τὸν λόγον τῆς ὑπομονῆς μου —"the word of my patience"; what a revelation there is here of the dispensation of grace, and of the certainty that, in consequence of grace rejected, it will end in judgment; and what a proof that to look and wait for the patient, long-suffering Saviour is the duty and privilege of the believer—an attitude which is to be rewarded by removal from the scene of trial before the Apocalyptic judgments descend upon the earth.

Now if these two momentous truths—namely, that Christendom ends in apostasy, and that those who wait for the Lord will be gathered lovingly to Himself before the judgment due to that apostasy descends upon the world,—were presented to our congregations, it is impossible to avoid the conclusion that the indifference to the sublime realities of the Gospel, the sleep, the deadness of which the complaint is so lamentably general, would, to a great extent, disappear. The law of Heaven is—*God's blessing on his own truth.* A faithful exhibition of that truth, therefore, is the bounden duty of all the ambassadors of Christ. The great realities of the Gospel should be presented to men as things wonderfully *near*, not as things afar off, or cold abstractions concerning which curiosity may speculate. And if the day of grace, the era of divine long suffering, is rapidly coming to a close; if the Gospel dispensation, like its Edenic, patriarchal, and Aaronic predecessors, is to end in apostasy; and if the new epoch of royal rule by the manifested Messiah, with the Church of the first-born ones as his co-assessors, converted Israel as his ministers of salvation to the nations, and the entire world as his empire, is just about to begin, the necessity of fidelity to God's revelation, always pressing, is now vehemently imperative. The great crisis to which all generations and all the purposes of God have been tending is near at hand. To talk *now* about the respective merits of ecclesiastical systems is a waste of precious time, for they are all doomed to dissolution that the sons of God may be manifested in glory with Him who is at once their Redeemer, their life, their Elder Brother, and their Head. To insist *now* upon form, and ceremony, and ritual is perfect madness, for the Bridegroom cometh; those who are ready will go in with Him to the marriage, and

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the door will be shut. We have had trifling enough; let us now be in earnest, and give Christ such a place in our hearts as He never had before, so that the prospect of his coming may fill us with hope and joy!

BEAUTIFUL PICTURES.

WE have said in the foregoing article, that sometimes the pictures of the future drawn by brethren who teach that the world will be evangelized by the Church during the present dispensation, are very beautiful. This is not to be wondered at; for the world *is* to be converted, and that, too, at an earlier period than the most earnest friend of missionary labour would venture to predict. The world will be converted, although not until after the return of our King—the true Sovereign of humanity—from the far country; and the descriptions of it in that state, given by the seers of Israel and Judah, are entrancingly beautiful. There is one thing wanting in the pictures of the moderns which the ancients always have, and that is, the glorious presence of the Lord the King! No wonder that the latter excel in beauty! There is a glow of holy warmth diffused over them which no ingenuity of eloquence can impart in the absence of Christ the Lord. "How complete your representation of the happy time coming would be," said we, at the close of a graphic description of what the Gospel, according to the speaker, will accomplish, "if the Lord Jesus Himself were but seen in the picture!" The radiant presence of the once despised and rejected One gives to the scenes of the latter-day glory their peerless beauty. The peace, love, prosperity, light, joy, and holiness of that Sabbath-day of time, are all explained by the fact that the name of the chief city shall be, "*The Lord is there.*"

The garden of the first Adam was a nook somewhere in the East; the paradise restored of the Second Adam will be the entire world; and, out of the fulness of his wonderful love to men, He will make it far more beautiful than ever poetic imagination conceived. Could we have all that our brethren speak of, while the Lord of the fair estate was absent, the golden splendour that rests upon the prophetic paintings would be absent too. It is the King of Israel present with his people, that gives the inimitable glory. Here is a little sun picture. Let us look at it: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy;

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the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. iii. 14—17.) What pencil could have drawn *that*, if not held by the Holy Ghost? And if He held it, surely He saw the facts and features of the scene just as they are to be in the blessed time coming; and surely, also, He meant us to understand the description just as it is given. It is sacrilege to rob that sketch of its glory by an interpretation (?) which banishes Israel, and Zion, and Jerusalem, and even the Lord Himself from the scene. To "spiritualize" that, is not to make it spiritual, and beautiful, and grand, but to degrade and destroy it.

Here is another splendid picture. "And in that day thou shalt say, O Lord, I will praise thee: thou that wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name—or proclaim his name, *margin*—declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. xii.)

Now, there are three things noticeable in this millennial lyric, this exulting song of adoration. First: The Lord has come and is among his people, the Holy One of Israel in the midst of her. She is no longer "without a king" (Hosea iii. 4), for her glorious Messiah is with her; and in the overflowing abundance of her happiness she forgets the shame of her youth, and remembers the reproach of her widowhood no more. (Isa. liv. 4.) Secondly: Converted Israel is found, not scattered among the nations, but gathered in the Lord's land. She is the "inhabitant of Zion." She is no longer a captive and removing to and fro, but at home in the country of many wonders, her long exile ended, and her sackcloth for ever put off. There is no hint of the conversion of Israel, as a people, whilst they sojourn amongst the Gentiles; but let Christians who are labouring to convince the Jews that Jesus of Nazareth was the Anointed of Jehovah, take courage. The seed they are sowing now will bear most abundant fruit ere long in the land given to Abraham and his descendants for an inheritance

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"For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it, and they that love his name shall dwell therein." (Psa. lxix. 35, 36.) Thirdly: The very thing we long for, the very picture of beauty we desire to see as a realized fact, namely, the conversion of the world, is to be effected through the instrumentality of converted Israel. "Praise the Lord, *publish his name, declare his doings among the people*—the nations, or Gentiles. He hath done excellent things: *this is known in all the earth.*" As the Church came through Israel, so the conversion of the nations is to come through Israel. The Lord's first disciples and apostles were Jews. "Thus it is written," said the risen Saviour, "and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Accordingly it was done. Pentecost told its wonderful lesson. The Gospel was preached in the nations, and ever since the Lord has been taking out of them a people for his name, the election, the first fruits, the body of Christ. But this is not all. Very far from it, blessed be God! The election of this dispensation do not constitute all who shall be saved, but the first sheaf of a magnificent harvest. When the real Church shall be gathered, and the nominal church, or apostate Christendom, "cut off," the Lord will return to Jerusalem, and she shall be called "the throne of the Lord," and through converted Israel the streams of light and salvation shall flow to the uttermost ends of the earth. Here is the proof. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 2, 3.)

The application of this sublime prophecy to the "beginning of the Gospel" is simply out of the question, notwithstanding the fact already noted that the Church is the result of the Gospel which came from Jerusalem. For, first, the physical change in the elevation of Mount Zion, mentioned in the second verse, did not take place in the times of the Apostles, and has not taken place yet. Secondly, the fourth and fifth verses are not yet accomplished predictions. They read thus:—"And he—the Lord—shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and

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their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." This time of judgment among the nations, and of universal peace, has not yet come. Nor can it come until the Prince of Peace sits upon his throne. Universal peace during the present dispensation would contradict the express teaching of our Lord. Wars and rumours of wars, strife and division are the predicted characteristics of the world, during the entire period that the Gospel of the Kingdom should be preached in it for a testimony against it. It has been even so! And the house of Jacob does not yet with one consent walk in the light of the Lord. Thirdly: Jesus has not yet returned; but the prediction *implies* his personal presence in Mount Zion, and the parallel prophecy in Mich. iv. expressly asserts it: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the *Lord shall reign over them in Mount Zion* from henceforth, even for ever."

Beautiful pictures! Through God's great mercy they are so numerous in the sure word of prophecy, that the search for them is like walking in the garden of the Lord, and being bewildered with the variety, and beauty, and exquisite fragrance of its innumerable flowers. But let the reader mark this well:—the secret of the exquisite beauty and glory, is the *glorious presence* of our adored Redeemer, the *Lord Jesus Christ.*

THE HOLY AND THE UNHOLY CITIES OF THE APOCALYPSE.

WE know that Jerusalem is being rebuilt! Would that we had faith to believe in the literal fulfilment of all prophecy which is told in literal language. "Faith is the evidence of things *unseen.*" There are *two great* earthly cities described in the Apocalypse, which are to consist in the latter times; one is to be *partially* destroyed by *earthquake*, the other is to be *entirely* destroyed by fire. One must be Jerusalem; it is called "the *holy* city." St. John is told to measure in it "The temple of God." We nowhere read that this temple is to be destroyed. This holy city is to be oppressed for a period only (forty-two months), then visited by earthquake, after which the people in it *give glory to the God of heaven.* They appear to have been *chastened*, then

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"the woe" passed away. The distinction between the two great cities is very apparent in the 16th chapter, 19th verse. "*The* great city was divided into three parts by an earthquake . . . . and great Babylon (*then*) came in remembrance." The sound of earthquake was heard a short time *before* the destruction of ancient Jerusalem, but we do not read that the city was injured by it. Isaiah prophesies of Jerusalem, "Woe to Ariel, the city where David dwelt, yet I will *distress* Ariel. . . . . It shall be visited of the Lord of hosts with *earthquake*, and great noise, and the flame of devouring fire; and the multitude of all the nations that fight *against* Ariel . . . . shall be as the dream of a night vision." "Is it not yet a *very little while*, and Lebanon shall be turned into a fruitful field . . . . for *the terrible one* is brought to nought, and the scorner is consumed." (It is those who fight *against* Ariel are scattered, blessing seems to follow quickly after judgment.) "Jacob shall not now be ashamed, neither shall his face now WAX pale." Has this time of blessing yet come? Has Ariel been yet delivered from the terrible one? Read this 29th chapter of Isaiah. Jerusalem is oppressed both by God and man, visited by earthquake, and brought so low that she whispers out of the dust, yet she is delivered *suddenly*, mysteriously; and her enemies scattered as "chaff that passeth away." "And the vision of all is become unto you as the words of a book that is sealed." Has this vision been since fulfilled? It appears to agree with the prophecy in the Apocalypse.

We read of this holy city of the Revelation as existing after one thousand years, it is called there "The beloved city," it is *earthly*, for the nations from the four corners of the earth compass it about. It is again delivered *miraculously* from its enemies. This we may put in contradistinction to the city (or seat) of *the beast*, "*Babylon the Great*." There is no mention of a *temple* in this city, the term *holy* is never applied to it; on the contrary, it is called "The mother of harlots and abominations of the earth." *Such* a city bearing the name *Babylon* did not exist when St. John was shown the vision. The beast which *carrieth this city*, *was*, and *is not*, and (in a vision of the future) *yet is*. The city may arise in an equally mysterious manner. All the world shall wonder when they behold the beast. St. John wondered with great admiration when he saw the woman (or city). St. John was carried away in the spirit into the *wilderness*, to behold this woman: we know how great a wilderness is near the site of ancient Babylon (the city which was), we know that it was once an *idolatrous*, blasphemous, *persecuting* city, given to fornication and *merchandise;* all marks similar to the Babylon which shall be destroyed in the latter days. Berosus tells us that Nebuchadnezzar built a palace at Babylon, "emi-

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nent for its vast height, great splendour, and immense riches." "However, prodigious, large, and magnificent as it was, it was finished in *fifteen days*." "He also rebuilt the old city, and added another to it on the outside . . . . building three walls about the inner city, and three about the outer." The passage goes on to describe the magnificent adornments of the city and gardens, all which building and adornment was accomplished during an apparently short portion of *one King's reign*. We are not told that Babylon will be rebuilt in the latter days, but we are told that the *city Babylon* will then be destroyed. It is called *mystery:* why doubt or try to explain away this mystery more than any other difficulty of the Apocalypse? It is a book replete with miracle and mystery, and cannot be *literally* fulfilled except by *miraculous* power. Babylon may arise as Jerusalem is arising in these *latter days*. These are the days when men haste to get rich by *merchandise*. The King who will reign over Babylon the Great shall cause his name to be marked on all who may *buy* and *sell*. This city is described as a *woman* decked with gold and precious stones. Compare her with the woman spoken of by Zechariah, "This is a woman that sitteth in the midst of the ephah." (A woman is the emblem of a city, and an ephah is the emblem of *merchandise*.) This woman is called wickedness, and is cast into the midst of the ephah, which is lifted up between the earth and the heaven, and borne whither? To build it an house in the land of SHINAR. This *wickedness* appears to be the mysterious woman of the Apocalypse. Has this mysterious house been built for her in the land of Shinar yet? "The daughter of Chaldea" (Babylon), described in Isaiah xlvii., bears a close comparison with the Babylon of the Apocalypse. The one "says in her heart, I am, and none else beside me; I shall not sit as a widow." The other "says in her heart, I am, I sit a queen, and am no widow." The people of the Lord are warned to flee out of each. Sudden destruction by fire overwhelms each. The similarity is so striking that we must incline to the belief that the Babylon of the Apocalypse *may* be a literal Babylon, and that this prophecy in Isaiah is not yet fully fulfilled. To fulfil prophecy literally, contemporaneous events must agree with such prophecy. There may yet be a future daughter of Babylon.

The opinion of at least one ancient writer was, "That Babylon shall come through the sea, and receive *plagues again*." The seven last plagues that we read of in the Apocalypse are to be poured on the seat, and kingdom of the beast, which has been described as Babylon; the sixth upon the great river *Euphrates* (the Babylonish river) whereon the beast will be; it is on *his* seat, *his* kingdom, *his* worshippers, and *his* river *Euphrates*, the seven last plagues are poured out, and not on

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Jerusalem, "*the holy city*," "*which gave glory to the God of Heaven.*" We read more than once that the men of the beast's kingdom "blasphemed the God of Heaven." Babylon and Jerusalem have each been great cities before, yet to complete the fulfilment of prophecy, it appears that each must again be great; and the *restoration* of Israel is remarkably connected with the period when both will again be great, as their *dispersion* was with the former greatness of these two cities. This literal reading of the Apocalypse is the true one. We must expect that at the coming of "the Word of God" to destroy the beast, and his armies, the oft endured Babylonish yoke will be broken, and depart from Israel *for ever!*

THE DAUGHTER OF BABYLON. *Old Testament.*	THE WOMAN, BABYLON. *New Testament.*
"Howl ye; for *the day of the Lord is at hand;* it shall come as a destruction from the Almighty. . . . I will shake the heavens, and *the earth shall remove out of its place.*"	"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and *every island fled away*, and the mountains were not found."
"Oh thou that *dwellest upon many waters*, abundant in treasures, thine end is come."	"Come hither, and I will show thee the judgment of the great whore that *sitteth upon many waters.*"
"Babylon is suddenly fallen . . . and shall become heaps, a dwelling-place for dragons." "The wild beasts of the desert, and the owls shall dwell there."	"Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."
"Babylon . . . that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad."	"For all nations have drunk of the wine of the wrath of her fornication."
"And carried it into a land of traffic; he set it in a city of merchants." "Thou shalt no more be called tender and delicate."	"And the merchants of the earth are waxed rich through the abundance of her delicacies."
"My people, go ye out of the midst of her, deliver ye every man his soul. . . . Every man that goeth by Babylon shall hiss at all her plagues."	"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."
"The violence done unto me and to my flesh, be upon Babylon, shall the inhabitant of Zion say." "As she hath done, do unto her."	"Reward her as she rewarded you, and double unto her double according to her works."
"Behold I am against thee . . . and will make thee a burnt mountain."	"And she shall be utterly burned with fire, for strong is the Lord who judgeth her."

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THE DAUGHTER OF BABYLON. *Old Testament.*	THE WOMAN, BABYLON. *New Testament.*
"For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships."	"For in one hour so great riches is brought to naught, and the company in ships . . . and as many as trade by sea, stood afar off and cried."
"Thou shalt bind a stone to it, and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise."	"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."
"For the multitude of thy sorceries, and for the great abundance of thine enchantments."	"For by thy sorceries were all nations deceived."
"As Babylon hath caused the slain of Israel to fall, so *at Babylon* shall fall *the slain of all the earth*."	"And in her was found the blood of prophets and of saints, and of *all that were slain upon the earth*."

Can any candid inquirer read these comparisons without thinking that Babylon may yet arise, and be carried by the beast of the Apocalypse?

We cannot *understand mysteries*, but we can *believe* them. This interpretation may seem difficult, but nothing is impossible with *the Omnipotent*, "who ruleth in the kingdom of men, and giveth it to whomsoever he will." When the time comes for the saints of the Most High to possess, we will rejoice that our God was *long suffering*. With the times and the seasons we have nothing to do; but let not our *faith* fail. "By *faith* Enoch was translated." We know not when that mysterious change may happen to all who *belong to Jesus;* but when it takes place, such numbers will be gathered, that the event cannot remain a *hidden* mystery. It is the *voice* of Christ which will awake the dead. Surely the living also will hear that welcome bridegroom-voice. St. Paul leads the Corinthians, Thessalonians, Romans, *all* Christians who are looking for the Lord, to expect translation. "We shall *all* be changed." The uncertainty of the *time* has ever since urged Christians to greater purity in thought, word, and deed.

Let us strive to enter into the gates of that city whose builder and maker is God, always remembering our Saviour's words, "What I say unto you, I say unto *all*, watch!" These words were addressed to Peter, James, John, and Andrew. These disciples were desired to watch for an event which *they* never lived to see. We have positive proof of the death of each. This shows that a *state* of *watchfulness* was designed by our Lord for all Christians, that their lamps should ever be found burning. Signs may appear at *any moment*, in the sun, in the

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moon, and in the stars; the powers of heaven may be shaken at any hour, and *then!* "Behold I come *quickly*," will fulfil the promise. Persecution *may* first arise—an earthly king *may* first be worshipped; but our part is to wait patiently for Jesus. The signs, *after which* the Bridegroom cometh *quickly*, may be manifest in broad sunshine, when day is brightest, or in dark midnight, when gloom is deepest! E.

THE STUDY OF PROPHECY.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter, i. 19—21.

THE study of prophecy, which the apostle here recommends and enjoins, is now very generally neglected, and even despised, and to engage in any such study, is, with many persons, to furnish conclusive proof of weakness of intellect. "A well meaning man," they say, "but, poor fellow, he has bewildered himself among the prophecies." "Behold this dreamer cometh!" Dr. South once remarked of the Apocalypse that it either found a man mad, or made him so, and the sentiment is now practically adopted by a majority of the professing Church, so that all possible shafts of wit and ridicule are hurled upon the heads of those who venture to explore the sublime pages of this book, or indeed any book in which God has unfolded the map of the future to his children. John wept to see the seven-sealed book remain unopened; now the church smiles, and almost sneers at its opened marvels. She clings tenaciously to her *forms* of faith; professes great veneration for what *she* styles the *practical* portions of the Scripture, and yet enshrouds in darkness the most practical and important of all its instructions, those which relate to the completion of those divine purposes, whose conception occupied an eternity. Surely this course is most mistaken, injurious, suicidal, a device of the evil one, intended to lead the Church and the world astray. The apostle says of prophecy, "whereunto ye do well that ye take heed"; let us seek to enforce his injunction.

I. Let us remember that prophecy is a portion of the inspired Word of God, and as such claims our earnest attention. "*All* scripture is given by inspiration of God"—is God-breathed. Prophecy so far from being an exception to this statement, is its most striking illustration. If men needed inspired guidance to teach them how to narrate the things they had themselves seen and done; how much more did they need that guidance to enable them to foretell things they had not seen

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and of which they could not otherwise have conceived. Truly, "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The same Almighty influence which guided the pen of the biographer of Abraham, guided the fingers which swept the lyre of Isaiah; the same great Revealer of secrets who made known to Moses the story of the creation, revealed also the secrets of the night visions to Daniel; the same hand which wrought the fourfold narrative of the life of Jesus, penciled upon imperishable canvas the visions of the Apocalypse, and flooded the ear of the seer of Patmos with the sound of the melody of heaven. To scorn prophecy, is to scorn the Bible; to neglect prophecy, is to neglect the Bible, and slight the Bible's God.

II. The prominent position which prophecy occupies in the Word, is a proof of its importance. They who slight and neglect prophecy slight and neglect a very considerable portion of inspired truth. Sixteen books of the Old Testament, and one of the New, are entirely occupied with this subject; another book in which the Church has ever found great delight, (the Psalms) is largely occupied with prophetical compositions; while occasional references of the same character gleam forth, bright and beautiful as the stars at midnight, throughout history, gospel, and epistle. The grandest Old Testament worthies, "the glorious company of the apostles," the Great Teacher himself, were all prophets. The sublimest doctrines of our religion, are many of them prophecies of things still buried in the darkness of the future; the second advent, the resurrection of the dead, the judgment, the universal kingdom of Christ, the eternal happiness of the believer, are all prophecies. Some of our friends speak and write as though they desired the Lord to give us a new Bible with every prophecy carefully expunged. Let them take heed what they do. Were their apparent wishes realized, the Bible might shrink into very insignificant dimensions, and lose mightily of its character as a revelation. Happily, God, and not man, framed the Bible—hence the presence of prophecy. Be it ours to heed its teachings. Popery hides the whole Bible from the Church; let us not hide any portion, either from ourselves or our brethren, much less so large a portion as its prophecies, lest her sin be ours.

III. Special injunctions to engage in this study are found in Holy Writ. These words, "whereunto ye do well that ye take heed," apply to prophecy; and so do those other words, dropped from the lips of the Great Master himself, "Whoso readeth let him understand." To understand, we must study. And is it not a suggestive fact, that there is only one book in the whole Bible containing a special promise of a special blessing to those who read it; and that book is the book of the Revelation. Here is the promise, hanging on its very portal. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand;" and to add emphasis to this statement of its importance, here is the seal at its close. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Dare we then practically take

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it away entirely? When they uttered their sublime, and far-reaching predictions, the olden prophets searched diligently, "what, or what manner of *time* (even prophetical dates!) the Spirit of Christ which was in them did signify"; let the injunction of their example have its due weight with us.

IV. A consideration of the grievous errors which have arisen from the neglect of prophecy may serve additionally to prove its great importance. One prominent instance of this at once occurs to us all—the case of the Jews in the time of our Lord. What led them to reject and condemn the Christ? Let Paul answer. "Because they knew him not, *nor yet the voices of the prophets* which are read every Sabbath day; they have fulfilled them in condemning him." Had they studied and rightly apprehended their own prophecies, they would have accepted the Nazarene as their Messiah. Hence the force of Christ's words: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Neglect of prophecy blinded the Jew, destroyed Jerusalem, scattered its people, and made their very name a byword among the nations. And look at the Church now. The one great error which misleads her efforts, dims her faith, sullies her purity, and beclouds her prospects, is the neglect of the repeated injunction to watch for her Lord's coming, a neglect brought about entirely by her indifference to or determined perversion of, Scripture prophecy. Now she talks of that huge monstrosity, a kingdom without a king; goes through the world crying "Peace, peace," when there is no peace; seeks to exalt herself at the expense of her Master; and idly dreams of coming prosperity and triumph, when the trumpet tones of the Word, and the startling signs of the times, unite to tell of coming trials and darkness. She loves to think of the *Sufferer* who *has* come, and therein she shows her wisdom; but she forgets to look for the *King* who *shall* come, and therein displays her folly, and brings upon herself the Divine rebuke, "O fools and slow of heart to believe *all* that the prophets have spoken! Ought not Christ to have suffered these things *and to enter into his glory?*" Wild notions, we are told, have arisen from the study of prophecy; and likewise from the study of geography; is that therefore to be neglected? But the wildest notions have arisen, as we see, from the neglect of prophecy; so let us choose the good with the evil (if that must be) rather than the evil without the good. It is high time for the Church to awake; her adversaries are watchful, and unless we would be taken unawares, so must we. By and bye the cry will be heard in heaven, "Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you having great wrath, *because he knoweth that he hath but a short time.*" How will he know this? In no other way can he know it than by a study of those prophecies which so plainly tell the signs of the coming termination of his kingdom. Let us in this respect be wise as the old serpent is. What folly else to let the devil reap the benefit of that information expressly given to us. "Ye can discern the face of the sky; can ye not discern the signs of the times?"

V. We may but glance at one proof of the value of prophecy, which is a theme in itself. It furnishes striking confirmation of the truth of our religion. To what does Jehovah appeal when proving that He alone is God? "I am the first, and I am the last, and beside me there is no

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God; *who as I shall call and shall declare it . . . . the things that are coming and shall come?*" And again, "I am God, and there is none else, I am God and there is none like me, *declaring the end from the beginning, and from ancient times the things that are not yet done.*" The fulfilment of prophecy is a great and unanswerable proof that the God of the Bible is the true God. The very language used by the ancient seers to describe Babylon, Tyre, Egypt, &c., as they would be, is the language unconsciously used even by infidel writers to describe them as they actually are. And so with regard to the Messiahship of Jesus. Mark how in his life and death all those predictions that tell of Messiah's humiliation have been accurately fulfilled; mark how those warnings of coming doom which fell on unheeding Jerusalem from his lips were so speedily and literally accomplished; mark how his predictions of the apostasy of his professing church have been realised; and what must be our conclusion? Jesus of Nazareth must have been omniscient; his claims to the Messiahship, his claims to divinity, must be true; his religion must be from God. "Here, here his solid rock," though all be sand besides.

VI. Prophecy casts a glorious light upon the otherwise dark future of man. Note the words of Peter. It is "A light shining in a dark place." Such is the world—a dark place, a dark cave resounding the discord of sin. But see the light which shoots athwart that darkness; hark to the sound which "rolls like the richest melody of hope" around us. Christ the Redeemer, Christ the Saviour, Christ the King, shall come; and before the brightness of his appearing the last shades of darkness shall be chased away, at his almighty voice the last discordant note of sin shall be hushed; the long triumph of wrong shall end; the slaughter of the sword and the cannon shall cease and the air be filled with songs of peace; the throne of the oppressor shall be shattered and the chains of the oppressed everlastingly broken; the curse shall be lost in blessing, and the wilderness be a scene of rejoicing, and this world shall shine among the stars of God, a world redeemed.

Having thus shown the importance of the study of prophecy, let us point out a little of the spirit and aim with which we should enter upon it.

First. It is of the first importance that prophecy should be studied *prayerfully*. Closely observe the words of Peter. "Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The prophecy *came* not from man, and therefore cannot be *interpreted* by man; the prophecy was *given* by the Holy Spirit, and by the Holy Spirit's aid must it be understood. Such is the apostle's teaching and argument. All prophecy must be studied, looking for aid and enlightenment to that Spirit by whom it was communicated. The Romish dogma, professedly founded on this passage, that God's Word is to be withheld from God's people and interpreted by "the Church," has no place here, save by an entire substitution of words and phrases for those used by the apostle. He is not speaking of the whole Bible, but exclusively of *prophecy;* he does not assert the wrongfulness of private Bible reading, but the impossibility of private prophetical *interpretation;* he

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does not point to the *Church* as the interpreter, but to that Holy Spirit whom this apostate church so much dishonours. The Romish version of the text is as unlike the original as are the post-millennial versions of Isaiah. The doctrine sought to be foisted upon this passage is not a doctrine of Peter, but of Peter's pretended successors. He would teach us the need of Divine illumination; let us learn the lesson. The Word must be interpreted by the Spirit. Prophecy to the natural man is only a mass of incomprehensible riddles and contradictions; the Spirit alone can guide us through the seeming maze. Prophecy is a treasure-house filled with stores of knowledge; but the key is in Divine hands. Prophecy is a glorious chamber of imagery, wherein every image shadows forth a coming reality; but they can be seen only in the light of the Divine presence. Prophecy is a harp of sweetest tone and harmony; but its melody can be heard only when touched by Divine fingers. If we would understand prophecy, we must cast aside that prejudice which misleads so many; that determination to find our opinions there, or put them there, which is too common; and as humble learners must we sit at Jesus' feet and learn of Him. And so seeking knowledge, we shall find. One of the last legacies of promise given by the Master, ere He left the earth, was this:—"When he, the Spirit of Truth, is come, he will guide you into all truth . . . . . and he *will show you things to come*." (John xvi. 13.) The world may be wrapped in darkness, and the Church in slumber; but thus it is written, "THE WISE SHALL UNDERSTAND." Let our language then ever be, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Second. It is important that we should compare Scripture with Scripture; comparing spiritual things with spiritual. Thus only can we get a glimpse of the fulness of its meaning. The different strains of prophecy are but the different parts in one choir, and every voice is necessary to the perfect harmony. Daniel is explained by the Revelation; the Revelation is assisted by Daniel. Isaiah casts a flood of light upon Peter, which Peter reflects upon Isaiah. Every portion of Scripture prophecy unites to fling its radiance upon the others, and make the Bible its own best expositor. The best commentary upon the Bible ever written was the Bible itself; and it is transcendently the best work on prophecy.

"Sweet is the harp of prophecy; too sweet
Not to be wronged by a mere mortal touch;
Nor can the wonders it records be sung
To meaner music and not suffer loss."

Not in the bulky tomes of commentators, too frequently "darkening counsel by words without knowledge," but in the Bible itself, do we find the best exposition of its own meaning. "Looking at the Bible through commentaries," says one, "is very much like looking at a beautiful landscape through a small garret window, over which whole generations of unmolested spiders have spun their cobwebs." And too often this is true, so often as almost to make the "commentary" a work of very questionable utility; so often as to make us frequently wish man would but step aside and allow Divinity to speak.

"God is his own interpreter,
And He will make it plain."

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Thirdly. It is an important principle that, unless it is obviously symbolical or figurative, we should take the language of prophecy in its plain and literal sense. The "confusion worse confounded," which has been brought about by the too general neglect of this principle is something extraordinary. The one rule of interpretation which appears to guide modern expositors of prophecy is this, "God *never* means what he says." When God speaks of Zion, we are breathlessly informed he does not mean Zion, but "the Church" (provided always a blessing is spoken of, the curses are generally left to the literal Zion; our spiritual pilferers will not touch *them*). When God speaks of Jerusalem or Israel, we are informed the words mean just the same as "Zion," that is, not Zion, nor Jerusalem, nor Israel, but "the Church." When Christ speaks of the Son of Man coming in the clouds of heaven, he means, we are told, the destruction of Jerusalem, or the preaching of the Gospel, except in a few passages, which are allowed to describe a literal coming, but on what principle of selection, none can determine. Every mountain and island moved out of their place, the heaven departing as a scroll; the inhabitants of the earth crying to the mountains, "Fall on us," and to the rocks, "Cover us," mean the accession of Constantine! Zechariah's description of the Lord coming with all his saints, and standing upon Mount Olivet, means (so says Matthew Henry) the Lord ascending from Mount Olivet without his saints, while the great valley means the Gospel Church! We are told that Origen once said the Bible meant anything it could be made to mean; modern expositors have improved this axiom, and now the Bible "means anything" whether it can be made to mean it or no.* It is doubly strange that any should have fallen into this error, since we have the light of fulfilled prophecy to guide us. How have past predictions been fulfilled? Strikingly literally. Take the closing events of the Lord's life. Literally he rode on an ass into Jerusalem; literally he was sold for thirty pieces of silver; literally was he "numbered with the transgressors"; literally did they part his garments, and upon his vesture did they cast lots; literally not a bone of Him was broken; literally He was pierced; literally on the third day He rose again. And so literally shall He come again; literally shall those blessed feet again press the brow of Olivet; literally he shall reign in Mount Zion and Jerusalem; and the name of Jesus the Saviour shall sweetly and eternally blend with that of Christ the King. Well says Albert Barnes (saying, alas! but not doing): "The only proper method of interpretation of Scripture is to take it in its plain natural sense."

Fourthly. Our great aim in the study of prophecy should be (in one word, Christ. He is its great theme: he is the key-note of all its song. "The testimony of Jesus is the spirit of prophecy." "To *Him* give all the prophets witness." When Philip met the eunuch in the desert, he found him studying prophecy, and at once he "began at that same Scripture, and preached unto him Jesus." So to us every prophecy must preach Christ. Not to gratify mere idle curiosity, but to know more of the glory of King Jesus, must we engage in this delightful study. Hence

* So prevalent is this idea of "figurative interpretation" that but recently a Sunday-school teacher expressed the opinion that Nineveh was not a literal place, but "typical."

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none can rightly enter upon it, who have not first found Him as their Saviour. The Bible does not *begin* with the Revelation ; it *ends* with it. When the apostle in this chapter gives the order of Christian progress, he gives it thus : "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." First, there must be faith, then determination to do right, then knowledge of what is right, then the doing of it actively by temperance, and passively by patience, and the fruit of it is godliness, shown by love to the brethren, and expanding into love to all; the world-wide all-embracing charity. But the root of this tree of excellence is *faith*. The leader in this harmonious chorus is *faith*. First faith, afterwards knowledge. First gaze on the beauty of the cross, then on the lustre of the crown.

But observe that the lustre of the crown is to be prominently, chiefly in view, when, with sanctified hearts, we enter upon this study. Prophecy is as the light "until the day-dawn and the day-star arise." It is the glimmer that tells of coming morning. The herald whose trumpet-tones proclaim the coming king and kingdom. This is the great theme of all prophecy, as it is (or should be) the one object of the believer's hope, the crown of his life of faith. "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity," and what then? "So an entrance shall be added" (thus in the Greek) "unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ"—"the kingdom of our God and his Christ"—into which the kingdoms of the world shall merge, this being the only future kingdom of which the Bible speaks. Faith leads the chorus, and the Amen is the glory of the kingdom. But mark what follows (v. 16) : "*For* we have not followed cunningly devised fables, when we made known unto you *the power and coming* of our Lord Jesus Christ, but were eyewitnesses of his majesty," in the Mount of Transfiguration. So clearly in the mind of the apostle is the coming of the King identified with the establishment of the kingdom that when he desires to prove the certainty of the kingdom, he does so by showing that the Lord's promised *coming* with power is no "cunningly devised fable," since they saw the glory which will surround Him as the king actually about Him on the holy mount. Tabor was a foreshadowing of the kingdom. So the Lord himself assures us. "There are some standing here who shall not taste of death until they see the Son of Man coming in his kingdom." "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them." But some might object : "Your senses deceived you, your enthusiasm blinded you." Then, saith the Apostle, "We have a *more sure* word of prophecy," pointing to the same glorious day, and the same great star of day, King Jesus. Thus he teaches what the slightest research confirms : prophecy is the guide to the kingdom. "It is a signal which God waves on the future horizon to tell the world the way she is to go ;" a signal always pointing to the crucified and glorified Emmanuel ; and hence none can rightly study it who do not on its every page seek and find the bright shadow of the coming King. Prophecy is as a glorious mountain rising above the darkness of this present vale of sin, its summit already gilded with the

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first beams of the rising Sun of righteousness; and whence the humble hoping soul is enabled to peer into the dawning beauty of the not far off horizon, and to behold the primal flashings of the everlasting glory of the coming Lord of All.

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SAMUEL WESLEY ON THE MILLENNIUM.

SOME time ago, whilst turning over the pages of that strange, amusing, and, let me add, by no means uninstructive literary medley, ycleped the *Athenian Oracle*, my attention was arrested by an article of some length in the first volume, being an answer to the question, "*What think you of the Millennium? And whether do you believe 'tis yet to come, or already past?*" In this article I was so much interested that a strong desire was awakened in my mind, if possible to ascertain its authorship. I was, of course, acquainted with the fact that the *Athenian Oracle* was a republication of "all the valuable questions and answers" contained in the *Athenian Mercury*, or, as it was at first entitled, the *Athenian Gazette*, the first number of which erudite periodical appeared on March 17, 1691, and the last on June 14, 1697, its projector and chief editor being the celebrated John Dunton. Accordingly I at once sought for some possible information in the "Life and Errors" of that eccentric personage. From this source I discovered that "while the plan of this work originated in his own prolific brain, in a short time he entered into a sort of partnership in the publication with his brother-in-law, the Rev. Samuel Wesley, and Mr. Richard Sault, and was also occasionally assisted by Dr. Norris." Now as Samuel Wesley (who I need hardly remind the reader was the father of John and Charles Wesley,) was the only divine in this "Athenian Society," it might be very fairly presumed that he answered all, or nearly all, the questions relating to theology and ecclesiastical history, and as the indices of the *Athenian Oracle* include a list of some 2,800 questions, of which about 900 belong to those departments, it is not unreasonable to suppose that one-third of these Athenian questions were answered by Wesley; and as regards the particular article in question, that too, as of a strictly theological character, might with some safety be attributed to him. Still, the matter might admit of some doubt, inasmuch as sundry other eminent persons—among others, Daniel Defoe, Dean Swift, Sir William Temple, and Mrs. Rowe—were occasional contributors. It was, therefore, with great satisfaction that I found the question set at rest by Mr. Tyerman, in his "Life and Times of the Rev. Samuel Wesley."* Mr. Tyerman says:—"It is a remarkable fact, not generally known that Samuel Wesley was a millenarian. The Rev. William Lindsay Alexander, in an elaborate article in the 'Encyclopædia Britannica,' gives the following as the chief tenets of the millenarian creed:—

* London: Simpkin, Marshall, and Co. 1866.

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'That Jerusalem is to be rebuilt, the temple to be restored, and sacrifice again offered on the altar; that this city is to form the residence of Christ, who is to reign there in glory with all his saints for a thousand years; that for this purpose there shall be a resurrection of all the pious dead, that none of the Saviour's followers may be absent during his triumph; that, at the close of the thousand years, they shall all return to heaven, and the world be left to Satan and his followers for a season; and that then the general resurrection and last judgment shall take place, and the history of the world be brought to a close.'* In Vol. IV. of the *Athenian Gazette*, the No. for October 17, 1691, is entirely occupied by a millenarian article, which had been specially advertised on the Tuesday previous, and the following extract will show substantially the opinions held by Samuel Wesley. After quoting the first paragraph of the article which is here reprinted from the *Athenian Oracle*, Mr. Tyerman adds :—"After this statement of his belief, follows an able article on the same subject, but it is scarce within the province which we have prescribed for ourselves, to attempt either to refute or to establish the truth of it."†

The article, though perhaps not quite accurate on some points of detail, is certainly an able one; it quite serves to justify the testimony of Pope, when, writing to Dean Swift, he says of Samuel Wesley, "I call him what he is, a learned man." Indeed I venture to think that the reader will agree with me in regarding it, when the date of its original publication is considered, as a very remarkable testimony in favour of the great doctrine of the pre-millennial advent of the Lord Jesus Christ. One circumstance, let me add, which invests the fact, established by this article, of Samuel Wesley's millenarianism, with a peculiar interest is this: though neither of his more eminent sons accorded to the second advent that place in their theological system which we might have wished, it is nevertheless pretty clear that both John and Charles Wesley had some sympathy with millenarian views. The hymns of the latter establish this beyond controversy,‡ and as regards his illus-

* It is certainly amusing at this time of day to find a writer of Mr. Tyerman's intelligence thinking it needful to enlighten his readers by a quotation from the "Encyclopædia Britannica," as to the nature of that queer theological animal, 'a millenarian.' But it is rather to be regretted that while he was about it he did not go to some better source of information. For Dr. Alexander to represent millenarians as holding that the earthly Jerusalem, rebuilt, is "to form the residence of Christ with *all* his saints," is simply to reduce their whole system to an absurdity. Where, again, he can have met with such an idea as that "at the close of the thousand years, Christ and his saints shall all return to heaven, and the world be left to Satan and his followers for a season," I am at a loss to conceive; but certain I am that he would find it difficult to meet with any intelligent student of prophecy who accepted it.

† Tyerman's "Life and Times of Samuel Wesley," p. 146.

‡ Take for example the following verses, extracted from his "Short Hymns on Select Passages of the Holy Scriptures":—

"Expecting me on earth to reign,
My people shall not wait in vain;
But saved and perfected in one,
Shall see me come triumphant back,
My train increase, my joy partake,
And share mine everlasting throne."—Vol. i. p. 358.

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trious brother, the fact, adverted to by Dr. Seiss, in his *Last Times*, that he "endorsed" the views contained in Thomas Hartley's "Paradise Restored"—a thoroughly millenarian little book—may be considered sufficient evidence. But whence did John and Charles Wesley derive their millenarian views? it may be asked. I answer by another question, was it not from their venerated father, the author of the following article? W. MAUDE.

WE believe, as all the Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years; that this reign shall be immediately before the general resurrection, and after the calling of the Jews, the fulness of the Gentiles, and the destruction of Antichrist, whom the Saviour shall destroy by the *brightness of his coming and appearance*, in heaven; that at the beginning of this thousand years shall be the first resurrection, wherein martyrs and holy men shall rise and reign here in spiritual delights in the New Jerusalem,—nay, in a new heaven and new earth, foretold by all the holy prophets. For which opinion of ours we hope to show no inconsiderable arguments; which, if they can be answered, we'll willingly forsake it.

And (1) we think we have no less for it than the universal tradition of the Jews, the ancient Church of God; (2) the unanswerable testimony of almost all the books in the Holy Bible, and (3) the constant faith and doctrine of the first and purest ages of Christianity.

I. For the Jews, the Antichiliasts are so far from denying them to us on the point, that one of their great arguments against the opinion, and indeed the only one that makes any sound, is, that 'tis *Judaism*. But because the Jews held it, must it therefore be necessarily false? They also held the creation of the world, and the resurrection from the dead. However, that part of it, and those Jewish errors annexed to it by heretics or weak men, of carnal delights, &c., may be rejected, and yet the foundation still be firm; for that the first Christians held it in a more sober sense, we shall presently prove. But we have the authority of such Jews, for this truth, as were before our Saviour's time, and their nation's refusing the Christian religion; nay, that which makes against themselves, for it affirms that their *law should cease*.

"That place where once I walked below,
On Olivet I will appear;
My bleeding feet to Israel show,
While those who pierced behold me near.
Again I will forsake my throne,
And to my footstool earth descend;
And fill the earth with peace unknown,
With glorious joy that ne'er shall end."—Vol. i. p. 378.

"Mightier joys ordained to know,
When thou com'st to reign below,
We shall at Thy side sit down,
Partners of Thy great white throne;
Kings a thousand years with Thee,
Kings through all eternity."—Vol. ii. p. 425.

More might be quoted did space allow, but these may suffice to prove the truth of my assertion.

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For instance, in the famous tradition which they term *Domus Eliæ*, which Elias lived under the second temple, before our Saviour's birth: "*Duo millia inane, duo millia lex, duo millia dies Messiæ.* (Two thousand years void; two thousand years the law; two thousand years the days of Messiah.) Again, *Justi quos resuscitabit Deus, &c.* "The righteous whom God shall raise to life again—that is at the first resurrection—shall not any more be turned to dust." He goes on discoursing the manner of their escape in the thousand years, when God shall renew the world. But should this authority be questioned, we are yet more certain that this was the opinion of the ancient Jews, by several passages in the Apocrypha, particularly that in the 3rd of Wisdom, from the 1st to the 8th verse. "The souls of the righteous which are departed, shall shine in the time of their visitation. . . . . They shall judge the nations, and have dominion over the people." So 2 Mac. vii. 15, one of the seven brethren, "When he was ready to die, said (to Antiochus), It is good being put to death by men, to look for hope from God to be raised up again by him (namely, in the first resurrection), but as for thee, thou shalt have no resurrection to life." Accordingly Rabbi Solomon interprets Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise," of the martyrs (Isaiah was one of that number), and takes it as an antithesis of what went before, verse 14, "They are dead, they shall not live; they are deceased, they shall not rise." "*Rephaim non resurgent;*" which *Rephaim* he understands to be the wicked; for the wicked, he says, shall not arise in *sæculo futuro*—that is, shall not live again till the thousand years are over, as the very Scriptures express it; and Prov. xxi. 16, seems plainly to intimate as much: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." This for the opinion of the ancient Jews, which, that it was none of their vain traditions, but exactly agreeing with God's word, seems so plain to us, that we believe it is impossible for the Antichiliasts to overthrow our opinion, unless they deny all the Scriptures, as they already have a good part of them, because so directly against them, of which more anon.

II. We turn then to the Scriptures. And here we might begin with the promises to Abraham and the patriarchs, but because we shall meet with them again, urged by a better hand, in the Epistle to the Hebrews, we will till then dismiss them. But we can bring other proofs almost as high (in antiquity), namely, from the book of Job, (xix. 25, 26.) "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." That this 'latter day' or 'last day,' is used in the Holy Scriptures for the time of the resurrection, every one knows; at which time, Job says, he shall see his Redeemer *upon earth*, and *in his flesh* or body, renewed again after the worms had destroyed it. But if this be not granted to reach any further than the general resurrection, let us go to the Psalms, where we shall find much clearer authorities. Not then to insist on that in the 90th Psalm, "Thou turnest man to destruction; again thou sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday." Not to insist upon this, though from this place Irenæus,

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Justin Martyr, nay, perhaps the Apostle Peter himself, in his second Epistle, infer the millennium; there is a text in the 104th Psalm which appears very fair for this renovation. The Psalmist has been speaking before of man, and the rest of God's creation, and he goes on, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust;" yet see after this the next verse, "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." And verse 32, "He looketh on the earth, and it trembleth; he toucheth the hills and they smoke." And verse 35, "Let the sinners (or, they shall) be consumed out of the earth, and let the wicked be no more." What can be a plainer description of the ἀποκατάστασις, the renovation and restitution of the creature, of the new heaven and new earth, the day of judgment and perdition, of ungodly men? And in this very sense we find it interpreted by Methodius, bishop of Tyre, in a fragment of his preserved by Epiphanius: "But we are to expect that the creature shall be troubled, and that it shall die in the great conflagration, that it may be restored again, but not that it shall be totally extinct; that we ourselves also being renewed, may dwell in this new world free from grief or sorrow, according to that text, 'Thou sendest forth thy spirit, they are created, thou renewest the face of the earth."

The book of Isaiah, beside what has already been urged, is full of plain prophecies to this purpose; nor can we ever make the Jews, or hardly ourselves, believe, that all these august promises of peace, tranquillity, and glory to the Church, nay, in many places to the Jews, distinguished from the Gentiles, are already fulfilled. If any affirm the contrary, we desire no more to convince them than Isa. lxv. 17, and lxvi. 22: "For, behold I create new heavens and a new earth; . . . . I create Jerusalem a rejoicing, and her people a joy, ... the voice of weeping shall be no more heard in her, nor the voice of crying. . . . For, behold, the Lord will come with fire, and with his chariots like a whirlwind. . . . . The new heavens and the new earth, which I will make, shall remain before me, saith the Lord." It hence appears that new heavens, a new earth, and a new Jerusalem shall be created; and it appears this is not yet past, because that is not yet accomplished, "The voice of weeping, shall no more be heard in her, nor the voice of crying." Besides, the glorious appearance of the Lord in flaming fire to judge the world and render vengeance on his enemies, is here described. But 'tis yet plainer that all this is to be taken, not of the state of Christ's kingdom as it is now under the Gospel, but as it will be at the restitution of all things; for thus St. Peter himself interprets it, "Nevertheless we, according to his promise, look for new heavens and a new earth. (2 Pet. iii. 13). And where was this promise, but in the very words before quoted? And when was it to be made good? After "the heavens being on fire shall be dissolved, and the elements (στοιχεῖον, or heavenly bodies), shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." This for Isaiah. But we have the infallible authority of the same St. Peter, that this restitution of all things was prophesied, not only by him, but by "*all* the holy prophets since the world began," in his sermon to the Jews, recorded in Acts iii.

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To omit, therefore, other testimonies in the Old Testament, some of which in Daniel are in as express terms as possible, let us proceed to the New, where we shall find it much clearer, and where we shall have our Saviour's own words for it—nay, directions to all his servants to pray for it as constantly as for their daily bread, in that petition of the Lord's prayer, "Thy kingdom come." That this is God's kingdom upon earth may, perhaps, be not obscurely intimated, even in the prayer itself, it being not improbable that those words, "In earth as it is in heaven," may refer to all the three foregoing petitions, as well as to the last only; that God's name may be sanctified, and that his kingdom may come, and He reign on earth as now in heaven, as well as that his will may be done in the same manner. But we further prove that it was taken in this sense by our Saviour's disciples, and for a temporal kingdom, thus: "Lord," say they in one place, "wilt thou at this time restore again the kingdom to Israel?" not doubting but he would do it one time or other, though not certain whether at that very time; nor does he reprehend them for it as a gross conceit, but only as an unseasonable curiosity. Nay, his answer to them not only grants, but confirms their supposition: "It is not for you to know the times or the seasons," whether this time or another, "which," he adds, "the Father hath put in his own power" (Acts i. 6, 7); agreeable to that in another place, of the day of judgment when the Jews shall be restored; "Of that day and hour knoweth no man, but my Father only" (Matt. xxiv. 36). And much the same answer our Saviour gives to the mother of Zebedee's children, when she petitioned that one of her sons might sit on his right hand, and the other on his left, in his kingdom, which none denies they meant of an earthly kingdom. To which He first replies, "Can ye drink of the cup that I drink of?" Can you suffer martyrdom for my sake, since for such, in an especial manner, this kingdom is prepared? They answered, they could. Our Saviour rejoined, they should; but yet to sit at his right and left hand, was not his to give, but was theirs for whom it was prepared by the Father, wherein He owns such a kingdom and such rewards as they desired were really prepared by the providence of God. Further, this kingdom was neither the Christian religion, nor the destruction of Jerusalem, because it was not to come "till the times of the Gentiles be fulfilled" (Luke xxi. 24); and because we still pray for it. Nor is it his eternal kingdom in heaven, because that generation was not to pass away till "all those things were fulfilled," that is, the nation of the Jews, who are called, "an evil and adulterous generation;" they were not to perish before the kingdom shall come which is there prophesied of, they were to continue a nation to the end of the world; therefore, it must be an earthly kingdom.

It would be too long for this paper to take notice of many other texts in the evangelists, or to add any more to what has been said on that in the third of Acts, concerning the "times of refreshing," and "restitution of all things." Let us, therefore, go on to the eighth of Romans, from verse 17 to 22, where are mentioned our being *glorified with Christ*, and that for *suffering with Him;* of *the glory which shall be revealed;* of *the creature's earnest expectation and hope*, of the *whole creation's groaning and travailing*, and of its being at length *delivered*

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from the bondage of corruption. Of all which, if any man can make sense if they take another way, we are extremely mistaken. And to what but this millennium, and great day, according to our hypothesis, can that passage (Rom. xi. 12—15) refer to? "If the diminishing of them (the Jews) be the riches of the world, what shall the receiving of them be but life from the dead?" What, again, can be plainer for the reign of Christ, after his coming to judgment, and before the end of the world, than that in 1 Cor. xv. 22, 23: "They that are Christ's (shall rise) at his coming; . . . for he must reign (still after the beginning of the resurrection, which is to last this thousand years) till he hath put all enemies under his feet; the last enemy that shall be destroyed is death;" and this, too, after the resurrection; for then, as we read in the Revelation, "death and hell are to be cast into the lake of fire" (xx. 14). The next we will produce shall be from the epistle to the Hebrews (i. 6): "Again, when he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him." And here the learned Mr. Joseph Mede seems to have just cause to find fault with our translators (who were not infallible) for rendering it, "Again when he bringeth in," instead of "When he bringeth in again his first-begotten into the world," or "When he shall bring in again," the original being, "Ὅταν δε πάλιν εἰσαγαγῃ τὸν Πρωτότοκον εις τὴν οἰκουμενην; the word οἰκουμένην signifying, as all know, the terrestrial habitable world; and that 'tis of our Saviour's future reign and coming into the world, appears from the fifth verse of the second chapter, where the apostle calls it, οἰκουμένην τὴν μέλλουσαν, "*the world to come* whereof we speak," or concerning which he had been discoursing in the former chapter; which "world to come" is not yet put under our Saviour; for "now we see not yet all things put under him;" though we see Him so highly advanced, as for the suffering of death to be crowned with glory and honour. Besides, as the apostle argues, "*now*," that is at his incarnation, or coming into the world, "we see Jesus made *a little lower than the angels;* but when God bringeth him *again* into the world—this "world to come," which He hath not put in subjection to the angels—He then saith, "Let all the angels of God worship him; that is, "Worship him all ye Elohim." (Psa. xcvii. 7), or, as we translate it, "ye gods;" which psalm contains a glorious description of the coming of Christ to reign here, and judge the world. Let us now go on to the 11th chapter of Hebrews, verse 8. Abraham was called to go out into a place which he should after receive for an inheritance, namely, the land of Canaan; this he did not receive while he lived. (See Acts vii. 5): "He gave him none inheritance in it, no, not so much as to set his foot on." This was intended to him in person; God promised that he would give it to *him*, and that as distinct from his seed, for so they are named; and he, and Isaac, and Jacob died in faith, as 'tis added, "not having received the promises"—what promise but that of Canaan before-mentioned?—"but having seen them afar off," namely, at the end of the world; they, as well as Abraham, looking for a city which hath foundations, whose builder and maker is God; namely, the New Jerusalem to descend out of heaven, and which, therefore, cannot be heaven itself. Besides, 'tis such a city

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as they now "desire," and as God has now "prepared for them" (ver. 16), and "provided" (ver. 40), both for them and us together, therefore, not actually given them. And what that "better thing" (ver. 40) is, (better than Canaan then was,) which God hath provided, we learn from the twelfth chapter, namely, "the city of the living God, the heavenly Jerusalem, the general assembly and Church of the first-born," (which plainly intimates the resurrection) and that "kingdom which cannot be moved." Thus says Irenæus, when describing the reign of Christ, and Christ Himself restoring to Abraham the promised inheritance. St. Peter's testimony we have already discoursed of; St. Jude is almost a transcript of him; but the 20th chapter of the Revelation is so express and plain, that we think it can never be avoided, wherein 'tis evident that after the fall of Babylon, the appearance of our Saviour in the clouds, and the destruction of Antichrist in the foregoing chapter—after all these, Satan is bound for a thousand years (is he so now, or has he been ever since Constantine?) and after this, "The souls of them that were beheaded (or murdered) for the witness of Jesus, &c., lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." (Ver. 4, 5.) The dead must be taken literally of one as well as the other, and 'tis added, "*This is the first resurrection,* and the second is described in the 12th verse, "I saw the dead, small and great, stand before God, &c." If we make the first allegorical, how shall we secure the second? Thus for the Scriptures.

III. To come to Fathers. Our enemies as good as give us all of the first, and most of the second century; or if they won't we can prove them ours; viz., Papias, Justin Martyr, Polycarp, Clemens and afterwards Irenæus, Lactantius, Tertullian, Methodius (already quoted), and still lower, Cyprian, Nepos, Apollinarius, and many others too long to name. Nor need we wonder that poor Papias is represented as the founder of this opinion and a weak man by Eusebius, though he owns him diligent and expert in the Holy Scriptures, since he and his friends Dionysius, Gaius, and other Antichiliasts have dared, some of them positively, others by consequence, to strike out nearly an eighth part of the New Testament; no less than four entire books from the Canon of the Holy Scripture, because they saw it was impossible to overthrow the testimonies therein for this great truth; namely, the Epistle to the Hebrews, the Second Epistle of Peter, the Epistle of St. Jude, and the Revelation. Against the last of which they bore the greatest spite, as being the clearest against them; some attributing it to the heretic Cerinthus, but all denying it to be St. John's, particularly Eusebius, though herein he notoriously contradicts himself, and though there are such severe sanctions at the end thereof against whoever shall take away any thing from it (the Holy Spirit who indited it no doubt foreseeing what would happen); how much more against those who would take it away altogether? 'Twere too long to insert the words of all the Fathers, confirming this doctrine, which indeed would require a volume; take but two. Justin Martyr in his *Dialogue with Tryphon,* tells us, "That he himself, and all other orthodox Christians, believed it, and those who did not, ought not to be

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esteemed Christians." But he adds expressly, that there should then be no Jewish observances and bloody sacrifices, but true and spiritual praises and thanksgivings offered to God. And Methodius, before mentioning those who shall rise: "They shall neither die nor marry, but live the life of angels, being employed in good works." Accordingly, Lactantius: "They shall live a heavenly and angelical life." We'll conclude this noble question with a passage from Tertullian, which fully includes all the doctrine of the millennium and first resurrection: "For we acknowledge," says he, "a kingdom promised us on earth, but before heaven, and in another state; to wit, after the resurrection (the first), in the 1,000 years, in the city of God, the heavenly Jerusalem, which the Apostle calls Jerusalem which is above, and the mother of us all; this Ezekiel knew—this St. John foresaw. There, we say, the saints shall be received at the resurrection, and refreshed with all spiritual good things, in compensation of whatever they have either despised or lost in this world. For 'tis but just and worthy of God, that his servants should triumph there, where they have formerly suffered for his name's sake. And this is the manner of the heavenly kingdom: After this thousand years, wherein will be finished the resurrection of the saints, to be raised sooner or later, according to their deserts; then, the destruction of the world and last conflagration being accomplished, being changed in a moment into an angelical substance, when this corruptible shall have put on incorruption, we shall be translated into the kingdom of heaven." (*Contra Marcion*, lib. iii. cap. 24). *Athenian Oracle*, vol. i. pp. 282-288. Third edition, 1728.

ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

By R. GOVETT.

CHAPTER III.

DO THE SECOND AND SEVENTH OF DANIEL DESCRIBE THE EFFECTS OF THE GOSPEL?

THIS is in effect the question raised by Mr. Young's chapter on 'The Investiture.'

In his view, the kingdom which the God of heaven is to set up (Dan. ii. 44) is the Gospel. The saints having judgment given to them, and possessing the kingdom (Dan. vii. 22) is the Gospel. The living saints are to win the kingdom for Christ while he is in heaven. Christ's kingdom and theirs comes and lasts during the time that the previous kingdoms are existing. The kingdom of Christ and of the saints is to consist in the operation of the Holy Spirit in conjunction with his believing people, ruling in individual hearts, silently, secretly, in long tracts of time during this our day of grace. As he says himself—"Messiah's kingdom is not of this world: *his* subjects are conquered by truth,

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moulded into obedience by a spiritual influence, and held to his throne by the cords of love." "Alexander conquered loosely by masses: Christ conquers securely by individuals." (P. 8.) "The Church will . . . . [be] a spiritual element *in* the social fabric, working out by its own force a new condition of society." (P. 9.)

What is his view of the Roman or fourth empire? All tyranny and evil will be put down through earth's becoming Christian. "While the coming kingdom is certainly different from its predecessors, being not of this world, it seems to point out the *ascendancy of the Christian cause* (*m. i.*) above all adverse powers, and such *a social elevation of the saints as will enable them to administer justice in the earth.*" (P. 9, *m. i.*)

Now our position is the direct opposite to this. We affirm, that the prophecies, Dan. ii. and vii., cannot be fulfilled in Gospel days, but belong to a dispensation of another character altogether. The Gospel is GRACE; but the passages in these two chapters, on which we rely foretell a time of JUSTICE, by means of which, and during which, the saints are to reign together with Christ returned in person, over the earth. During Gospel days, 'tis the reign of *Satan*, not of the Son of Man, nor of the Son of God. Satan is the Prince of this world. (John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2.) God has given up to the Gentiles the throne which He once set at Jerusalem; and his people Israel, strong in unbelief, are scattered from their land. The saints are to obey kings, and *to be persecuted* throughout the dispensation. We are now to *pray for* kings and nations, not to *smite* them. (1 Tim. ii. 1—3.) The Christian dispensation was a mystery, concealed not from Daniel only, but from all the Old Testament prophets. (Eph. iii. 1—9; Rom. xvi. 25—26.)

We quite admit Mr. Y.'s description of the effects of the Gospel to be true; we affirm only, that the consequences of the falling stone, and of the coming Ancient of Days as depicted by Daniel, are as unlike the Gospel as anything can be.

The germ of all the error he exhibits in this chapter of his book is found in the assumption, that *verses* 13 *and* 14 *of Daniel* vii. *are the only ones which speak of the coming of Christ. Those* verses (he says truly) cannot tell of Christ's second coming to earth; it is his being presented to the throne of the Father, in order to be invested with the kingdom over the earth. And so far we agree. When he says the scene is symbolic, we deny it. 'But is it not said, "One *like* the Son of Man?" [or '*a* son of man.'] We answer, yes; but the word 'like' does not make it symbolic. A symbol is an object of sight, which is made to represent something *different from itself.* Salt is a symbol of friendship; a white flag is a sign of a parley or truce. When he says again, that this presentation has already taken place, we deny it. He holds rightly, that this investiture runs parallel with that of Rev. v., where the Lamb, standing before the throne of God, takes the mysterious book of seven seals. But that has not yet taken place. It cannot, while the churches last; for the throne of Rev. iv. is the throne of *justice*, while that to which we approach is the throne of *mercy.* (Heb. iv. 16.) Let us now consider what has further to be adduced under the following two heads:—1. THE FOURTH EMPIRE'S LAST DAYS. 2. THE NEW DISPENSATION, as seen in—(1.) *the Throne above*; (2.) *the Second Advent*, and (3.) *the Kingdom.*

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First, then, THE FOURTH EMPIRE'S LAST DAYS.

Our friend believes, in common with very many, that the last days of the fourth Kingdom are to be its best. 'Christianity is to overspread the world, and to mould men into the love of God and man. The Saviour's kingdom is not to be of the world, and yet his servants are to be rulers in it!' This seems to us as complete a contradiction of ideas as can well be found.*

Next, the reign of the saints is not during the time of the fourth Empire. "These great beasts, which are four, are four kings, which shall arise out of the earth. *But* the saints of the Most High [or 'high places'] shall take and possess the kingdom for ever, even for ever and ever." (Dan. vii. 17, 18.)†

It is not lawful for the saints to reign in Gospel times. Jesus is rejected by the earth; they are to be rejected also. He was tried during his life, and refused to be made king, whether by Satan or by his own countrymen. (Matt. iv.; John vi. 15.) Now the disciples are called to obey and suffer. (Tit. iii. 1; Rom. xii. 1—5.) They are not to avenge themselves, not rule, nor to seek justice against a criminal, but to show mercy. (Matt. vii. 1, 2; v. 38—48.) They are not to swear or to fight. (Matt. v. 33—37, 38—40.) Some Corinthian believers did take of the world's rule and honours; but Paul rebukes the conduct as unsuited to the dispensation. (1 Cor. iv. 8—16.) They were not even to bring the civil questions which arose among them into the world's courts. 'What! do you the just expect *justice* from the *unjust?*' (1 Cor. vi.)

But the prophecy of Dan. vii. characterizes, in a striking manner, the ending of the fourth Empire. The saints on earth at its close are persecuted, and are overcome by the last great emperor of the Romans, who, in conjunction with his ten kings, wars and destroys them. He blasphemes God Himself, who gave to the Gentiles their kingdom, and he slays those who own the God of heaven. For three-and-a-half years no successful resistance can be made to his power. "That horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." "I beheld, and *the same horn made war with the saints, and prevailed against them.*" (10, 11.) "Another [king] shall arise after them [the ten], and he shall be diverse from the first, and shall subdue three kings. And he shall speak great words against the Most High, *and shall wear out the saints* of the Most High [of high places,]‡

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* But (it may be said), 'What do you millenarians make of the words "My kingdom," &c.?' I answer: The ambiguity of the little English word 'of' has deceived our friends. It is: "My kingdom is not *out of* this world. If my kingdom were *out of* this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not *from hence.*" (John xviii. 36.) Thus our Lord's latter words explain his former ones. Jesus' kingdom over this world (Rev. xi. 15) is not to be set up by force derived from earth. It is to come by power of heaven, not by the swords of earth. Observe how remarkable in this view are the words of Dan. vii. 17.

† The Greek translations are here much stronger. The LXX. give it: "These four great beasts are four kingdoms, which shall perish from the earth, and the saints shall take the kingdom," &c. Theodotion: "These great beasts are four kingdoms which shall arise from the earth, which shall be removed. And the saints," &c.

‡ So Honbigant, the Venetian Greek Translation, and other critics.

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and think to change times and laws, and they *shall be given into his hand until a time, and times and the dividing of time.*" (24, 25.) How does this consist with the saints *ruling at that time?* It is a time, it would seem, of uncommon iniquity, in which God seems to have forsaken the earth, and this blasphemer of God prospers.

But how is this king put down? By a NEW DISPENSATION. That new dispensation is founded on the principle of justice, and its first appearance is found in the erection of a new throne in heaven. "In this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till [the*] thrones were set,† and the Ancient of Days did sit, whose garment was white as the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream (Chald.) issued and came forth from before him." "The *judgment* was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body given to the burning flame." (9, 11.) The saints, times, and laws, are given into his hands for three and a half years. "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end." (26.)

It seems, then, that that which puts a stop to the reign of the fourth beast is its intense wickedness and blasphemy against God, which calls for his throne of judgment to be set, if God means to retain any glory on earth at all. This view is borne out by the Apocalypse, where, at the conclusion of the dispensation of the Church, a new throne—that of justice—appears; and when at length the great Antichrist arrives on the earth, and begins his blasphemies, this throne pours out on him and his dominions its terrible bowls of wrath, till at length his dominion of 1260 days is concluded.

But after the presentation of the throne, both in Daniel and in the Apocalypse, comes the revealing of the Great Avenger sent forth by it to the earth, to carry out God's purposes of destroying all the former evil kingdoms, and setting up the kingdom of God.

At this part occurs the most unaccountable omission on Mr. Young's part. He can see nothing of Christ's second coming in the prophecy at all. And yet he quotes (p. 7) the preceding and following context. The little horn, he says, "perpetuated in another form the antagonism of the world-power," "and made war with the saints, and *prevailed against them* * * * *for a time* and times, and the dividing of time." (Dan. vii. 21, 25.) So there is a leap in those asterisks, from the end of Daniel's words to the end of the angel's explanation! But our chief witness is gagged and smuggled out of court by these ill-starred varlets. For what words come next to "prevailed against them?" "UNTIL THE ANCIENT OF DAYS CAME." How can we account for so strange a passing over this all-important witness on the question? How can we account for Mr. Y.'s strong words "The vision has no more to do with the second coming of Christ than with his first coming?" (P. 9.) I fear to say anything more. These are the words of God. It is not then his saints on earth who win the kingdom for Christ while he is

* Omit 'the.' † So the Latin, Greek, and most critics.

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away; but the saints who are left on earth are *persecuted, warred upon, and prevailed over by a Crowned Blasphemer, till Christ the Son of God comes in person.* Here is our view: the very contrast of our antimillenarian brethren's.

But what are the effects of the Second Advent of our Lord on the former three empires, and on the then existing fourth empire? This point is taken up and clearly unfolded by the Vision of the Image, or Dan. ii. Daniel in describing to the king his dream; after going over the four metals of which the image was composed, adds, "Thou sawest till that a stone was cut out without hands, *which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them*: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 34, 35.) This is further expanded: "In the days of these [ten] kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it *shall break in pieces and consume all these kingdoms, and it shall stand for ever.* Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it *brake in pieces, the iron, the brass, the clay, the silver, and the gold.*" (44, 45.)

We ask then, Has the Gospel in the ages past effected anything like this? Ought it to effect it in days to come? Clearly not! The effects of the Gospel, and those of the stone of the vision stand in perfect contrast. They differ in PRINCIPLE. The Gospel is *grace.* This is *justice.* The Gospel chiefly affects *individuals;* the stone smites *masses.* The Gospel *saves;* the stone *destroys.* The Gospel is an internal secret force; as Mr. Young says, "A spiritual element *in* the social fabric, working out by its own force," &c. (P. 9.) This is an *external* and *visible force outside the image.* The effects of the Gospel are *slow, partial,* variable; advancing here, retrograding there. This is a *sudden, effectual stroke which at an instant carries with it perpetual victory.* The Gospel is a work *while Christ is away;* this takes place at *his second coming.* God's work on earth, is now by the Spirit, through a few feeble men of faith. This is God's work from heaven, full of overpowering might. The good news now is the calling God's elect out of earth into heaven, leaving the empires of earth to go on pretty much as they will. The iron of the image, unaltered by the Gospel, is iron still. The clay of the image, unchanged by the tidings of God's grace, is clay still. But the stone, by its one brief blow, breaks up the arrangements of earth's kingdoms altogether, and introduces a kingdom visibly and really unlike what has gone before it.

The stroke of the stone in Daniel should remind us of the Saviour's words, when, having this in his eye, he said to the Pharisees who were about to slay him—"Did ye never read in the Scriptures, 'The *Stone* which the builders rejected is become the head of the corner?" . . . . . "And whosoever shall fall on this *Stone* shall be broken; but *on whomsoever it shall fall, it will grind him to powder.*" (Matt. xxi. 42, 44.) Jesus is now the Stone at rest. The unbeliever may try his strength with him, may cry,—'Crush the wretch!' but the effect of this unbelief

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will be only like a man's throwing himself against a stone. Its solid texture will prove too strong for flesh and blood, and he will be worsted and lost, even during the period of God's mercy. But the Stone has another aspect, when God launches it from heaven to descend on earth. Woe, then, to those whom it finds its enemies in the day of God's wrath! "On whomsoever it shall *fall*, it will grind him to powder." Such is the scene described in Rev. xix. The opposing armies of earth are utterly destroyed before Jesus and his descending hosts. The stroke of the Stone answers therefore to the coming of the Ancient of Days in the later vision. (vii. 22.) And the issue is the kingdom!

The kingdom of Daniel's hope is not yet come. "As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken" (brittle). "And in the days of these kings [the ten] shall the God of heaven set up a kingdom." (Dan. ii. 42, 44.) Now the ten last kings of the fourth empire have not yet arisen. Mr. Young quietly assumes with many, that "kings" or "kingdoms" mean the same thing. But it is not granted. In Dan. vii. 24, 25, it is evident that the eleventh is a man, a blasphemer, and not a kingdom. From Rev. xvii. 12, 17, it will be apparent that they are ten infidel kings, who begin to appear only together with the Antichrist, the last king of the fourth empire. As then the ten kings have not yet arisen, nor the Blaspheming Emperor who presides over them, therefore much less has the king's predicted persecution taken place (Dan. vii. 21), and still less the coming of Christ which puts a stop to that persecution. The blow of the Stone descending from heaven has not yet struck the ten toes; and hence the image stands to God's eye as before.

The kingdom of the Son of Man then, which succeeds the stroke of judgment after it has suddenly, openly, completely, dissolved all traces of former earthly kingdoms, has yet to be waited for. Before the stroke there is no dominion of the mountain—after the blow no dominion of the metals. Not till the Stone has in judgment swept away all other kingdoms, does it begin to swell, till it fills the earth. The saints are to suffer on earth from the rulers, till Jesus by his personal judgment transfers to them the power by which they were previously oppressed.

After this blow is delivered, the stone becomes the mountain which fills earth. After the Ancient of Days comes, the persecution of the saints ceases for ever. In Christ the Son of *Man*, the second Adam, all things in heaven and earth are centred and gathered. (Eph. i.; Ps. viii.)

Then are the kingdom, and the imperial power of it, made over to the saints. "The Ancient of Days came, and judgment was given to the saints of the Most High [high places], and the time came, that the saints possessed the kingdom," 22. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" [high places] 27. The coming of Jesus in person is the turning point of the new state of things which ensues. As, *now*, it is not lawful for saints to rule, because God bids them serve and suffer, and not exalt themselves, or use the sword of judgment; so, then, God himself having sent Christ their Head to rule over earth, to them too he passes the sceptre. Rule now is authority out of season. But Paul, in the very epistle which dissuades saints from ruling now, says, "Do ye not know that the saints *shall judge the world?* And if the

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world shall be judged by you, are ye unworthy to judge the smallest matters? "(1 Cor. vi. 2.) And this time of the saints' rule is the time of "the kingdom of God." "Know ye not that the unrighteous shall not inherit *the kingdom of God?*" (v. 9). But when the last trumpet shall have sounded, then—"The kingdoms of this world are become the kingdoms of our God and of his Christ." (Rev. xi. 15.)

And now, a word about the principle of the kingdom. "He whose kingdom rules over all," says Mr. Young, "has purposed to establish a reign of *power and love* on the earth." Indeed! We read Scripture very differently. Now, as we suppose, is the time of grace, not putting forth its power in rule. But *then*, "To him [the overcomer] will I give power over the *nations* [not 'over the Church,'] and he SHALL RULE THEM WITH A ROD OF IRON; *as the vessels of a potter shall they be broken to shivers;* even as I received of my Father." (Rev. ii. 26, 27.) And so, when Jesus comes out of heaven as the King of kings in justice to judge and war, we read, "And out of his mouth goeth a sharp *sword*, that with it he should smite the *nations*, and HE SHALL RULE THEM WITH A ROD OF IRON; *and he treadeth the wine-press of the fierceness and wrath of Almighty God.*" (Rev. xix. 11, 15.) He is the minister of the throne of fire set up in the heaven.

'But where do you find resurrection?' In those words—occurring three or four times—"the saints of *the high places.*" (Compare Eph. i. 3; 1 Cor. xv. 40—48; Heb. xi. 16; xii. 22.)

'Where do you find that the kingdom of the saints is to be enjoyed on earth?' We read, that the dominion with which the Son of Man is invested in heaven is a rule over the earth. (Dan. vii. 13, 14.) We find that he does not take it up, till he has swept away the previous empires. It supplants them, and occupies their room. The mountain more than fills the place of the image. The Ancient of Days takes the place of the Blaspheming King, whom in person he has descended to dethrone. The dominion given to Nebuchadnezzar by God extended not over men only, but over beasts and birds. (Dan. ii. 37, 38.) The dominion which God has decreed to Christ as the Second Adam, is that He, as Son of *Man*, (not, by his Spirit from heaven) shall have all put under his feet—"*all sheep and oxen;* yea, and the *beasts of the field*; the *fowl of the air*, and the *fish of the sea*, and whatsoever passeth through the path of the seas." (Ps. viii. 6—8.) Was the Roman empire a kingdom of earth? Was it strong as iron? "Forasmuch as iron breaketh in pieces and subdueth all things." (Dan. i. 40.) Like this, only more mighty still in its energies on earth, is the empire of the Christ to be.

At its first stroke all the other metals are broken in pieces, and swept away as dust before it. The saints take the power of judgment, which up to that time was used to oppress and slay them. "I *stand*, and am judged"—says Paul in Gospel days. (Acts xxvi. 6.) But then He will *sit* on a throne and *judge*. "I saw thrones, and they *sat* on them, and *judgment was given to them.*" "Judgment," says Daniel, "was given to the saints of the high places, and the time came"—aye, a very sudden, astonishing moment!—"that the saints possessed the kingdom."

One of the first features of evil in the Babylonish empire after its setting up by God was the ruler's imagination, that the powers of earth are independent of the heaven. The proud king, therefore, was debased

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to be like a very beast of the earth till he should recognise the first of truths,—that the heaven is really the ruler of earth.

The last feature of sin in the fourth Empire is the Blaspheming King's defying the God of heaven, by whom his power was given. Then the time of the mystery of God closes, and judgment takes away his sceptre, and an army that comes from heaven under a leader, created King of kings on high, proves to all mankind that the heavens rule the earth. Yes! "the kingdom of *heaven*" then is come!

"THY KINGDOM COME."

SUGGESTIVE THOUGHTS ON THE LORD'S PRAYER.

By Major-General H. GOODWYN.

WHILST meditating on the scriptural distinction between the Kingdom of Heaven when it shall *visibly* display the glory and the righteousness of God in the person, character, and government of his Son on earth, and its intermediate phase as a spiritual preparation of its members (John iii. 3, 5; 1 Cor. xv. 50), whilst the splendour of the substance is veiled with the Son of Man in heaven, I have been impressed with the following thoughts, which I present as suggestive of the meaning and object of the Lord's Prayer, embracing as it does both the above aspects of The Kingdom. (Matt. vi. 9—13; Luke xi. 2—4.) They may perhaps tend to remove prejudices and strengthen faith, by throwing a ray of light on this divine composition, so simple, so brief, and yet so comprehensive.

The prayer may be divided into two parts; 1. The first three clauses having reference to the coming dispensation of manifested glory. It is the way of the Spirit for the comfort of the believer, to present the top of the ladder of glory and blessing first; the steps by which these are gained follow. (Gen. xxviii. 12—15; Ps. xxxii. 1—8; Eph. i. 3—7.) 2. The remaining four to the intermediate time of "the mystery of The Kingdom" as fore-disclosed by the Lord Jesus in the seven parables of Matt. xiii., or the present period of its being hidden with God's rejected King in Heaven.

It expresses the condition of heart of those who are "translated into the kingdom of God's dear Son;" *i.e.*, who are transformed into the character of children, and consequently "heirs," made "meet and fit for the inheritance." (Col. i. 12, 13; Rom. viii. 17.)

Minds and affections thus spiritually governed, must desire that the name of Him who is the God and Father of their Lord Jesus Christ should be hallowed and reverenced, and that speedily by the coming of his kingdom, wherein the will of the Father shall be done; *i.e.*, where there shall be perfect obedience and universal subjection to God on earth, as in heaven. But they know that such an order of things can only be attained to—and that partially—during the millennial period

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when the heavenly Son of Man shall wield the sceptre of earth's kingdoms, though it will be absolutely so when when "God shall be all in all" in the eternal ages of the "new heavens and new earth." For this they patiently wait, knowing that the times and seasons are in the Father' hand. (Rev. iii. 10; i. 9.)

In the mean time, the kingdom of God is hidden with the King in the heavens, and believers, though still in the world where Satan reigns, are being separated from its darkness, falsehood, and corruption, are renewed in the spirit of their minds being created anew in Christ Jesus who dwells in them "the hope of glory." The desire of these regenerated children is to live and act in holy conformity with their condition and hope. The grace of God can alone help them, and so the "manner" of their prayer has been prepared for them by the everliving Intercessor himself, who not only knew their need, but who also knew the will and purpose of their Father to grant *such* a petition.

These words express, 1. That the children desire to hallow the name of their "Father" by a confession of absolute dependence on it, for "day by day" nourishment of both spiritual and bodily "bread." (Matt. vi. 31—33; John vi. 53—58.) 2. They declare their sense of the need of continual cleansing from all defilement and unrighteousness of walk, as well as of forgiveness of all daily trespasses and grievings of the Spirit of holiness (John xiii. 8—10; 1 John i. 9), for they wish to be "followers of God as dear children," to "walk in love, forgiving one another as God for Christ's sake has forgiven them." (Eph. iv. 32; v. 1.) This clause of all others shows that the prayer is the breathing of "the spirit of life that is in Christ Jesus," and *in the believer*, for an unregenerate man being in the flesh, "is not subject to the law of God," or principles of grace upon which God acts, he does not forgive injuries or debts, but seeks vindictive retaliation. He is evidently, therefore, one who has not his sins against God, or his debts to God forgiven. 3. They pray to be so kept and guarded by Almighty power (Ps. xxxii. 6—8) that it be not necessary for their Father, who looks for holiness of walk and conversation to subject them to "temptation," or trial, that must surely bring chastisement and sifting such as that to which Job and Peter were *judicially* exposed (1 Peter i. 3—9; Luke xxii. 31, 32), but rather to be delivered from the snares and power of the evil one, who, as prince of this world has mighty influence through its seductions, to tempt, deceive, and enslave. (1 Peter v. 8, 9; 2 Cor. xi. 3.) 4. Finally, "The power and the glory" of God, as it shall be displayed and "cover the earth" when the kingdom shall come, together with the knowledge of the petitioners' association in it all, being one with Christ who is the glory of God (John xvii. 22; Heb. i. 2, 3), is desired to be kept in view as a cheering hope, a "joy set before" them, and a holy motive for the exercise of faith, obedience, and grace; a living activity, in fact, of children in harmony with the character and will of their heavenly Father. (Col. iii. 1—5; Titus ii. 11—14.) If such be the *future* provision of the children of God according to "the riches of his grace," how absolutely sure their "daily bread!"

There are in reality *seven* clauses to this prayer, so that it is stamped with divine completeness for the necessities of earthly supplicants.

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As might have been expected, considering who was its author, the prayer bears a resemblance to that of the Lord Jesus himself, as recorded in John xvii., when He anticipatively assumed the position of the Great High Priestly Intercessor. In that prayer, the "Name" of the Father is first mentioned, as that which it had been the delight of the Divine Son to hallow and glorify as a man on earth, and which is characteristically that of the "many sons," whom He has identified with Himself in eternal life, and will associate with Himself in Glory. (Ver. 1—5.) These "men" given to Jesus "out of the world," are declared to have the principles of obedience and dependance on the "Name" of God as their Father, revealed to them through the word of truth, Jesus Himself (ver. 6—8), who prays that they may be kept "from the evil one," for being "a liar from the beginning," he is ever seeking to seduce the Children of God unto lying principles, spurious doctrines, and false worship. Jesus desires that they might be "sanctified through the truth," or separated from the uncleanness and seductions of the world and its false God, Satan (2 Cor. xi. 13—15), to the service and worship of the true God their Father. (John iv. 23, 24.) through the power of the truth of the divine word ministered to their hearts and consciences by the Spirit of Christ that should dwell in them, (ver. 14—19.) (2 Cor. vi. 14—18; vii. 1., Rom. xii. 1, 2.) Thus, are the children of God taught to know the character of the intercession that is ceaselessly presented to the Father on their behalf, by Him who "taught them how to pray": who assures them that their present condition in the world, and their need of strength and grace is perfectly met by their Great High Priest, according to the exceeding preciousness of His sacrifice, and the moral glory of His person; who "has given them" a joint heirship in the glory of the earthly sovereignty of the Kingdom which His Father has given Him as "heir of all things"; and who has brought them, "by grace through faith," into holy fellowship, and eternal union with Himself and His Father. (Ver. 20-23.) Surely then, we may use the language of Heb, iv. 14—16, and "Come *boldly* to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE LAND OF SHINAR.

THE fifth chapter of Zechariah has been often represented as referring to a future Babylon, which is to oppress and persecute the Jews down to the moment of the Second Advent, and which is then to be destroyed. It appears to me that such a far-fetched conclusion is quite unnecessary, as well as unsupported by Scripture evidence. The whole remaining part of the book of Zechariah relates to the *Jews* alone, and it is therefore most reasonable to suppose that they are the subject of the fifth chapter also. In other words, that this chapter is not a prophecy of some great commercial *city* to be hereafter built in Chaldæa, but of a great commercial *people*—the people of Israel. This

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would be in complete accordance with all the rest of the book which treats of Israel in a variety of characters. In one place they are husbandmen. (Chap. xiii.) In another place even soldiers, (Chaps. ix. and xiv.) In all places they occupy the foreground of the picture, or rather the entire canvas; and why thrust them aside in chap. v. in order to make room for Babylon? In this chapter they assume a new character, viz., that of a commercial people, and we regret to say a very indifferent character it is. Now, this idea is so far from being visionary, that every one will at first sight perceive that it is most reasonable. For what nation in the world has been so remarkable in a commercial sense as the nation of Israel? This is too well known to require any proof. And, besides, we say it with regret, the character *formerly* borne by the Jews in matters of trade was precisely that which is referred to here. We have both the trading propensities and the trading faults of the Jews brought before us in perfection. I therefore believe that the fifth of Zechariah is intended *to describe* and to *foretell* the character of the Jews as a commercial people from the time of Zechariah down to the end of their dispersion—and down to the Second Advent. In Zechariah's time the Jews had just recently returned from Babylonish captivity, and, therefore, he is commissioned to tell them what they would prove to be in future ages, while they themselves were building castles in the air as to their future dignity, and grandeur, and purity of character. There is no reason for supposing that in this chapter Zechariah turns abruptly aside from Israel, and inserts a new prophecy as to Babylon, in the very midst of a series of prophecies relating solely to the *Jews*. He describes the Jews as a trading people, exactly as they have been until very recently—though now somewhat improved—a people of sharp practice in their commercial dealings; while other chapters foretell what they were to be in various other capacities. Why, then, introduce by main force the *new* subject of a revived Babylon?

But the last verse seems to contradict this opinion, for it speaks of building a house in the land of "*Shinar*," and "Shinar," it is said, means nothing but "*Babylon*." This by no means follows, for "Shinar" is compounded of two Hebrew words, which signify, "that which trembles"—the *Land* of *trembling*. And have not the Jews been ever since in a land of trembling? This is not only a well-known fact in itself, but it is in perfect agreement with other parts of Scripture, especially in the memorable prophecy in Deuteronomy, where trembling and agitation are so vividly described as the condition of the Jews. "In the evening thou shalt say, Would God it were morning," &c. In all quarters of the globe the Jews have, for 1800 years been built up and established in a "land of Shinar"—in a "land of trembling," whether in the literal Chaldea, or at the extremities of Christendom. And so it will be till the time of the second advent.

But over and above this, the fifth chapter may all be taken as applying literally to the land of Chaldea. Zechariah prophesied just at the time when the Jews began first to return from Shinar (or Babylon.) We may safely conclude that the feeling which was uppermost in the Jewish mind was as follows: "Now that we have to return, we shall soon *all* have returned, we shall become once more a powerful and

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united people—we shall become as great as ever." No, said the Word of God, for you will still continue to settle in the (literal) land of Shinar; and there you will be established upon *your own base*—upon a base chosen and laid down by yourselves, and not by the Lord; and, moreover, you shall there become corrupt and wicked." This was the answer to the only sanguine expectations of those Jews who had already returned from Babylon. And if such is the meaning of the prophecy, it has been marvellously fulfilled. For the Jews continued in Chaldea (or Shinar) for a thousand years after the period of Zechariah's prophecy, and during that time they compiled and published the well-known *Babylonish Talmud*, about the year A.D. 500. In this book is contained nearly the *whole* of the Jewish religion that is now professed. The Babylonish Talmud is the *Koran* of the Jews, into which they have resolved all their faith, and all their religion, although framed (like Mahomet's Koran) out of doctrines falsely pretended to be brought from heaven. And the law and the prophets have almost been set aside to make room for the *Talmud*. (See Prideaux Connexion.) In fact, the Talmud, compiled in Babylon (or Shinar), has been the means of establishing Jewish infidelity and Jewish corruption upon their *own base*, from that day to this, so that we may safely apply the fifth of Zechariah to the literal land of Shinar, for a thousand years after his time, and at least to the publication and diffusion of the Babylonish Talmud, in the sixth century of our era. Either of these interpretations would solve the prophecy without any reference to *a future* land of Shinar.

But now, turn to Jeremiah xxv. 12, and what shall we see? *After seventy years* had been accomplished, the Lord declares that He will punish the king of Babylon, and will make the land of Chaldea *perpetual desolations*. What can be desired more complete and more decisive than this? The *perpetual desolation* of Babylon is connected immediately and directly with the termination of the seventy years of Jewish captivity (read verses 11 and 12.) There is no interval of time whatsoever put between those two events—there is no separation between the one and the other. And does not this prove that, in the sight of God, the desolation of Babylon was looked upon as beginning after the seventy years' captivity, and then, as running on and increasing in intensity, until the time when Babylon should be completely destroyed, and for ever—namely, at the second advent. Most certainly, Jeremiah places no interval of time between those two events, and why then should we do otherwise, and place 2,000 years between the two?

Torquay. R. A. PURDON.

P.S.—I may be allowed to add, by way of postscript, that the *crowns* in Rev. iv. are only "stephanoi," or "garlands," while the *crowns* in Rev. xix. are "diadems," or crowns *royal*. So that there is no reason why the elders should not be crowned (with garlands) before the Lord is crowned with a royal diadem, as a king.

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Correspondence.

REPLY TO MR. YOUNG.

DEAR SIR,—Having been away from England part of Sept. and Oct., it was but yesterday I read the charge brought against me by Mr. Young that I have not fairly stated what he has written. I thank him for adding, that he does not suppose I have acted thus intentionally. He is quite right. I would not gain a victory by deceit. Christ's battles are not to be won by Satan's guns.

I think if he had seen the extent to which he is able to substantiate his charge, he would never have penned it.

1. His first misapprehension respects the mode in which I have presented his views. He complains that I give with quotation-marks, as if they were *his* words, words which really are *mine*. Now, in common with others, I distinguish, and beg him to distinguish (what I should have thought a glance or two would show) between *single* inverted commas, and *double* inverted commas. *Single* inverted commas are used when the sense is taken from the author, but the words are not his. *Double* inverted commas are used, when the very words are the author's.

The sentence of which he complains —'If the anticipation with regard to 1866 prove true, may we regard the millennium as near?'—is one given under 'single inverts,' as the printers say. It does not profess to be his words.

But he complains—That it does not express even the sense of any thing that he has written. "I protest against being classed with those prophets who assert that certain prophetical dates will find their termination shortly." Now, I do not in these words, or elsewhere, so class Mr. Y. I do not say '*his* anticipations,' but "*the* anticipations." And his first chapter is greatly engaged with them, as his opening words show, "Many prying eyes are looking to 1866 and 1867 as a time of great interest to the Christian Church. Expectants of the personal descent of the Lord from heaven, and those who think that Antichrist may shortly be overthrown, and a better time for the church be ushered in, both watch for this time as likely to disclose events of an exciting nature." Again (p. 23) "If then the time should be at hand when the sceptre shall be wrested from the grasp of him who has made war with the saints; if he should lose his temporal dominion, and the aid of those powers which in times of yore have helped him to persecute, *might the millennium ere long commence?*" (*m.i.*)

And again (p. 5), "*May* 1866 *and* 1867 (*some interpreters include* 1868) *be one of the prominent dates indicated in prophecy for the destruction of the Antichristian dominion? And should the taking away of that dominion be accomplished, could that period be the dawn of the millennial day?*" I ask, reader, Do not these quotations justify me in putting the question I did, as giving Mr. Y.'s sense? *The passage which he himself cites*—"*And here we may ask our second question — If such changes should take place shortly, might not the millennium commence before long?*"—I suppose justifies me. 'But it does not cite 1866 strictly.' No; but 'shortly' will include 1866, as well as some years onward. And beside, 1866 is specified in the quotation I have just before adduced. He adds—"Mr. Young supposes a case, and asks, 'If certain events should occur shortly, might we before long look for another event?'" Just so! Just what I ask! My question implies no more.

2. He complains that I am mistaken in supposing that he regards the Two Witnesses as the Church. But he admits, that he believes them to represent "certain *depressed conditions of the Church*." Then they do represent *the Church*, in one of its conditions, on Mr. Y.'s own showing. And when exalted to heaven they represent it exalted. Then my arguments against such an assumption apply to the full.

But he has overlooked another passage which fully justifies me. "Through long ages of suffering and

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wrong, *the Church of God has had to prophesy in sackcloth.*" (p. 2). Here he supposes the Two Witnesses clothed in sackcloth (Rev. xi. 3) to be the Church.

He complains that I misrepresent him in supposing that he regards the "1260 *days*" of prophecy to be so many *years*. I suppose that to most his own words which he cited would be proof enough. On page 6 he speaks of this period as "the 1260 *years, or time represented by* 1260 *days.*" I gathered as much also from pages 10, 11, 12, 14, 15. But he declares that he is *not* quite certain that the year-day theory is correct. 'Time must show.' I thought he was *quite* certain; and that is the amount of the error complained of.

4. He complains, that I misrepresent him in supposing that he expects only secret interpositions of Providence. Have I examined what he has written on pages 2 and 20? And what do I say now, after these passages are presented to my eyes?

Just what I said before! The questions between us are, Will miracles return before the day of the judgment of the dead? Will Jesus return *in person and visibly?* or will God work *invisibly* by his power, as now? Now, words like those he has cited do not necessarily affirm miracle, when interpreted by our opponents. Jesus, says he, was to appear coming in the clouds of heaven. 'Fulfilled long ago, at the destruction of Jerusalem!' Jesus is described as descending with his hosts, to bring in the destruction of his foes, the binding of Satan, the first resurrection, the empire of the Christ. 'All that will be fulfilled while Christ is in heaven' (p. 2). Then there remains nothing but interposition of God's providence, which I call 'secret,' in opposition to the Saviour's *visible advent.* If Mr. Y. believes in miracle, as about to visit earth before the final judgment of the dead, I am glad. But I could not gather it from such expressions as "external changes," and "mightier impulses," or his other phrases.

5. I come to the fifth charge—in which I must be rather more lengthy. I quote correctly, he allows, to a certain point. But "Mr. G. proceeds with his quotation: 'They [the Scriptures] do indeed tell of a nation being born in a day, but the words are not found in the list of divine promises,' strange to say, 'and therefore cannot guide our conclusions.' (p. 22). I am here represented as saying, that the Scripture tells of a nation being born in a day, and yet the words are not found in the list of Divine promises. Mr. G. may well interpose his "strange to say," for either I must be understood to contradict myself, or avow that while found in the Scriptures the words do not rank with the Divine promises. What is the solution? Simply this, that they are not my words, but his." Now I here re-affirm my charge against Mr. Y.

What then, I ask, are my words?

"They [the Scriptures] do indeed tell of a nation being born in a day."

This I give as an equivalent to the following words of Mr. Y. in his *book.* "One solitary sentence has been frequently adduced in favour of this expectation. 'A nation shall be born in a day.'"

Are not these words equivalent to those I have given? And now for their force. Whence is the solitary sentence "*adduced?*" From our authority, the *Scripture;* and Mr. Y. proceeds to admit its weight, though he does not allow that it goes far enough to prove our point. For what is the next sentence of Mr. Y? "*The words do seem to promise something like a sudden change in the position of the Church,* though it would not be necessary that this should be applied to the early days of the millennium."

But Mr. Y. in his *letter* says,

"The words 'A nation shall be born in a day' are not found in the Bible at all, though they are frequently adduced to show that the millennium will come in suddenly."

Here the inconsistency which I exposed shows itself. If the sentiment*

* I admit that the *words* are not in Scripture, but the *sentiment* is. It is found in Is. lxvi. 7—10. "*Shall a nation be born at once?*" Please to observe, however, reader, that Mr. Y. quotes the words, 'A nation born in a day,' as often adduced by his opponents.

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be not in the Bible, whence is it "*adduced?*" Do we fetch our authority from the fathers? And do you, our opponent, allow that the words carry a good deal of weight, though they be not conclusive — while, nevertheless, such sentiment is not in the Scripture at all? Mr. Y. proceeds.

"Whence did Mr. Govett get such a sentence as this, which he professes to quote? 'They [antecedent Scriptures] do indeed tell of a nation being born in a day.'"

From your book, Mr. Young, p. 22, They are not the exact words as you give them, but they are the sense of your words.

"My words (says Mr. Y.) did not give such a sense, but the reverse."—I do not say that Mr. Y. adduces the words, 'A nation shall be born in a day,' but his opponents do, and Mr. Y. admits their force. And yet he now denies that the sentiment is in the Scriptures!

Mr. Y. says the words "are not found in the list of Divine promises, and therefore cannot guide our conclusions." Here the inconsistency is fully disclosed. If there be no such Divine promise, why do you allow it any weight? "The *words* do seem to *promise* something like a sudden change in the position of the Church."

"Could I mean to say" (he adds) "that this sentence was frequently adduced by the Scriptures?" No, truly, but by opponents adduced from our authority—the Scriptures.

"It is not usual to speak of the Scriptures adducing sentences, and if they had adduced these words, they would not be likely to adduce them frequently."

Very true: but as I have not been guilty of the folly supposed, the words fall harmless.

6. I advance to the sixth charge. I understood Mr. Y. to affirm, that the power of the Man of Sin would not be destroyed by the battle of Armageddon. But he assures me, that he will not say absolutely that it will not, but only that there is a *possibility* that it may not. How the Usurper should possess any power after he is "*struck powerless* with the manifestation of His (the Saviour's) presence," (*Greek*) (2 Thess. ii. 8) would pass an angel's understanding to comprehend. How can he possess spiritual power, when he and his False Prophet, who by miracle deceives men to worship him, are cast into the lake of fire, and kept prisoners there? And when Satan is cast into the bottomless pit?

7. The seventh charge is, that I undertake to examine hearts as well as arguments. "He has searched the hearts of all of us who hold certain views about the millennium, and he finds there not bad logic, but unbelief of the worst type—even wilful, 'deadly unbelief.'"

Nay, dear sir, you overstate the matter. I am persuaded that there is much unbelief among believers, specially in relation to the Lord's testimony about his personal return and reign. I look upon the large acceptance of books attempting to explain away the words of Scripture hereupon as proofs of this. But I do not affirm it of all. I mention no names. I do not suppose that this unbelief is of the worst type, or that it will destroy the souls of those who hold it. The words "deadly unbelief" are not used by me as belonging to any unbeliever. They are employed only after my venturing to foretell, that the infidel in a case supposed will thrust home his weapon to destroy the faith of some; and then I add "From *such deadly unbelief the Lord preserve us!*"

8. I close by remarking with regard to Mr. Y.'s three requests, that I have uniformly observed the two first. And I beg him to notice the difference between single inverted commas and double ones. With regard to the third, I hope I shall write so intelligibly as to let all see which are Mr. Y.'s views and which those of others. I have, I trust, disposed of the one case to which he refers.

Believe me, dear Sir,
Yours truly in Christ,
R. GOVETT.

THE TABERNACLE IN ABYSSINIA.

DEAR SIR,—Public attention having been of late so strongly drawn to Abyssinia by King Theodore's detention of the accredited agents of this

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country, and the expedition now forming for their recovery, an additional interest will be felt in it by the readers of the RAINBOW as they noticed M. Zimpel's letter in your last number, with the statements (on Professor Levisohn's authority) regarding the family of Zadok and the tabernacle, &c., as stated in its keeping.

In the last chapters of Ezekiel, where the future arrangements of the land, with the restoration of the temple are spoken of, the family of Zadok was specially distinguished, and an apportionment made to them of, "a holy oblation — five-and-twenty thousand [reeds] in length, and towards the west ten thousand in breadth, and toward the south twenty-five thousand in length, and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok which have *kept my charge;* which went not astray when the children of Israel went astray, as the Levites went astray." (Ezek. xlviii. 10, 11.)

Moreover, in the future temple, a special chamber is apportioned for "the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto Him." (xl. 46.) It must, therefore, be of interest to the believers in literal fulfilment to hear any tidings of those who are to bear so conspicuous a part in what is yet to be, whether the tabernacle be really found still with them or not; for whatever it was, it is said of them that "*they have kept my charge*" when others went astray.

Your readers, who have had before them Professor Levisohn's statement in your last number, may like to know that it is strengthened by the earliest of our Abyssinian travellers, Bruce, who visited that country just a hundred years ago (1768), and spent some years in it.

The accounts he gave of it were somewhat too much for his countrymen of that day, and he was not believed, although later travellers, such as Buckhardt, Salt, Belzoni, and others, have long since vindicated his assertions; and much is coming to light, even now, to prove still further they were true.

He was a man of great intelligence and education, and in his "Travels," which were first published in 1790, there were several chapters on the beliefs and traditions of the people with whom he had lived several years, having ingratiated himself with the king and other influential persons of both sexes, in the several capacities of physician, courtier, and soldier.

It is something new for us to think of Abyssinia as other than a barbarous country, without traditions or aught else in its past to interest us; but Bruce tells us of beliefs existing there in his day, which confirm the rabbinical story to which our attention was called in your last.

He found them believing, both Jews and Gentiles, that their king was in direct descent from the Queen of Sheba and Solomon, and that the 45th Psalm was a prophecy of her visit to Jerusalem; that she was attended by a daughter of Hiram; and that the last verse foretold her having a son by him, who was to be a king of the Gentiles; that the son's name was Menelik, educated by his father at Jerusalem, where he was crowned, and sent back with a colony of Jews, among whom were many learned doctors. That with them came also Azarius the son of Zadok, with a Hebrew transcript of the law in his custody, as Nebrit or high priest. That the book itself was burnt with the Church of Axum in the Moorish war of Adel, and that the charge of the holy things was still maintained by the Nebrits and keepers, who were all of the lineage of Azarias.

Menelik succeeded to the throne of Assyria in 986 B.C., when it was restricted to a male succession, in which it has continued since his mother's death, and they boast of having maintained a lineal decendant of the kings of Judah on the throne. They therefore deny that the sceptre has ever departed from Judah, and believe in a Messiah who is to come, under whom the whole world will be gathered, and become Jews.

Such was the belief among the Abyssinians of Bruce's day, a hundred years ago, and such, with some variations, would seem still to be the be-

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lief in the strangely shut-up country which our troops are about to enter.

Yours faithfully,

A. B.

PRÆTERISTS AND FUTURISTS BOTH RIGHT.

DEAR SIR,—My attention has just been called to a short notice in THE RAINBOW for November last (No. 47), of my little publication entitled "Prophetic Outlines." Permit me to express my thanks for your favourable opinion of it, irrespective of the principles of Protestant interpretation, and the Year-day theory, which you correctly attribute to me.

May I, however, without presumption, venture to offer to your consideration one or two points which occur to my mind as worthy of reception and serious reflection at the present crisis on this all-important subject. I am the more emboldened to address you, because I perceive that two of the writers in the number to which I refer of your most valuable and opportune periodical have expressed opinions (p. 498 *et seq.* and p. 522) which would appear to be repugnant to the deductions at which I have arrived.

I acknowledge myself to be much guided by the principles to which you refer, but inasmuch as those principles are the conclusions of *human* reason upon *divine* things, I am not at all disposed to question your opinion that they "cannot meet [*all*] the requirements of prophecy."

It would occupy as much space of paper as my little book itself to discuss this subject, and for many reasons I am no controversialist. Controversialism rarely brings out the *truth*, and its indulgence is wonderfully repugnant to the exercise of that greatest of Christian virtues, *charity*.

But, Sir, the point which I wish to bring to the consideration of yourself, your contributors, and your readers is this:—That the student of prophecy, in whatever phase it may present itself to his mind, arrives at this grand, common conclusion, that the present is *the crisis*, the time of a terminating epoch in the affairs of mankind, in accordance with the long-recorded and oft-repeated announcements of Holy Writ.

Perhaps, for the sake simply of expressing a crude idea, I may divide the body of prophetic interpreters into *Prœterists* and *Futurists*; I am, of course, taking extremes; there are very many intermediate opinions; but in my view of the subject the Prœterist conceives that the pictures shown in the Apocalyptic Visions have been successively arriving at their realization until they have been nearly all completed; the Futurist looks upon them as a grand rushing series of events taking place immediately before the close of the present dispensation.

Does it, of necessity, follow that either is wrong?

Each, from his own premises, has arrived at the conclusion that we stand *now* at the brink of the grand crisis: and may not this joint conclusion be reconciled without departure from the sure word of prophecy?

May not the whole Divine scheme admit of a double fulfilment?

The long line drawn by the Prœterist which, to his mind, at least, has its successive data of accomplishment in the history of the last eighteen hundred years, has a portion yet unfulfilled—the portion of sorrow and tribulation, the portion which must, for the elect's sake, be shortened. And may not that yet unfulfilled portion be that which presents itself to the Futurist as the interpretative realization of the *entire* prophecy? The idea is worth consideration, and, although I believe that I have met with it before and can claim no originality in its conception, yet it was suggested strongly to me by the perusal of the paper in your November number entitled "Scripture Woes of the time of the End."

Under any circumstances, each interpreter is, at this moment, standing on his watch in the attitude of immediate expectation, and surely this alone is a marvellous proof that the minds of thoughtful men are actuated by something more than the common operations of human reason in their contemplation of fast coming events.

One word more. If I am right, the Jew is in the like state of instant an-

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ticipation—I should rather have said of that hope deferred which maketh the heart sick; but his sickness will not be unto death.

I am writing from memory, and I forget where I have read the circumstance, but I rather think it is stated in one of the notes to Mr. Wray Savile's book, that a learned rabbi not long since declared that if He of whom Moses and the prophets did speak should not shortly arrive, the Jew would be obliged to give up the expectation of his Messiah.

If the Word of Truth be true, how can we gainsay this united testimony?

I am, dear Sir,

Your faithful servant,

JOHN REES-MOGG,

Author of "*Prophetic Outlines.*"

The Priory, Glastonbury.

PROPHETIC "SCHOOLS."

MY DEAR SIR,—I have been much pleased with the RAINBOW, and wish to help you in your labour of love with the inclosed small donation (10s.) May God's Holy Spirit accompany it and the work, and increasingly open *believers'* eyes to the glorious second Advent doctrines with which the Bible teems. It is no wonder that *nominal* Christians, who have not practically realized the first Advent, should put from them the idea that "the Lord is at hand;" but that earnest, spiritually minded people should reject the Church's blessed hope is very remarkable, as it is also a very deplorable fact. Happily, however, in the last few years great advance has been made in the increasing number of pre-millennialsts. May God add to them daily "the saved."

I can't help thinking that prophetic students in general have allowed themselves to be ranged too much into *schools*—"præterists," "historicals," "futurists,"—forgetting that the whole truth *may* be—*I* think *is*—*in all three.* Thus, for example, with reference to the last two, assuming the Justinian date (529½ to 533) to be a *terminus a quo*, for the 1260 *year*-days, we are brought to 1789½ to 1793, the noted period of the French Revolution, and the decree for the abolition of religion (so-called Christian) in France. Adding 75 years—Daniel's extended period—we arrive at 1868 as the time of Blessedness for God's "waiting" people (Dan. xii. 12). The Phocas' Decrees of 607 to 608—when, in the latter year, he gave the Pantheon to the Pope for the worship of the Virgin Mary—the Cybele of the Papal system—is another noted *terminus a quo*, which again brings us to '68 as a remarkable year. I am of course aware that our Lord *may* come for his church at *any* moment, and therefore she should be *ever* on the watch; but events may prove that they must yet watch and *wait* a little while, though He that shall come will come and will not tarry. Now, the question I wish to ask is this: Is it not probable that He may appear for them in '68, and then by a synchronous judgment—whether volcanic agency or not—destroy the Vatican, and so the Papal Head, who, since '93, has been and is still being stripped and made desolate, and in all likelihood—if the Congress proposed by Napoleon III. meets—will, at that time, be confined to "the Vatican and a garden" for the exercise of his spiritual functions? Such a judgment is not improbable at the time of the meeting of the General Council, summoned for the 18th Jan., 1868, when the Pope is to be *individually* deified by the declaration of the Council of his *personal* infallibility. Thus the removal of the Church and the destruction of the *Papal* man of sin would, indeed, be a year of blessedness, and yet only the commencing period of Daniel's "hebdomad," during which the Infidel man of sin shall arise, and the judgments of the Apocalypse, in a "*futurist*" point of view, shall be poured out upon Christendom, to end in the appearance of Christ *with His saints* on the Mount of Olives, about '75-'76, for the final destruction of the last form of Antichrist. There would seem to be a symmetry in such a fulfilment—a duality in an appearance *for* the saints—invisible excepting by results—and judgment on the Papal man of sin; and in the Visible appearance, when all eyes shall see Him; and judgment

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on, by destruction of, the then Antichrist and his assembled hosts. But, however these things may be, it is ours to watch, and wait, and pray, that our blessed Lord may hasten his coming.

Believe me,
My dear sir,
Yours affectionately in Him,
T. A. LINDON.

St. Peter's Parsonage,
Halliwell, Bolton.

A SUGGESTION.

DEAR SIR,—To those who would wish to aid in the circulation of the RAINBOW, I should like to make known a little plan which, some time since, I was led to adopt with good success. It was simply this. I invited friends—six in number—to join in taking it in, and sending it from one to another in such order as that it might travel throughout the party in the course of the month, each friend paying 1d. One lady has retired from the arrangement just now (her place being immediately filled), because the interest she feels in it leads her to take it in for herself, to become the centre of another circle. Eight months ago five out of six of these friends knew nothing of the work. The plan just named is so inexpensive and easy that it might well be extensively adopted.

"Smallest help, if rightly given,
Makes the impulse stronger.

Believe me yours truly,
E. F.

Literature.

Things that Must be Hereafter. By the Rev. SAMUEL VALENTINE EDWARDS, B.A. London: Partridge.

HERE we have a little penny book of appropriate and startling thoughts on the book of Revelation. Our dear brother has done well in publishing these reflections, and we desire for the tract a very large circulation. The following on Chapter x. is a specimen of the "Thoughts":—

"How blessed, how marvellous the change from the confused noise of the battle-field and garments rolled in blood, to the glorious vision here vouchsafed to John. The mighty angel, clothed with a cloud as a covering, and the rainbow upon his head, his face shining as the sun, and his feet as pillars of fire. Surely the Lord's Anointed is before us. The Sun of Righteousness bursts forth from the pavilion of dark clouds, while the sign of God's covenant with the earth encircles the mighty Angel's head, as he plants his feet (earth's Creator and Lord) on the land and on the sea." "It is I, be not afraid." "The time of the end" of earth's sorrows is at hand. "The mystery of God shall be finished in the days of the voice of the seventh angel when he shall begin to sound," and all that the Lord has spoken by his servants the prophets shall be accomplished. Such was the word of consolation, such the sweet drop of honey from the Rock Christ, given to strengthen the beloved disciple and fit him to speak boldly of Jehovah's mercies and Jehovah's judgments and to prophesy again before many peoples and nations and tongues and people."

Biblical Expositions, Lectures, Sketches of Sermons, &c. By the late HENRY CRAIK. London: Morgan & Chase; Bristol: W. Mack.

THIS volume is fragmentary, yet some of the fragments are precious. Books edited from papers never intended for publication are seldom satisfactory. Choice as are some of the remarks and criticisms, there is a sense of incompleteness about the volume which, too plainly, says that the author has left us. But, happily, Mr. Craik's reputation as a thinker and scholar was firmly established before this book saw the light.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1868.

THE PRINCE OF PEACE.

"His name shall be called . . . The Prince of Peace."—Isa. ix. 7.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. x. 34.

THE first of these quotations was written by an inspired prophet *of* Christ; the second was spoken *by* Christ Himself. Can they be reconciled by those who teach that the Church is the Kingdom, and that Christ is now upon his throne? No! The man lives not among such teachers who has genius enough to accomplish this intellectual feat. It is simply impossible to think of this royal title of our Lord, in connection with his own startling words, without feeling that there *must* be something wrong in the ordinary conceptions of the Gospel dispensation. That Christ is designated the Prince of Peace is perfectly certain, Isaiah being witness; that Christ declared He had come to send a sword upon the earth is equally beyond question, Matthew being witness. But Isaiah and Matthew were both men of God, and spake as they were moved by the Holy Ghost; the first as a prophet, or seer, of what was to be; the second, as an historian of the Master's words, as the Spirit brought them to his memory. Both, therefore, spake the truth; but it is clearly *impossible* that both referred to the same dispensation.

It is a most blessed truth, for which language has not fitting words to adore God, and hearts have not warmth enough sufficiently to love Him, that Christ is the believer's peace, and that those who love Him have a peace that passeth all understanding; but no well instructed Christian can forget that this peace is not through the reigning Prince, but through the sacrifice and priesthood of Christ. It is "peace through the blood of his cross;" peace within, reconciliation to God through the Lamb slain for us. This is the priceless blessing enjoyed by individual

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believers, even at the time when the great outside world may be shocked by the horrors of battle, and swept by fire and sword. Peace in Christ is a holy thing enjoyed by many, whilst strong nations are rushing against each other in the fury and madness of desolating war. The Church is not the world, but a body of believers called out of it whilst their Head is at the right hand of God; and the Prince of Peace, who is to fulfil Isaiah's vision, has not yet ascended his throne. Thus, and only thus, can you reconcile the oracle of the prophet, and the record of the evangelist.

The world has gone on its old way through all the Christian, as previously through all pagan, ages;—wars and rumours of wars, kingdom against kingdom, and nation against nation. The Lord said it would be so until the end of this dispensation, and yet He never for a moment ceded his right to the throne whence the mandate will issue securing universal peace and more than Edenic happiness to the inhabitants of the world. From the inconceivable horrors attending the destruction of Jerusalem by Titus Vespasian, A.D. 70, to the present day, war has been the world's rule, peace the exception; the rule one of prolonged gloom and terror, the exception an occasional gleam of sunlight which the eyes of the prince of darkness could not bear in the dominion he has usurped. The "murderer from the beginning" has had countless hecatombs, and to this hour, notwithstanding nearly nineteen centuries of Gospel grace, the dismal work of blood-shedding is going on in different parts of the earth. The red life-stream flows from human victims as of old, and the world's rulers reward with princely fortunes the inventors of the most destructive war engines. To tell us, therefore, that "the Prince of Peace" has been reigning through all these terrible centuries, is to demand faith of a kind which we have not and do not wish to have, for it is in effect to affirm that the claim implied in his royal title has been disallowed by a dolefully long array of most awful facts. But we are neither called upon to believe contrary to evidence, nor driven to the painful necessity of doubting the governmental competence of the King. The explanation of the difficulty which many feel when they exclaim, "War *yet*, and we in the middle of the nineteenth century!" is simply this: it exists only in their own confusion of thought. Christ, our Lord, is king by right, but not yet in fact. When He becomes king *in fact*, as well as by right, wars will cease the wide world over, and the "abundance of peace" consequent upon his benign reign will convince all that He was just the Sovereign for whose coming hope has looked and creation groaned, through all those weary generations. When He ascends the throne decreed for Him, the heavy mists which have hung like a death-pall over all ages will be dispersed and

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disappear, as disappears the night fog from mountain, hill, and valley, when the glorious sun ascends the heavens he has filled with gladsome light. Then the evil things of darkness will troop to their dens; and, the work of carnage ended, commerce and husbandry will convert its tools to arts of peaceful labour. Then the young widow will not weep over the untimely slaughter of her husband, nor the ragged orphan beg because his father fell in battle.

But let us hear our witness; for this subject is too important for man, and involves too deeply the honour of Christ, to be dismissed by a few sentences which criticism may describe as only the fancy sketches of Hope. Let us hear Isaiah, the man who said, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." If this witness, now, had given us any idea of the "throne" which his Prince of Peace is to occupy, we should have been spared perplexing search, and should have concluded at once, by the very force of common-sense logic, that the peaceful reign could not possibly *begin* until the heir ascended the ancestral throne. But this is precisely the thing that Isaiah *has* done; for the very next sentence in his sublime deposition is:—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

"The throne of DAVID?" Must the "Prince" Isaiah saw in vision ascend *that* before the reign of peace shall be inaugurated over our distracted world—before the discordant elements of humanity shall be trained to a hymn of Hallelujah—before the wailings of a suffering creation shall cease—and before the magnificent predictions of the Hebrew seers respecting the rule of the Root and Offspring of David can be fulfilled? It would seem so. Yes; so it *is*, most certainly; for the LORD has said it! Well, then, is not the question settled? or, rather, is it a question at all? How dare we intrude our small impertinences, neatly labelled "Interpretation," "Inference," "Accommodation to New Testament doctrines," "Application to the Gospel Church," or "Spiritual Signification," into the very centre of the Divine *programme*? Truly our assurance is something wonderful! We venture to take the All-Wise under our patronage, and with trembling haste, lest the ark should be roughly shaken, tell the world He does not mean this but that, although his words are unquestionably this and *not* that. If we only knew how *He* looks upon our interference in this matter, it might be profitable to us. But we *do* know. Listen! "Shall any teach God knowledge?" (Job. xxi. 22.) "Who hath directed the Spirit of the Lord, or being his counsellor hath

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taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. xl. 13, 14.) These searching questions are quoted substantially in Rom. xi. 34, 35, and 1 Cor. ii. 16. It is our duty, then, to accept God's words, and not to introduce our glosses; and our duty in this matter is clearly also our wisdom, for his word is a light which will not lead astray. Let the "throne of David," then, just mean the throne of David in Jerusalem, where the Prince of Peace will shortly reign before his ancients gloriously, and not heaven, where David never was, never had a throne, never had a subject, and never will!

WAITING FOR THE SON OF GOD FROM HEAVEN.*

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. i. 9, 10.

WHEN we last met for worship and edification at this blessed season, I called your attention, you may remember, to the posture prescribed to the Christian in this passage of Scripture—even "waiting for the Son of God from heaven." The saints at Thessalonica were converted from idolatry to serve the living and true God. And just as truly they were converted to wait for the Son of God. The preaching of the apostle, to which all right preaching should conform, was unto this end, as well as the former. It put the saint into the attitude of waiting for the Second Advent. This is the mind of the Spirit. Nor are we told to wait for anything else as necessarily to transpire first; for death, or for a converted world, or for an amelioration of the present condition of things, or even for any sign; but simply for the return of our blessed Lord.

Let us, however, confirm the point by the citation of other Scriptures. Take first, the fourth chapter of this same Epistle. The apostle there reverts to this very subject. Referring to those fellow-believers who had been taken from the Thessalonians by death, he disabuses their mind of the apprehension which it seems they had admitted, that the departed ones, by not surviving till the Lord came, would suffer some loss. He assures them, on the contrary, that even so far as *order* went, they would be the first in the enjoyment of the coming glory;

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* An Advent Sermon, preached in St. George's Church, Liverpool, on the Fourth Sunday in Advent, Dec. 22, 1867, by the Rev. JAMES KELLY, M.A., Incumbent.

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that the dead in Christ would rise first; and that then they who should be alive and remain would be caught up to meet Him in the air. Read the whole passage from the thirteenth verse: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Observe—1st, the expression "sleep in Jesus." The rendering should be either 'put to sleep *by* Jesus,' as though, in their death, Jesus, like the tender nurse or mother, had lulled them to sleep; or perhaps more correctly still, 'put to sleep *for*, or on account of, Jesus,' as though they had been martyrs, like Stephen, for the truth's sake. Of either of these renderings the original is capable, and preferably to that in our version.

Observe—2nd, "God will bring them with Jesus." Head and members, subjects of the same agency; and this obtains all through, from the Incarnation and the Regeneration to the Revelation of the whole Body in glory. For Christ and his Church are one, even from conception in the same womb of Predestination.

Observe—3rd, "This we say unto you by the Word of the Lord." That is, it is a special revelation, not to be confounded with anything revealed before. There is a speciality in the resurrection and rapture of the Church.

Observe—lastly, the notion of the surviving Thessalonians is emphatically negatived, "We which are alive and remain unto the coming of the Lord shall *not* prevent"—*i.e.*, anticipate, in entering into glory "them which are asleep." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." You see, thus, how carefully the apostle charges these Thessalonians to wait for the Son of God from heaven. They were not to think even of their own death as the prospect before them, so that by that means they should join their departed brethren in another world. But they were to look for God to bring back Jesus, and, with Him, those for whom they sorrowed. Their reunion was to be effected by the friends, of whom they were bereaved, being brought to them—not by their going to join their friends—the very reverse of David's comfort under the former dispensation: "I shall go to him, but he shall not return to me." (1 Sam. xii. 23.) Such is the contrast between our position and that of the saints of old.

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But further, it is important to observe the distinction between the waiting for the Son of God, here inculcated, and loving his advent. I believe that all who are really Christians must love the advent of their Lord, must love to think of it, and of its consummation. Accordingly, it is a pleasing thing to find that even they who believe not that it can occur in their day enjoy the contemplation of it. A striking instance of this presents itself to my mind in the case of an excellent servant of God who has gone to his rest. He was altogether opposed to the doctrine of the pre-millennial advent, and argued against it; but, in his beautiful collection of hymns, which he wrote and published, he delights in celebrating the event. How are we to account for this? Simply by the distinction which exists between loving the event and waiting for it. He loved it, and so does every real Christian. He cannot help loving it, as he thinks of the person of his Lord; of the glory with which his advent is fraught to God, and the blessing with which it is fraught to creation. But, then, possessed of a wrong notion, even of a millennium to come first, he cannot *wait* for it. And this, alas! characterises many. But the consideration before us that the Word of God sets the Christian upon waiting for the Advent, ought to show them their mistake. For how can we wait for an event not to transpire for a thousand years? Before I leave this point, let me ask you to compare two texts, which strikingly illustrate what I contend for, and its importance. Take, first, what is recorded in Acts xii. concerning the disciples at Jerusalem. The Apostle Peter is in prison, and his life is in great jeopardy. The Church know not what may be the end of the trouble, and they betake themselves to God in prayer. "Prayer was made," we read, "without ceasing, of the Church unto God for him." (Verse 5.) Well, on the very night before Herod intended to bring him forth—perhaps to execution—God answered their prayers. The Lord sends his angel and delivers Peter; and Peter comes to the door of the house where the praying Church is assembled; and, lo! the door is shut in his face, and he is kept knocking at it, while they charge the damsel Rhoda, who announced that Peter was there, with being mad, and that she had only seen his angel! Thus, we see they were not ready to receive Peter. They loved the event of Peter's deliverance—were even praying for it—but they were not waiting for it. Now, turn to the 8th chapter of Luke. The Lord Jesus, we learn from that chapter, had left the people, entered into a ship with his disciples, and had gone amongst the Gadarenes. Then, after His rejection by them, He departed, and came back to where He had left the people. Look then to the 40th verse, and observe what is recorded: "It came to pass that, when Jesus was returned, the

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people gladly received him, for they were all *waiting* for him!" How unlike the reception given to Peter by the disciples! The disposition, then, I repeat, which is enjoined on the saint of God, in reference to the coming of the Lord, is not merely loving it, or even praying for it, but *waiting* for it. Such is the teaching of the Blessed Spirit of God, and whatever view of the event is not consistent with this posture ought to be renounced. We "do err, not knowing the Scriptures."

But, now, let me anticipate the difficulties of some who may be present. And one is suggested by what we find in the 2nd epistle of Paul to this same Church of the Thessalonians. Look at the passage. Indeed, it is adduced as altogether qualifying the teaching we have been examining in his first epistle, and as proof that the Lord's coming is *not* to be waited for in these days, however it may be loved. "Now, we beseech you by the coming of the Lord, and our gathering together to him." The reference is to what the apostle had taught in his first epistle, that the saints—those who had fallen asleep, and the living—were to be gathered to meet the Lord in the air. And the apostle adjures them by this blessed hope (for such I take to be the meaning of the words.) To what end, let us now see? To make our way to this, what is intended by the proposition rendered "the day of Christ is at hand," is all-important. And at once we discern that it cannot denote the same thing as "the coming of the Lord," on which the apostle had treated in the previous epistle, and to which he now recurs in his adjuration here; for, it is clearly implied that the contemplation of this nearness of the day of Christ had a disconcerting tendency, calculated to shake the mind and trouble the spirit of the believer! Whereas, everywhere in the epistles, the imminence of the coming of the Lord is appealed to, to tranquillize and cheer the heart of the saint. As we have been reading this morning, "Let your moderation be known unto all men; the Lord is at hand." Again, "Be patient, therefore, brethren, for the coming of the Lord draweth nigh." That "the Lord is at hand," is, in fact, the antidote to everything like perturbation on the part of the believer. Thus, putting the two propositions together, we are constrained to inquire, Is there not some misreading here to be disposed of? And, upon looking to the original, we ascertain that such is the case. For, whilst the apostle's adjuration is "*by the coming of the Lord*," the other theme he introduces is "*the day of Christ*," *or, rather, the* "*day of the Lord*." This is the amended text; and what is cited is not an allegation of the mere proximity of that day, but of its being even then extant, or having set in. The apostle's object is clearly to caution the Thessalonians, whom he had consoled by the prospect of the Lord's coming at any moment, against relaxing their hold

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of that precious hope, owing to any statements pretending to derive authority from him, to the effect that this very different day, "the day of the Lord," had come upon them. For that day was one of wrath and judgment, and before it could begin to run its course, the Lord would have gathered together his saints, as the apostle had taught, to meet him in the air. "For God had not appointed them to wrath"—*i.e.*, to pass through any day of wrath, "but to obtain salvation through our Lord Jesus Christ." (1 Thess. v. 10.) To apprehend for a moment that "the day of the Lord," with the fearful judgments associated with it, had commenced, was enough truly to harass and perplex those who looked for their blessed rapture first. Accordingly, the anomaly arising from taking the two different allusions of the Apostle to refer to one and the same event, is entirely got rid of when we read the exhortation of the apostle as we ought. "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, that *the day of the Lord has set in.*" The "*coming of their Lord*" they could not think of as too near. But "*the day of the Lord*," was not to be confounded with this blessed hope. This is the clear purport of the Apostle's return to the subject, in his 2nd epistle to the Thessalonians. Neither by alleged spiritual utterance, nor by word, nor by letter, as from him, would he have them disturbed from the posture in which his former teaching left them. And that this is his design, to re-affirm, not at all to qualify, what he had said before, is confirmed by the 15th verse, where, having finished his parenthetic information, he renews his exhortation thus: "Therefore, brethren, stand fast, and hold the traditions,"—*i.e.*, the deliverances, "which ye have been taught, whether by word or by our epistle." As if he had said, Cleave to what I have already taught you, and wait for the Son of God from heaven. "The day of the Lord" is another dispensation with which you are not concerned for yourselves; nor can it commence till its precursors have been developed, all which are to be initiated by your translation! Such I believe to be the teaching of the Holy Ghost in this epistle, and I see nothing in any other part of the Word of God which is not in harmony with it. Let us maintain, then, our waiting posture, believing that the Lord may come for his Church at any moment,—yes, before another sun sets! Truly, those things which we read of as signs of his coming shall be fulfilled. But, then, that coming, to which such signs belong, is his coming to the earth. He will have first come into the heavens, and gathered his saints to Him, and then, after an interval of some duration, in which various phenomena and judgments shall be

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disclosed, according to the prophetic word, He will descend to the earth. The event of his coming will be one of successive stages. Well, but some of you are ready to ask, Who shall be God's witnesses on the earth during this assigned interval? The answer is, When this dispensation shall have closed with the rapture of the Church, the Lord will renew his gracious dealings with his people Israel, and, in addition to their national awakening, an election from them shall be enlightened to own Jesus as their Messiah. These latter, especially, will constitute the saints and witnesses during "the day of the Lord," the Antichrist being the oppressor, and endeavouring to exterminate them from the earth. But the Lord will sustain them as a body, and bring them through the ordeal; reserving for his martyred ones a glorious resurrection, when He will presently appear to set up his promised kingdom.

So far in regard to the general outline of "things to come," involved in the teaching of these epistles to the Thessalonians. But you will observe that, in the intervening verses which I have not read to you, the apostle goes into minute details concerning the Antichristian oppressor of this future crisis. "That day"—*i.e.*, the day of the Lord,—he says, "shall not come, except there come a (or rather *the*) falling away first;" the apostasy, an utter forsaking of God by those who profess his name! And surely to this we are approaching. Apostasy is going on even now. But it is when the saints of God—the present salt, as it were, of the earth, shall be removed, that *the* apostasy will appear. Men who now name the name of Christ, altogether renouncing it. Then, out of this apostasy, heading it up, we read "that man of sin"—literally THE LAWLESS ONE—shall "be revealed, the son of perdition." Here is the Antichrist, the antagonist of Christ, the denier of Christ. But not merely is this the import of the name. He will not only be opposed to Christ, but will palm himself off instead of Christ. The title, "son of perditon," given to Judas, indicates that Judas was a type of him; that he will be an individual—not a succession of men—but one man, just as Judas was. Then, observe how his career is described: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Thus the Antichrist will act. He will not be a professed worshipper of God; but, as we read elsewhere, will "deny the Father and the Son." And this negatives the notion that the portraiture before us is that of the Pope and his votaries; for they profess to worship the Father and the Son. It is true, they deny Christ practically. And so does every worldly man, every unconverted Protestant. But our text speaks of a verbal denial

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of Christ as well. It is the same word that is employed in recording the confession of John the Baptist, who "confessed and denied not, but confessed I am not the Christ." This was verbal: John the Baptist denied that he was the Christ. And so the Antichrist will deny that Jesus is the Christ. Moreover, let me add, that his "sitting in the temple of God," which is spoken of, means his enthroning himself in the literal temple at Jerusalem—not the Church. The Church is called figuratively *a* temple of God, but never *the* temple. When the article is used, it is always the literal edifice at Jerusalem that is intended. And, in the Antichrist's exaltation there, doubtless as an object of worship, will be fulfilled the Prophecy of "the abomination of desolation," spoken of by Daniel, the prophet, and quoted by our blessed Lord in the 24th chapter of Matthew. It is when matters come to this climax, that "the heavens will declare God's righteousness,"—judgments being poured out from heaven, and the plagues of God let loose upon the earth, as they are recited in the Apocalypse—that book relating to the second coming of our Lord—which, the devil has contrived to get so many Christians to believe, has had its burdens accomplished long ago! Oh! how sad is this! Truly, concerning the traditions of the day, we may say, in our Lord's words, "Ye do err, not knowing the Scriptures!" Oh! my brethren, I beseech you to mark, learn, and inwardly digest, the book of the Apocalypse. And take with you this one thought as the key to open it: that it relates to the "Day of wrath," of which we have been speaking; even as its very introductory note apprises the student, "I was in spirit in the Lord's day,"—*i.e.*, the day of the Lord, he—*i.e.*, John, in spirit, (of course by the Holy Spirit), not in body, was wrapt in vision into that future day; all he saw relating to it, even the calling out of the seven churches, the election of Jews already adverted to, who shall witness for God when our dispensation closes.

And now, as casting light upon further particulars of the prophecy before us, let me refer briefly to the 12th chapter of the Revelation. Read from the 7th verse: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This is plainly a vision of the future. The devil is not yet cast out of heaven. But he shall be. *Now*—the apostle tells us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in

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high places," or as it is in the margin, *against wicked spirits in heavenly places—i.e.*, Satan and his hosts. Besides, he is the roaring lion, "going about," putting forth his agency in all directions. But his actual dethronement from his usurpation will commence in his ejection from the heavens. That vantage ground he will be deprived of when the Church is caught up, under whose feet he is to be bruised. And then his operations will be limited to this earth. Hence, becoming desperate, he makes the most of his time. And so in the 13th Chapter, we read (I give the vision as it ought to be read): "He stood upon the sand of the sea," *i.e.*, Satan cast down from heaven; "and I saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns, ten crowns, and upon his heads the name of blasphemy; and the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." The description, it is remarkable, combines that of the four beasts in the 7th chapter of the prophet Daniel; as though all earthly rule that was, is to become revived, and centered in this Antichrist. And then observe, the dragon, *i.e.*, the devil, "gave him his power and his seat," or throne, "and great authority." See the mimicry of the truth here. God has given to our glorious Christ his kingdom, his power, and glory: "All things are delivered unto me of my Father." But here the devil gives this myrmidon of his, this monster, whom he evokes for his last struggle, the empire that he is to wield. Further, "I saw," writes John, "one of his heads as it were, wounded to death." A climax of the mimicry this. For as our blessed Lord died, and rose again triumphantly, this Antichrist will undergo death, and by the power of his patron, the devil (God permitting it), He will rise again. And then it is that all his votaries will proclaim, "Who is like unto the beast? who is able to make war with him?" and men, believing the lie, will worship the beast, and receive his mark, some in the hand, others more unblushingly in the forehead—all those "whose names are not written in the Lamb's book of life." All this information is given to us in this book concerning the future. But the saint of God now, is only concerned in it, that he may have communion with his God on the subject; and in such communion may be engaged in dutiful service, witnessing to the truth, and admonishing all around him to flee to the refuge opened to them in the Gospel, ere it be too late. Just as Abraham, apprised of the judgments impending over Sodom and Gomorrah, though not to be involved in them himself, interceded with God on behalf of those cities. Nor, though the catastrophe came, was his intercession vain, for God remembered it when He delivered Lot. (Gen. xix. 29.)

I cannot go further now into the exposition of Satan's plot as unfolded in this 2nd Epistle to the Thessalonians. But in the cross.

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light of the Apocalyptic vision before us, the Hinderer, and the hindrance to the revelation of the Man of Sin (for both the masculine and the neuter gender are employed), the last arrow, as it were, in the quiver of Satan, is clearly exposed to us. Satan, *in the midst*, occupying his vantage ground in the heavens, is the Hinderer or *Holder back*,* economising his resources; and "the mystery of iniquity which he meanwhile works, is the hindrance." But when he is cast out (εκ μεσου), then he is precipitated upon his last resource. He can reserve it no longer, and "the Man of Sin" appears. As the Apocalyptic vision sets forth, Satan, cast to the earth, becomes reduced to extremity, and at once calls forth the *Beast*. Thus Scripture is explained by Scripture. And, especially, let me add, the word of Prophecy; and when it is completely fulfilled, God will be his own Historian, informing of the fulfilment, as He has done from of old. And so when Babylon is destroyed, according to the Divine prophecy, God's people then shall not be left dependent on any commentator to tell them of it. But God will declare it Himself. For an Angel shall fly throughout heaven, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And what a precious book, this consideration makes the Bible, to the humble, though illiterate, believer; relieving him from dependence upon all dogmatism of human learning, except as it is the reverential handmaid, employed of God, to put before us translations of his own words. Oh! then, treasure your Bibles, ye poor of the flock, and, on the subject of this discourse, compare Scripture with Scripture. Let diamond cut diamond, as the saying is. Put together the book of Daniel, this 2nd Epistle to the Thessalonians, and then the Apocalypse, and you will understand what is that "Day of wrath, and of the revelation of the righteous judgment of God," which is coming "upon the Jew first, and also upon the Gentile;" the Jew under law, and the Gentile without law. (Rom. ii. 5—10.) The old division of mankind being thus restored, upon the Church being gathered away to meet her returning Lord. You will be made wiser than the ancients, and have more understanding than all your teachers.

But, let me not forget to impress upon you, that no one can take an interest in what prophecy unfolds, till he is consciously reconciled to God. And so the prayer of the apostle teaches, in his Epistle to the Romans: "The God of hope fill you with all joy and peace in believing, that ye may abound in hope (or unto the abounding in hope, literally), through the power of the Holy Ghost." Observe, unto the exercise of hope—looking into the glorious future, we must have joy and peace. The burden of sin must be taken off the conscience. And if you ask,

* *Holder back* would be the better rendering for the agent if we had a correspondent word, as in the original, for the agency employed by him, *that which holds back*.

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How is this to be effected? The answer is, "*in believing;*"—believing in the glorious Person and finished offering of our great High Priest; —not offering Himself now, either in heaven or earth (for then must He be suffering now); but who has once offered Himself—and, in token of this, now *sitteth* at the right hand of God; not in working or striving, or in the efforts of a legal spirit, so natural to us, but "in believing," resting in the work already done. As our hymn says:—

"Thou Holy One of God!
The Father rests in Thee;
Then in the savour of that blood
Our rest we well may see:
The curse is gone; thro' Thee we're blest;
God rests in Thee, in Thee we rest."

Till we have this rest, we shall not only not be inquisitive as to the things unseen and hoped for, but impatient when the theme is dwelt upon. And this is natural. For, why should men be interested in a future, which they know can bring no blessedness to them. But let them realise, through faith, their interest in the precious blood of Christ, which puts away their sins, and then they will be interested in all that pertains to the fruits of his sufferings—the glories to be revealed at his coming again. Amen.

THE CONFESSIONS OF A MILLENARIAN.

IT is not without grief that I make the following confessions, as they will show you, dear friend, that my views and sentiments on many subjects have become totally changed since the last time we held friendly discourse together on the subject of prophecy and biblical interpretation. Of course there is always something manly and consolatory to the conscience and reason in the rejection of long-cherished errors; but the public recantation of them, however proper, is not without pain. To this, owing to higher considerations, I must be willing to submit.

(1.) First, then, it is known in the small circle in which I move that when very young I received (perhaps without sufficient examination) the Millenarian theory and the literal interpretation of Scripture on which it is based. Even in the theological class I ventured, in a prize essay, to advocate the national restoration and conversion of the Jews, on receiving which essay from my venerable professor, I found written —"Mr. G., reconsider this matter." I did reconsider it; I read all books on all sides of the subject, devoted much study to the text of Holy Scripture, and, after much prayer for heavenly guidance, came to

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the conclusion that my first convictions were right, that the doctrine called Millenarian, concerning the Advent, the Antichrist, the First Resurrection, and the literal interpretation of prophecy, were salutary and scriptural. This continued to be the state of my convictions for many years; and both in my ministry and in my publications I have not failed to advocate the same opinions. I need not detail the reasons which have led to the change of mind on these matters; I will content myself with the statement of my present sentiments on the subjects referred to.

(2.) First, then, I have come to the conviction that Origen, Clemens Alexandrinus, and other famous doctors of the fourth and fifth centuries, were right in adopting the anagogical (τα ανω, interpreting everything in a heavenly sense,) theory of biblical interpretation. The words and literal sense they considered as the mere husk or shell out of which the Divine doctrines were to be extracted, and consequently many things literally false are spiritually true, and *vice versa*. This gives the expositor great and manifold advantages, for there can be but *one literal sense* given to the text of Holy Scripture, whereas the number of spiritual meanings depends entirely on the genius, wisdom, and sanctified imagination of the expositor. What a field this lays open for the ministers of the Gospel!

(3.) It is quite a carnal, worldly, and Talmudical opinion that the Jews should be nationally restored to Palestine. The Jews are banished from their country because of their crimes; the Christian Church is open to receive them, by holy baptism, into her communion; the distinction of nations has been entirely done away in the Gospel; the scattered nation must yield to the laws of progress and population, and finally become absorbed in the Gentile communities.

(4.) I hold and believe firmly that all the curses and threatenings uttered against Israel, have been literally fulfilled, or are to be so, but I deny that on the principles of sound reason you should argue from the curse to the blessing. What! apply all the numerous and glorious promises in Isaiah, and the Old Testament generally, to the literal seed of Abraham? All these promises and blessings found in the Scripture under the name of Israel, are to be interpreted spiritually, and applied to the Christian Church.

(5.) We may err also very much if we do not spiritualise a great number of places and things in both the Old and the New Testament. You read in the prophets, of Zion and Jerusalem, and the mountain of the Lord, and the glory of the kingdom in the latter days—all these, and similar designations, are clearly not intended for the people of the curse, the Jews, the crucifiers of their Messiah, but for the Christian Church, which is the New Jerusalem, the mountain of the Lord's house, and the holy hill of Zion! To apply all these names to the literal Israel, and surround the Jewish nation with the promises attached to them, would be to deprive the Christian Church of many of her noblest privileges, and invest the murderers of the Lord with a halo of glory. No! all these names denote the Church, and all these promises are to be fulfilled in her!

(6.) We read in the Old Testament two classes of prophecies, both belonging to the Messiah, but quite opposite as to their significa-

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tion. Very many prophecies and promises refer to Jesus Christ as a sufferer for the sins of his people—as a lamb led to the slaughter, in whom all the sacrifices are to be fulfilled, and have their accomplishment. History has proved that these are to be taken *literally*. He was born of a virgin, in the city of Bethlehem, at the appointed time, and in the manner foretold by the prophets. All was exact, and even minute, so that the ass on which he rode, the robe which he wore, the nails in his hands and feet, the pierced side, the two thieves, and so of the rest, are all carefully mentioned in the Gospels as the fulfilment of ancient prophecies. But who would apply the same principle of interpretation to the other prophecies which refer to the coming in the clouds of heaven, and his reigning on the throne of David? That would be to apply to the future the *same* method of interpretation as to the past! No! no! the throne in Jer. iii. 17, Judah and Jerusalem in Isa. xi. 12, xxxiii. 20—his judging the earth in righteousness (Isa. xi. 4) —his uniting the two sticks into one (Ezek. xxxvii. 20—22—his sanctuary in the midst of them for evermore (Ezek. xxxvii. 28)—his treading the winepress in the day of vengeance (Is. lxiii. 1—6)—his ancient title under which He was born, and under which He was crucified, "the King of the Jews"—these, and very many similar passages which refer to the glory and majesty of the Messiah in connection with the Jewish nation, must all be spiritually interpreted, and applied to the Christian Church. This is the grand principle that can carry you through the Old Testament prophecies without *Judaizing*. All the Scriptures that announce the suffering and humiliation of Christ, are to be taken literally, and all those that refer to his kingdom and glory, are to be expounded in a spiritual and sublime manner. This great principle opened my eyes at last.

(7.) It was after reading very many works against the millenarian theories that I came to the discovery of the following remarkable principle of prophetic interpretation. When two events are mentioned as first and second in chronological order, one of these is to be taken literally, and the other spiritually, but not always in the same order; so that the first shall always be literal, and the second spiritual, or *vice versâ*. The *first* restoration from Egypt was *literal*, but the *second* restoration from many lands mentioned in the same verse (Is. xi. 11) is *spiritual*; the *first* coming of Christ to suffer (Dan. ix. 25, 26) was *literal*, but the *second* coming of Christ with the clouds of heaven to reign (Dan. vii. 13, 14) is to be interpreted *spiritually*. On the other hand, when you contemplate the two resurrections mentioned in scripture, you are to reverse that order, as the *first* is to be interpreted *spiritually*, and the *second, literally*. When I discovered this method of interpretation, I saw at once its vast importance, and I have no doubt, if fully carried out, it will, in course of time, modify the whole system of chronology. It gives, also, a noble liberty to the sanctified imagination of the expositor.

(8.) I am greatly delighted with some of the principles adopted by Mr. Grant in his great work just published, called "The End of All Things." His first volume is an admirable historical summary of the millenarian controversy from the first ages of Christianity till the present time. The learned reader who wishes to weigh evidence should

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compare with "The End of All Things" "Greswell on the Parables," and then judge for himself. But the point in Mr. Grant's first volume which struck me most forcibly was this: He has devoted a great many pages of learning to prove that there *are* figures of speech in the Holy Scriptures. I think he has established this vital point. I am persuaded that no reasonable man (if he lays aside prejudice) can read his admirable digest of evidence on this subject without being convinced by it. In this writer's hands the evidence is exhaustive. *There are figures in the Bible!*

(9.) I was formerly greatly perplexed about the arrangement and order of events which usher in and occupy the judgments of the great day of God Almighty. The epiphany and the *parousia*, the resurrection of the saints, the translation of the living believers, the doom of antichrist, the casting of the beast and the false prophet into the lake of fire, the restoration of Israel, and the distinction between the nations on earth and the risen saints with Christ in glory—all these events require arrangement and order in the divine procedure, and this I found difficult and perplexing; but, after reading much and hearing much from learned brethren, my difficulties have all been removed, and that by a very simple principle. The method is this: a *day*, any kind of day, be it the judgment day or any other, must be opposed to *night* as its natural and opposite pole. But we know that a day and a night make twenty-four hours; now, as there is no reason in the nature of the thing that the one should be longer than the other—say, the night sixteen, and the day only eight, hours, or *vice versâ*—we naturally divide the twenty-four by two, which gives the quotient of twelve hours for the right time of the judgment, for there is no hint in the Holy Scriptures that the judgment takes place at *night*. We arrive, by this easy process, at the conclusion—that the period of the great day of judgment and the time the Son of Man shall occupy the throne of His glory (Mat. xxv.) will be a natural solar day; that is, the period of twelve hours. How easy is this solution of all chronological difficulties! Certainly a simpler exposition could hardly enter the mind of man. I was amazed when it first burst in upon my mind! But great principles, like *gravity* and the *breaking of the egg*, though hard to discover, are simple and easy when once known.

(10.) The two Epistles to the Thessalonians presented, at one time, great difficulties in my way, for I had not sufficiently studied some modern authors on the subject of Biblical interpretation. I saw the coming of the Lord mentioned in every chapter, and I set it down that this coming for which we wait (1 Thes. i. 10); this coming when we are to get our crown of rejoicing (ii. 19); this coming with the voice of the archangel and the trump of God (iv. 16); this coming of the Lord Jesus with His saints (iii. 13); this coming in flaming fire (2 Thes. i. 8); this coming to consume the wicked one (Antichrist) with the spirit of His mouth and destroy him with the brightness of His coming (2 Thes. ii. 8); this coming for which the love of God directs us to wait (2 Thes. iii. 5); I thought this coming was one and the same all through the epistles, and that it was no other than the one final personal advent of the Lord Jesus for the judgment of the quick and the dead. This I am now taught to consider a mistake,

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This is not the one personal advent (if, indeed, there be any such in Scripture), but His coming in providence at the destruction of Antichrist or, rather, by the power of His Spirit to convert all nations and introduce the millennium. In this glorious manifestation of the Son of Man the Church will be the chief instrument in accomplishing the divine purpose. By means of the Church shall Antichrist be consumed, by means of the Church Satan shall be bound and imprisoned; and the ministers of the Church are the angels who, with the sound of the trumpet, shall gather the elect from the four winds of heaven at the coming of the Son of Man in the clouds, and His coming in the clouds with power and great glory (Mat. xxiv. 30, 31), means the approach of Titus and the Roman army to besiege Jerusalem. We, in this way, arrive at the principle that the phrases "coming of Christ," "coming of the Lord," "coming in the clouds," "coming in flaming fire," coming "with His angels," or "with His saints," is to be taken in a *literal* or in a *spiritual* sense, according as the creed or the chronology may require. This is what the Germans call the evangelical liberty of interpretation. The principle is of very general application, and is very useful in meeting the millenarians.

(11.) As to the purpose or end of the Second Advent, I thought at one time that (except in the case of Antichrist, Babylon, and the devil) it would be for the peace and benediction of the earth and its teeming populations. I thought He was coming from heaven to restore all things and shed around his divine presence the times of refreshing from the presence of the Lord (Acts iii. 19, 20, 21); I supposed that his sitting on the throne of his glory was the time of the regeneration (Matt. xix. 28), which is the time of the manifestation of the sons of God (Rom. viii. 19) which is the time of deliverance from the bondage of corruption, which is the time of the adoption, to wit, the redemption of the body. (Rom. viii. 23.) In the simplicity of my heart I really believed He was to bring us grace and salvation, peace and prosperity, and in the language of such Psalms as the 96th and the 98th, we might join in the universal hallelujah, "Sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory; make a joyful noise unto the Lord all the earth; make a loud noise and rejoice, and sing praise. Sing unto the Lord with the harp, with the harp and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before the Lord the King. Let the sea roar and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." This joyful expectation was strengthened in me by the New Testament encouragements to long for and wait for, and hasten unto the coming of the day of God, for I thought it was in his heart to abide with us and to bless us. But this was only vanity and vexation of spirit, or it may be the working of a fevered imagination. The coming of Christ is to end grace for evermore; no nation shall be regenerated, no ignorant offenders spared, no ungodliness shall be turned from Jacob in that dreadful day. By one stroke of doom the human race is to be terminated, and the earth given to the fiery flame is pro-

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bably to become the lake of fire prepared for the devil and his angels. Now this being the true state of the case, it was natural that we should cease to pray for his coming, for surely it would require a diabolical disposition to wish for the destruction of mankind. Nero's desire that the Roman people had but one neck that he might decapitate them all at once would be mercy compared with such a prayer. And thus the natural instinct of mercy in the modern churches has led them altogether, or nearly altogether, to give up praying for the Second Advent of our Lord. The longer He stays away the better, for the longer will there be a sphere for the display of divine grace. An earthly king may dispense favours in his progress through his dominions, but the King of glory brings with Him no *grace*. (1 Peter i. 13.) His coming finishes the history of this earth; there shall be neither conversion, nor times of refreshing, nor any more saving of souls. He touches this globe with his foot, and history dies in a moment, the human species is terminated, and fire and everlasting darkness settle upon our desolate habitation. Is such a state of things to be prayed for? Surely not. Such an advent is no hope, and the modern churches are quite right in ceasing to pray for it.

(12.) Now this modern view of the Advent presents to the thoughtful mind many and great advantages, such as the following. In the first place it helps to bring the scheme of divine prophecy into harmony with modern theology and modern modes of thinking; the theologians wish time to convert the nations, and this gives them the space of more than a thousand years certainly, and probably much more; and the philosophers are beginning to derive the human race from the brutal tribes of apes and monkeys, so that even benevolence could hardly wish for any other destiny for humanity than extinction. Then, secondly, putting off the advent as long as possible, we are acting out the noble philosophical maxim of "The greatest happiness for the greatest number," inasmuch as conversion continues up to the time of the advent and no longer. Is not the earth to be filled with the knowledge of the Lord as the waters cover the sea? Are not nations and kingdoms and the distant heathen to be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession? How could this be accomplished if the Lord were to come speedily and terminate the human species? It would be impossible. We need time for all this, and therefore let us put the advent as far off as reason and Holy Scripture will warrant, for his coming is to smite the earth with a curse. Thirdly, this view of the advent delivers us from that feverish anxiety which filled the primitive church on the subject of prophecy. The Thessalonians were waiting, and longing, and hoping; the natural and quiet sobriety which should characterise faith was shaken by the impulsion of an ecstatic hope, so that they were ever plunging forward to get at it before the time; now this error is entirely avoided by the moderns, who deprive the advent of the attributes of hope, and at the same time put it at the least a thousand years off. Of course, it is no longer the hope of the Church, and death is coming in to take the place of resurrection in the minds of the people, because it is felt to be certain and near at hand.

(13.) I have been reading lately a number of works against the m

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lenarians, and I was particularly struck with the clearness and faithfulness of the writers, especially in calling men and things by their right names. Few in these degenerate days have the boldness "to call a shovel a shovel," but these beloved brethren have surmounted the prejudices of the times in a remarkable and praiseworthy manner. Take the following as a few examples. Speaking of the millenarians, one dear brother says, "Darkness, confusion, and inconsistency pervade their works. Few of them have any clear conception of the objects for which they are contending; the mass of unintelligible jargon with which their publications abound, give sad evidence of their own incapacity to comprehend their subject; for no man who is possessed of any ideas at all on the theme which he is prepared to illustrate, would expose himself by committing to paper stuff unspeakably worse than nonsense. Of such pure nonsense, however, we have samples in abundance." —"No reverie of a lunatic was ever more baseless and visionary. But still, notwithstanding its matchless silliness, absurdity, and impiety, from the zeal, the ardour, the bitterness and vehemence with which they plead and strive for its prevalence, there can be no doubt that its advocates believe in its reality." "Had we been told a few years ago, in this country, amidst all the scriptural knowledge that is possessed, and surrounded by the blaze of British literature and science, a dozen of men favoured with the advantages of a liberal education, could be found capable not only of swallowing all the nonsense and jargon of millenarianism, but actually of avowing their belief before the Church and the world of such pure unmingled absurdity—the intelligence would have been counted as a burlesque upon our countrymen, and a libel upon human nature." "After men of their piety and worth, of their learning and talents, have not only without evidence, but in opposition to the plainest dictates of revelation, actually become in sober earnest the votaries of such a childish, stupid, and groundless theory, we have little cause to marvel at the wide sway of ignorance and error, and the tenacity with which others adhere to the doctrine of transubstantiation, the Pope's infallibility, and all the dogmas of the Romish faith." These are a few specimens of the "*ingenium perfervidum Scotorum*," and deserve all praise for their happy union of clearness with vigour, and faithfulness with Christian courtesy and charity. Locke and Whately have shown us that a multitude of errors arise from the imperfection of names and loose insufficient definition, but here there is no failure in these respects. The millenarians are clearly and logically named, defined, and categorised. A famous American divine also has gained immortal renown by the way he has dealt with the theories and visions of the millenarians, for he calls them gross conceptions, impossibilities, fantasies of the brain without foundation in Scripture, enthusiastic visions, dreams of men, visionaries of ancient and modern times, fancies of lively imaginations, enthusiastic visions, idle, yea worse than idle, fancy-dreams, dreams and fancies of ancient and modern millenarians, who make a worldly and sensual kingdom. Now, as there is no more excellent way of getting a dog killed than to call him *mad*, so let us join in extinguishing these wretches by giving them the names that belong to them—fools, fanatics, idiots, enthusiasts, visionaries, sensualists, and all such like designations in their greatest variety, for though

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all of them may not take effect, some of them will stick, and the good work will be hastened thereby. Also let us vary this music by a few crotchets indicating silliness on their part, and a kind of gentle patronising benevolence on ours, such as "our worthy friends," "these worthy men," "good, pious, learned gentlemen," "worthy expounders of the Apocalypse," and similar phrases, in which sarcasm, compassion, and contempt are happily blended together. But at the same time, let us admit occasionally that there are some respectable men among them, such as Newton, Mede, and Alford, to give variety and piquancy to the delineation.

(14.) I was at one time greatly impressed by a kind of unity that seemed to run through most of the parables, identifying them chronologically with the period of the Lord's absence, and the reign of evil, Antichrist, and Satan in the world; thus the wheat and the tares grow together till the harvest; the sheep and the goats feed together till the Good Shepherd appears; the fishermen continue hauling the drag-net till it and they reach the eternal shore of separation; the wise and the foolish virgins march on together, till at midnight the Bridegroom comes; and so I thought it was impossible there could be universal righteousness while this mixed state of things continued; but here I was set right by the assurance of many dear brethren, that ages and ages before the harvest, and before the coming of the Bridegroom, the goats will entirely disappear from the field, the tares will be all rooted up, or changed into wheat, and the foolish virgins will all become wise. This, at first, did not satisfy me, as I thought it was contrary to the Word, but after meditating on the wisdom of my brethren, the strength of modern traditions, and the dangers of dissension, I thought it better to yield to the judgment of the elders. I am now, therefore, to believe that wickedness is either ceasing, or about to cease; that truth, and virtue, and godliness will soon become universal; that the earth shall be filled with the glory of the Lord; and that tares, and goats, and foolish virgins, and Antichrist, and his crew, and the devil and his angels, shall all by the preaching of the Gospel be utterly extinguished or converted ages of ages before the coming of the Lord. The apprehending, binding, and imprisonment of Satan in the bottomless pit are especially set down as the work of the Church. As the whole Church can hardly be engaged in this transaction, I suppose it is to be done by deputation; but surely it will be a difficult and even dangerous business for those concerned in it. *Sic volo, sic jubeo, stat pro ratione voluntas.*

(15.) But as in this sinful world there is no system without its difficulties nor any state of the Church without its dangers, let us always guard against these as much as possible, when stating and defending our spiritual method of exegesis. If the Millenarians have their perplexities, we also are not altogether beyond the reach of attack. I read lately in a book on the principles of pure reason, the motto on the title page. "*To require us to believe in the outward representations of the Old and New Testament histories, is the destruction both of the faith and of the Church.*" (*Nork, Bible Mythology.*) A very learned professor said to me lately, that he believed in the resurrection of Christ, because he was persuaded that the Saviour was not really dead,

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and a Swiss professor and preacher declared his belief in the *spiritual* resurrection and ascension of Christ, because the literal belief was contrary to experience, and the law of gravitation. The famous Professor of Theology, Dr. Schenkel, of Heidelberg, has published a learned work to demonstrate that Christ's resurrection was a *spiritual*, and not a bodily resurrection, and that there is, and there can be no resurrection of the flesh, except in a spiritual and mystical manner. You are aware, I suppose, that the same opinions have taken some root in America, and on this very subject, the Protestant Church of Calvin, and of France, is divided to the centre. Many, very many able men, and ministers of the Word, deny that God was *literally* manifested in the flesh; that the Saviour *literally* rose from the dead, and ascended into Heaven, or that he shall ever *literally* come again. All these are not facts of historical verity, but *spiritual* realities to be explained to the faithful, according to the genius and judgment of the preacher. This is the side of our spiritualism that offers the enemy easiest entrance into our citadel. It is certainly a great and pressing difficulty. A clever and subtle rationalist who reverences the Scripture exceedingly in his own way, charges me with fanaticism and inconsistency, and declares that I have led him into his present opinions. With a certain key (he says) you have opened one part of the chamber of imagery and I have used it in opening the other; you spiritualise the future, and I spiritualise the past also; you say, the Jews are not to be restored from the nations, I say, they were not restored from Egypt; the exodus, the wilderness, the cloudy pillar, the voice of God, the appearances of angels, the theophanies, &c., are no realities of history, but popular Jewish fables, containing, like the mythology of Greece and Rome, many sublime and instructive doctrines and duties. If I deny the literality of the coming of Christ in the flesh, you deny the literality of his coming in the clouds; if I deny the literality of the second resurrection, you deny the literality of the first; you spiritualise the promises given to Israel, and take the threatenings according to the letter; I spiritualise both, and deny that God ever either cursed, or blessed any man, or any nation, except *spiritually*, that is, He allows prosperity or adversity to proceed in the world according as individuals, or nations obey, or disobey the immutable laws of nature. All the promises and the threatenings are spiritual, all indications in Scripture of *immediate* revelation are spiritual; all supernatural events as signs, wonders, dreams, visions, voices from above, and miracles are to be taken in a sublime and *spiritual* sense. Who can deny the miraculousness of the future prophecy, and maintain the miraculousness of the past history? Why are the miracles in Isa. xi. 15, to be spiritualised, and those referred to in the next verse held to be literal positive facts? In this way the rationalist seeks to turn the tables upon us by means of the instrument we have put into his hands, and I can perceive symptoms of many troubles likely to arise from its perverse application. To remedy these evils as much as possible, and vindicate at the same time our spiritual mode of Biblical interpretation, we should do two things. (1.) In all our discourses, conversations and writings, while asserting that the prophecies are to be spiritualised, we must assert strongly, and repeatedly, that we hold the literality of the historical

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parts. (2.) We must discover, or invent, some clear and profound principle which may make it patent to the common understanding that the prophecies are *not* to be interpreted in the same way as the historical parts—that the fulfilled and the unfulfilled promises and prophecies are to be expounded on fundamentally different grounds. This is at present a great desideratum, and blunts many of our arrows against the Millenarians.

(16.) "When God is described as speaking to man He does so in the only way in which He who is a Spirit can speak to one encompassed with flesh and blood; not to the outward organs of sensation, but to that intelligence which is kindred to Himself, the Great Fountain of Knowledge. The feeble consciousness of God in man expresses itself in this form. Thus it is not to be supposed that the Eternal Being spake the Decalogue *audibly* in the air in articulate sounds, simply because the writer says, 'God *spake* all these words, saying' (Ex. xx. 1). In like manner, when He appeared to the Patriarchs, called to them, addressed them by name, commanded them to do certain things; or, when *His Angel* appeared, which is only a different expression for *Himself*, we must resolve the thing into a strong manifestation of the spiritual consciousness in man. It is of some consequence to understand the visible appearances and spoken words of Deity in the Old Testament books, especially the earliest ones, because they are frequently apprehended in a sense materially literal, from the rude conceptions of the writers having so described them. This is hardly compatible with the nature of the Divine Being. The only true philosophical view of all such manifestations as are related in the form of outward phenomena or visible signs is to consider them nothing more than *forms of expression* indicative of spiritual conceptions. God *spake to Abraham* is tantamount to saying that the consciousness of God in Abraham was a strongly impelling motive; that that patriarch was the first who became divinely impressed with the idea of a pure and holy God, and who determined to obey Him. His *heart* and *conscience* spake within him of one God totally different from the gods of the nations; and he acted accordingly. All the communications of Jehovah to Moses must be explained in the same way." (Davidson's Introduction to the Old Testament, Vol. I., p. 233.) These are the words of my friend and fellow-student, Samuel Davidson, the most learned, or at least one of the most learned men in England, or the world; and as I read them tears fell on the page and dimmed it—warm, bitter, loving tears, arising from friendship, from former memories, from my views of inspiration, and from profound respect for the author. May God forgive him for the evil he has done! I have read Colenso, and six or seven answers in which he is fairly met and beaten. Birks, especially, has crushed him on every one point, and exposed at the same time (as McCaul has done also) his incompetent acquaintance with Hebrew literature. But Dr. Davidson's far more profound and dangerous work has had no reply. But I have quoted Dr. Davidson to show how dangerous the principle of spiritual mystical interpretation may become when carried out to its full extent, by resolute and unscrupulous opponents, and that in all our writings and conversations we must point out clearly and frequently, that *unfulfilled* prophecy is the only

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region where *spiritualising* is allowed. All the rest of Scripture is to be taken in the ordinary natural literal sense of the written words.

(17.) As in the laws of philosophical association of ideas, the principle of *contrast* holds a conspicuous place, so does it also in the anagogical exegesis of Origen and Clemens, which we have accepted. This law of opposites, or contraries, is found crossing our path wherever we wander, whether in the regions of nature, or Providence, or history; and why should we not find it in the interpretation of the Bible also? We do find it, and use it perpetually. Jesus is the LIFE, and is never in any way identified with *death*, save when he died to destroy it; yet we constantly say he comes to us in death. When we die it is to go to the Lord; but we say continually it is his coming to us. Look for Christ, wait for Christ, be ready to meet the bridegroom, and all similar expressions, we interpret of *death*, which is interpretation by *contraries*. His coming stealthily like a thief, and visibly with the rapidity of lightning, we interpret to mean his coming after the previous warning of a thousand years, and that is by the principle of *contraries*. When we say that the angel descending with the chain to bind Satan and imprison him is the Church, and the angels that gather the elect from the four winds of heaven are the ministers of the Church: that the visible coming in the clouds of heaven is the approach of Titus and the Roman armies to besiege Jerusalem, that the throne of David, on which the Son of Man is to sit, is not in Jerusalem, but in heaven, and means the throne of God; that the exodus was literal, but the restoration from the present dispersion spiritual; that the first resurrection is spiritual and the second literal; that the first coming of Christ is literal and the second spiritual—in all these, and a multitude of similar cases, the principle is clearly anagogical. We interpret by *contraries*. In this we imitate our master, Origen, who, while he expounds the Scripture generally after a spiritual manner, interpreted Matt. xix. 12 literally, and mutilated himself. But, while we in so far imitate Origen in principle, we apply the principle to a different class of objects. He applied it mainly to the slavery of the Old Testament, the slaughter of the Canaanites, the cutting off of idolators, and the laws that referred specially to the interior administration of the Jewish nation. His object was the benevolent one of reducing the harsher and more material principles of the Old Testament into harmony with the New; ours is to spiritualise the unfulfilled prophecies and confound the Millenarians.

(18.) Be it announced then that as the human being is composed of three principles, body, soul, and spirit, so the Word of God contains three radically distinct, yet harmoniously combined, significations, the *literal* or historical, which is the *body*, the *moral*, which is the *soul*, and the *mystical*, which is the *spirit*; and the *mystical* is to be divided again into the *allegorical* and the *anagogical*, which gives five beautiful varieties of interpretation to every passage in the Holy Scriptures, and gives abundance of room for the genius and fancy of the expositor. The literal meaning is easily found out, and the moral rarely very difficult, but the mystical is exceedingly recondite, and can be discovered only by those to whom God has given the mystical faculty. The literal sense is rarely of any value, often unfruitful, absurd, and

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altogether unworthy of God; the moral unfolds the doctrines and duties that relate to the inward state of the soul and conduct of human life; the mystical sense is the deep hidden profundity of divine intelligence which can be discovered only by the highly gifted expositors, and it is divided into the allegorical, which relates to the earthly things, and the anagogical, which carries you up into the heavenly spheres. This last is the glorious divine and ultimate sense of Scripture. These principles ruled the interpretation of the Bible for centuries, and even Jerome, who was their greatest opponent, sometimes yields to their fascinating influence, as when he makes the Chaldeans demons, and Abishag, the comforter of David's old age, heavenly wisdom. Now, again, after a long period of fruitless and frigid interpretation, we are coming to the three-fold or even five-fold method of exposition which the illustrious Origen reduced to fixed principles, and thereby identified it for ever with his name. Thus we can say Christ comes literally at the end of all things, morally when the believer dies, and spiritually at conversion; allegorically by providential judgment upon the nations, and anagogically when— But not having the true mystical faculty, I dare not venture further, and so I stop. But you can see at a glance in how many ways these principles may be useful to us in confuting the millenarians or literatists as Origen Adamantius, the most illustrious man of his age, so successfully did. He positively changed the whole current of ecclesiastical history on the subject of the Second Advent and Biblical exegesis. In following him we are following the footsteps of a great and profoundly learned father of the Christian Church.

(19.) The principles or creed of a Church may remain unrepealed, and owing to the change of sentiment gradually introduced, or the adoption of new modes of interpretation the greatest variety of opinions may exist in the Church in the course of ages, or even at the same time. Millenarianism was the current opinion among the ancients, if we believe the testimony of the fathers, but it yielded to the power of time and the genius of Origen Adamantius; the primitive Church was orthodox, but it yielded for a time to the sweep of Arianism, and the illustrious Athanasius was alone against the world; time rolls on, and the Arian Goths and Vandals gradually yield to the seductions of orthodoxy and the Catholic Church; again, they appear at the reformation in Poland, and afterwards make a permanent settlement in England; and now again, these opinions under different forms and names are cropping up in almost all the Christian nations, and multitudes are coming back to the unitarianism of the Gothic nations in the first ages of Christianity. The first English Reformers and the English Church in the days of Elizabeth, were most certainly Calvinistic, and that in the highest degree, but though the creed remained the same, the convictions of the prelates and clergy generally became and remained for a century Arminian, and now again, a great body of the ministers and people of the Episcopal Church are returning to Calvinism, and bringing the millenarian doctrines of the ancient Church fathers with them. This, if possible, we must not permit them to do; and yet the task seems a difficult one, for these opinions have gained considerable numbers among all classes of the community. The lead in

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this millenarian crusade was taken by the Episcopal Church. Then came that heretical giant, Edward Irving and his followers, and after that, I think John Darby and the Plymouth Brethren. Many ministers and members of the Free Church of Scotland showed leanings to the same fanatical opinions, among whom was the illustrious Chalmers, and several wrote fiercely in their defence. At the present time I fear the Dissenters of England are also catching the infection, as THE RAINBOW, a vigorous millenarian periodical, is said to be edited by an Independent minister, and to have a wide circulation among both Churchmen and Dissenters. Mr. Grant, however, gives me hope. He thinks the tide is turning, and the fervour of millenarian enthusiasm is beginning to be exhausted—the unscriptural hope of the Advent which leads to so many errors and so much fanaticism, is yielding to the sober but sure and blessed hope of bringing in the Latter-day glory by means of missions and the ministry of the Church. He is certainly a man of experience, and as likely as any other to give a correct opinion as to the signs of the times. He has enumerated certain periodicals of a milllenarian tendency. I wish he had mentioned the periodicals devoted to prophecy which take the other side.

(20.) As this paper has treated mainly of the principles of Biblical interpretation, let me finish by a brief recapitulation, and then, as the great moralist says, come to the conclusion at which nothing is concluded. (1.) First, then, let us hold fast the vital principle that there *are* figures of speech in the Bible. (2.) Let us deny absolutely the restoration of the Jews: for, if we admit that, we must admit the reign of the Lord Jesus Christ over them. (3.) Let us ever hold fast the principle, though we should state it with as much modesty and self-denial as possible, that all the curses of the Old Testament are for the Jews, and all the blessings promised to Israel and Jerusalem are for ourselves. (4). Let us assert and defend, with all possible earnestness, the principle that the prophecies are to be differently interpreted from the history, and that the unfulfilled predictions are to be interpreted spiritually, and the fulfilled literally. (5). When we find events arranged in chronological order, as first, second, third, we are enabled, by the spiritual mode of interpretation, to take them one about, literally or figuratively, according to the necessity of our system. (6.) If we are able to introduce the *five senses* of Scripture defended by Origen, we would be still more able to confound the Literalists and annihilate their degrading and carnal theories. (7.) Let us discourage, by all the means in our power, the practice of waiting for and praying for the speedy coming of the Saviour; for that practice, more than anything else, leads to the belief in the personal reign. (8.) Death is the same as his coming, as we have proved by the principle of *contrast* or contraries, and to that event we are to direct the hearts of believers. (9.) As the end of Christ's coming is to stop all conversion, terminate the human race, and abandon the earth to everlasting fire, the longer He stays away the better. (10.) It is false to say this is a dispensation of election, as if the Gospel was not able, or as if God did not intend to convert all mankind. (11.) As the Church and the ministers of the Church have a great work to do, we must keep it constantly before their minds. It is not merely the saving of an elect people:

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they have also to overthrow Antichrist, cast the beast and the false prophet into the lake of fire, bind and imprison the devil in the bottomless pit, and then fill the whole earth with the glory of the Lord as the waters cover the sea. What a labour is before the preachers of the Gospel! (12.) Finally, let us hold forth earnestly and repeat constantly all the plain Scripture texts where God promises to make religion universal, and all the virgins wise and holy before the coming of the Lord. This will, we may hope, be useful to our millenarian brethren.

Bonn. W. G.

ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

By R. GOVETT.

CHAPTER IV.

THE PROPHECY ON OLIVET.

WE are to wrestle now on the arena of the Saviour's last great prophecy.* Does it speak the ordinary ideas? or is it on the side of millenarians?

Mr. Young's notion is, that the whole of the calamities there foretold by our Lord, are past. They were fulfilled in the Roman destruction of Jerusalem. Or, if there be any point yet to be accomplished, it is to take place after the millennium.

Our counter position is this:—"*The prophecy contained in Matt.* xxiv. xxv. *has not been fulfilled beyond ver.* 6." When the temple at Jerusalem was destroyed by the Romans, there were false Christs deceiving many, and wars, with rumours of wars. But our Redeemer interposed here his clear warning against the mistake ordinarily made. 'Do not be deceived. This is not 'the end of the age,' about which you disciples are inquiring. "All must come to pass: BUT THE END IS NOT YET."'

The great resting point of our opponent's lever against us, is v. 34. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." 'Is it not clear from this, that in about thirty years from the delivery of this prophecy it must have been fulfilled; if Jesus be a true prophet?'

To which we reply.—1. If this sense of the word 'generation,' were the genuine one, our Lord's words would not be true—that neither he nor any other being knew the time of these things. He had fixed within narrow limits the time of his coming.

2. It is granted by our opponent, that Jesus did not appear personally at the end of the generation in the usual sense of the words. But they would understand the coming to be "the presence of a Divine power by which some great providential judgment or deliverance is

* Chap. iv. of Mr. Young's book.

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accomplished," p. 17. 'Do we not read in Isa. xix. of the Lord's coming into Egypt, riding on a swift cloud? That refers to some judgment long ago fulfilled on that country. So the judgment on Babylon, Isa. xiii. 10, is described as a darkening of the heavenly bodies. This also has been fulfilled?' But do we admit, that these passages are to be figuratively taken, and that they have been long ago fulfilled?

By no means! Then this is a *begging the question.* So with our Lord's words, "Ye shall not have gone over ('perfected' *Greek,*) the cities of Israel, till the Son of Man be come." (Matt. x. 23.) Do we admit that these words have been fulfilled?

By no means. Then this *begs the question.*

3. The destruction of Jerusalem took not place, till more than from thirty to thirty-five years had elapsed. It was not accomplished till A.D. 70—or *forty* years after our Lord spoke the prediction.

The true reply to the objection, consists in employing one of the Scripture senses of the word, "generation:" used alike in the Old Testament, and the New. It is taken in a *moral*, not a *physical* signification.

"There is a *generation* that curseth their father, and doth not bless their mother. There is a *generation* that is pure in their own eyes, and yet is not washed from their filthiness. There is a *generation*, O how lofty are their eyes, and their eyelids are lifted up." (Prov. xxx. 11—13.) So the Psalmist tells of "the *generation* of the righteous," of "the *generation* of God's children;" and both Moses and our Lord speak of the "perverse and faithless generation." (Ps. xiv. 5; lxxxiii. 15; Deut. xxii. 5, 20; Matt. xvii. 17; &c.) The Saviour's meaning, then, in verse 34, is this—that in spite of the fulfilment of all his signs, the unbelief of the world would not depart. Not till heaven and earth are destroyed, will the seed of the serpent pass away.

Having now removed this barrier to the true interpretation, we proceed to expose the unsoundness of Mr. Y.'s view.

In the first place, the earlier half of the prophecy (that up to v. 32), is not directly and primarily spoken to "the Church," p. 15. It is concerned with the *sabbath*, *Judæa*, the *temple*, *Jerusalem*, and so on: things which do not belong to the Church, but to Jews. The watchful members of the Church of Christ will not be left to pass through the tribulation. (Rev. iii. 10.) They are not called to *flee*, but will be *caught up.* (1 Thess. iv. 17; 2 Thess. ii. 1.)

Secondly, the facts of the case, as narrated by Josephus and others, do not warrant the assertion, that all was fulfilled at the Roman destruction of Jerusalem. Mr. Young cites from my work, *The Revelation Literal and Future*, as being one of his opponents; but he does not notice most of the seven arguments which I give in opposition to his views.

I will, then, restate them with some additions.

1. There were not, before the Roman destruction, pestilence and earthquakes.

2. The state of the disciples of Jesus, was not so bad as that depicted, 9—12. (Mark xiii. 12, 13; Luke xxi. 16—18.) Where do we read of the betrayal of a brother to death by a brother's treachery? Where of the father giving up his son to die? Or of children rising up against their parents, and causing them to be put to death? How

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is it true, that through the abounding of lawlessness, the love of the majority had waxed cold? (Greek).

3. How, in the Roman destruction, was the headlong flight from Jerusalem which Jesus commands, required? For, between the first siege under Cestius Gallus, and the circumvallation by Titus, *three and a half years elapsed.* Cestius Gallus defeated, Oct. 15, A.D. 66. Jerusalem besieged, Ap. 13, A.D. 70. This then could not be the occasion on which Jesus teaches his Jewish disciples to flee without entering the house, or turning to look behind them.

4. What is "the abomination of desolation?" Mr. Young answers, as usual, 'the Roman eagles.' Was not the abomination connected with the approach of an invading army, as the parallel place in Luke's Gospel shows? It is true that, "the abomination of desolation," is connected with the advance of hostile armies, and that is the reason for the sudden flight demanded. (1) But the abomination of desolation spoken of by Daniel and our Lord is a *single* object; and the Roman eagles were *many.* (2) The Roman invasion was but by a single army; the one spoken of by Luke is by many "armies." It is the time when Jerusalem is besieged by "all nations," as the prophets foretell. (Zech. xii., xiv., &c.) (3) The Roman standards were never brought into the temple, or "holy place." When the temple was burnt, and its defenders driven into the city, the Romans brought their eagles to its eastern gate, and sacrificed to them there. (Josephus's War, vi. 6.) But then it was too late to flee. The citizens, as Titus told them, were in the condition of those already *prisoners of war.* (4) The time of which Daniel speaks, is that when "transgressors are come to the full." And that is not yet: it cannot be, till the Church,—God's light and salt—has been removed out of the earth, and the Holy Ghost has returned again to heaven. (Dan. viii. 23.) The setting up of the abomination of desolation, according to Daniel, cannot be till the coming of the Great Blaspheming King. (Dan. xi. 31—36.) But the Man of Sin cannot appear and sit in the temple of God, while the Church, God's hindrance of him, is still on the earth. (2 Thess. ii. 6.) After the abomination of desolation is set up, there are only 1,290 days to the coming of the time of blessedness. (Dan. xii. 11.) But even if you make them years, and take the 1,335 days which follow, to be years also, you will not be helped. The foretold blessedness is not come yet, nor has Daniel stood up in his blessed resurrection.

5. What is "the Great Tribulation?" 'The Roman destruction of Jerusalem.' (1) But if the Roman war had continued for twenty years would all the human race have been destroyed? Jesus says it would be thus in the future days of woe, if they were not shortened. (Verse 22.) I suppose, then, that our Lord's words refer to a far more awful period yet to be. (2) What is the Saviour's coming in the clouds according to Mr. Y.? 'The same destruction of the guilty city.' But the Lord Jesus distinguishes these two things. His visible appearance in the clouds is to be "IMMEDIATELY AFTER the tribulation of those days." (Verse 29.) (3) Does not our Lord, in the same prophecy, foretell a day of universal destruction of the ungodly when he is *personally present?* (παρουσια.) "For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the

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day that Noah entered into the ark. And knew not *till the flood came and took them all away; so shall also the Presence of the Son of Man be.*" (Verses 38, 39.) Can the Presence of the Son of *Man* mean anything but our Lord personally, present in his body as a man? Is not the world's woe yet to come? (Rev. viii. 13; xii. 12.)

6. "The Saviour foretells, that in the time of the Great Trouble false Christs and false prophets shall arise, working miracles so many and so forcible, as to deceive all beholders, if they are not God's elect. (Verse 24.) How was this fulfilled in the Roman destruction of Jerusalem? *Not a single instance of any miracle is given by any of the historians who describe the capture of the city.* And how could they deceive the elect, if *they* had fled away from Jerusalem to Pella ere the siege began?

7. Mr. Young now comes in contact with our argument concerning the Great Tribulation. Our Lord foretells a day of woe which has not had its equal in the past, and will not have in the future. Daniel declares, that just before Israel is delivered there shall be a time of trouble such as never was. (xii. 1.) Jeremiah tells us the same. (xxx. 7.) Joel foretells a day of calamity, of which, he says, "there hath not been ever the like, neither shall there be any more after it, even unto the years of many generations." (ii. 2.) On which we argue—'There cannot be *two* times of trouble having no equal in the past or future. They must, therefore, all refer to the same day. But the passages in question do not refer to the world's burning up at the close of the millennium. They must refer, then, to the period preceding the millennium.

Mr. Y. does not like this argument. "It looks suspicious; it wears on its face the mark of the manufactory; the several passages seem drawn together by force; there is a strain on the link that holds them." We Millenarians are in evil case. The great argument against us is—'You are all so divided; you cannot agree together; how then should you convince us?' Well, we bring forward an argument based on four passages of Scripture on which we are all agreed. Won't you listen now? Alas, no! As before our *dis*agreement was decisive against us, so now our *agreement* is suspicious! 'As to that John the Baptist, he is not to be listened to; he is a man possessed of a devil, who loves the desert places where demons dwell, and lives on food not meant for men.' But Jesus comes, and sits down at the table of his countrymen; is clothed like others, and eats and drinks as they. 'Ah! he is not to be heard either; he is a glutton and a drunkard.'

But now for Mr. Y.'s refutation of us. He attempts it by adducing a case supposed to be parallel. 'Of Hezekiah it is asserted by God, that he was so good a king, that none was his equal among the kings of Judah, either before or after his day. And yet, of Josiah, who was also a king of Judah, it is affirmed that he was so pious a king, that he had no peer among those before or after him. This then proves, that Josiah and Hezekiah are not two kings of Judah, but one.'

We, who uphold the force of God's word, have to wrestle with the latent unbelief of our brethren. If there be any difficulty in the interpretation of passages they are flung in our face. 'There! answer me this; unravel me *that* ere I accept your doctrine!' Well, let us try!

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The reply here is very simple. The same excellence is not asserted of each of these two kings. He who will compare 2 Kings xviii. 5 with xxiii. 25 will see that the Holy Ghost speaks of the two in very different words. Hezekiah was the man of supereminent *trust* in Jehovah, when days of trial assailed him. Josiah was the man who cleaved to God's word by Moses, beyond all other kings of Judah. Thus, then, our antagonist is disarmed. *God's word may be trusted even in this case!* And so then we trust it in the prophetic instance in question.

But how does Mr. Y. get out of the difficulty he has raised? "The truth appears to be, that the language is hyperbolic, with perhaps a proverbial cast. It is a strong mode of expressing the severe troubles of the several times, and the unusual piety of the two kings." (P. 25.)

This, then, assumes that the several passages are not literally true; and, therefore, we cannot reason upon their terms. 'The argument would be good, if we might take the words strictly. But, man, don't dream of taking prophecy literally! You can't walk upon clouds! 'Tis figure, man—'tis figure!'

This seems to us to be a begging of the question prompted by unbelief.

But let us look at the four passages a little closer.

1. 'Jeremiah's day of trouble,' pleads Mr. Y., 'belongs to the Babylonish captivity. Israel was delivered out of it when brought back into his own land.' (P. 25.)

Do we grant this? No. Here again the question is begged. But will the reader look at Jer. xxx.? He will see that God in it predicts the return of the ten tribes as well as of the two. (Verses 3, 4.) Now, the ten tribes did not return from Babylon, and, therefore, the prophecy was not fulfilled then.

"Ask ye now, and see (says the prophet) whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" How was that fulfilled at the Babylonish captivity?

'Figure! figure!' After that day of trouble the Gentiles shall no more oppress Israel. (8) Was that fulfilled? "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." (Verse 9.) On which Mr. Y. remarks—"The promise of David their king, whom God will raise up unto them (not bring down to them) appropriately succeeds the promise of such deliverance. (Compare verses 3, 8, 9.)" That the promise of David's being raised from the dead to be king of the Jews succeeds appropriately to the promise that they never shall, after that day of trouble, be subjected to the Gentiles, is true. But how this promise was fulfilled at the return from Babylon, Mr. Y. does not say. I guess he cannot. What means that word—"Not bring down to them?" I suppose, when expanded, it would take somewhat this shape: "You, Millenarians, believe David is *up in heaven*. Now, if so, God would have to bring him *down* from heaven. Instead of that, God says He will "*raise* him up"—implying that he is down below." But many Millenarians agree with Peter, that David *has never yet gone into heaven*. (Acts ii. 34.) And therefore they are quite in harmony with the idea of his

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being raised from the tomb and from Hadees. I will not go further into the prophecy of Jeremiah, which extends through chapter xxxi. That chapter promises the new covenant yet to be made with the ten tribes and the two. I have already said enough to show that it cannot have been fulfilled hitherto.

2. We come, then, to Dan. xii. 1, the second of the four passages on which this argument is based. On this Mr. Y. remarks, that while the prophet says, that the day of which he speaks is worse than any before it, he does not add, 'and worse than any *after* it.'

But this is implied. For after Israel is delivered out of his trouble, the prophets unanimously assert that he is not to suffer either oppression from the Gentiles, or trouble from God any more.

3. There are yet the two other passages to be noted. Our Lord and Joel both predict a day of trouble more severe than ever has been, and ever shall be. This Mr. Y. grants. Yet he says, "*The time to which Joel's prophecy is to be applied does not affect the question.* (*M. i.*) There is so much that is peculiar in his description—"a day of gloominess," &c., from the obscuration of the sun by locusts, and devastation by their depredations—that the visitation might be unequalled in the things which constitute the peculiarity, *while some other day might more than equal it in the amount of trouble inflicted.*"

Do we grant either of these statements which I have put in italics? Has he proved them? No! Then here again he resorts to the tactics of begging the question! Our major proposition is—"There cannot be *two* seasons of trouble, worse than all before, and all after.' If, then, two writers refer to the earth's time of greatest trouble, they must refer to the same time. Now, our Lord and Joel both speak of earth's period of greatest suffering. Therefore both speak of the same. Joel's description of that day may be very different from our Lord's; and yet the peculiarities of woe affirmed by each must meet in one and the same period, if they be true prophets. Both refer to "the great and terrible DAY OF THE LORD"—a season of woe which never returns.

Let us illustrate the matter. Two writers—whom we will suppose infallible, to make the cases parallel—pen the following passages respectively. "In the month of June, 1866, a diamond of the largest size ever found hitherto, and than which no larger ever will be found, was discovered at Golconda. It belongs to the Nizam, and was by his direction cut and fixed in the forefront of his crown."

The other writes thus:—

"In India a diamond was lately found, the largest yet known, and I may say, the largest that ever will be found. It is 9 inches in circumference, of a rosy cast, of a regular shape, needing but little cutting, of the finest water, destitute of any flaws. It was found by a slave named Pandy Sing, who at once received his freedom."

Now, if these writers' statements are both true, must they not refer to the *same diamond?* When the two speak of its discovery, *must they not mean the same day?* What would you think of any one who should say—'There may be *two* diamonds in question. *The time spoken of by the second writer does not affect the matter.* He states such peculiarities in the diamond he names, that while his diamond may be

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supreme in the points he designates, it may be inferior in size to the one spoken of by the first writer.' Would he not, in so saying, make the two contradict one another?

But Mr. Y. still further contradicts himself. He tells us, speaking of the woes denounced by our Lord, "These calamities are overpast." (P. 56.) And yet he adds, that there is "probably a reference in some way to the last great catastrophe which awaits the world." How can that be? All the prophecy is fulfilled, and yet it will probably be fulfilled over again.

He adds, "But to whatever period they may apply, *they cannot be fixed to the commencement of the millennium.* And if not proved to belong to that time, one of the pillars of the pre-millennial system is gone."

We think that we can fix all these four passages to the time before the commencement of the millennium. For we affirm that before this Day of Calamity, there is to be no peace for the Jew; and after it no sorrow inflicted either by the Gentiles or by God. Instead of woe, the passages testify a time of blessing, such as Israel has never yet seen. Now, Israel can never be recognised by God as his nation, while the Gospel lasts. This reception of Israel as his people, therefore, proves that the present dispensation is changed for a better. That is, the millennium is come, as soon as these four passages are fulfilled.

'But how do you prove that God cannot recognise Israel during the Gospel dispensation?' Because the Gospel dispensation occurs while God calls Israel, 'Lo Ammi.' (Hosea i. 9, 10; ii. 14, 23.) Now, the call is to no one nation in particular; but 'He that hath an ear, let him hear.' 'Many are called, few chosen.' As long as this dispensation lasts, the Jews are enemies for our sakes. (Rom. xi. 28.) As long as Christ owns the Church as his assembly, so long the Jews falsely call themselves so; they are not his nation, but Satan's synagogue. (Rev. ii. 9; iii. 9; Rom. ii. 28, 29.) But at the commencement of the millennium, God owns them as his people, and they own Him as their God. (Hosea i. 10; ii. 23.)

And now let us glance at the united bearing of the four passages.

(1.) Joel testifies, that close ensuing on the period of Israel's calamity, comes the time of their deliverance and uninterrupted blessedness. After the turning of the sun into darkness and the moon into blood: "In Mount Zion and Jerusalem shall be deliverance, as the Lord hath said." (Joel. ii. 32.) Then comes the judgment of the Gentile nations who have persecuted Israel. (iii.) The Lord will sit to sentence the living nations assembled in the valley of Jehoshaphat. (12.) Heaven and earth shake. (16.) The Lord shouts from Jerusalem, and becomes the strength of the children of Israel. Thenceforward all their sins are forgiven, and they possess the land in peace. The Lord dwells at Jerusalem; it is really the holy city; strangers tread it down no more.

(2.) What says *our Lord?* After the Day of Trouble heaven and earth shall shake, and he shall be seen coming in the clouds. He turns the heart of Israel to repentance, and then assembles the elect of his nation by sound of trump to their land. (Matt. xxiv. 29—31; Deut. xxx. 4—8.) He judges the Gentiles, the living nations of the

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earth, by the test of their behaviour towards Israel, the least of his brethren. (xxv. 31—46.) He admits the blessed of the earth into his *kingdom*, which then begins; He Himself now first taking the title of "THE KING." (34, 40; compare Zechariah xiv.)

(3.) What says *Jeremiah?* He testifies first of the Jews' extreme depression, then of their return to their land. (xxx. 5—7, 12—15, 10, 18; xxxi. 8.) Their enemies shall be destroyed. (xxx. 16.) God will bring them to repentance. (xxxi. 18—20.) He will heal them and give them joy. (xxx. 17—21; xxx. 4.) Then shall Jehovah be again entitled the God of Israel. (xxxi. 1.) And that shall be the time of their greatest happiness in their land. (xxxi. 4—14, 27—40.)

(4.) Lastly, what is *Daniel's* testimony? After their day of woe comes the deliverance of the remnant, and resurrection with its glorious body. That shall be the day of Daniel's joy. (Dan. xii.) But this is a description of the millennium! (Rev. xx. 4—6.) All these four passages then point to one time, and that not before the beginning of the millennium.

8. The Saviour's prophecy cannot be considered as ended till the Jews repent, and their temple is no longer desolate. But it must remain desolate till they repent, and till Jesus return in person. This our Lord affirms: "Behold *your house* (no longer *God's*) is left unto you desolate. *For* I say unto you, ye shall not *see me henceforth* till ye say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 38, 39.) Now, at the Roman siege the Jews as a nation did not repent, and their temple was destroyed; and its site continues unoccupied by them to this day. And the Jews' repentance and the millennial day of blessing are yet future, as we have seen. *The end of the age then brings with it, not the temple's destruction and desolation, but its glory, and its reoccupation by the God of Israel!*

9. But this introduces a further question, the most momentous of all to the faith of the Christian. You say, Brother Young, that the whole prophecy has been fulfilled. And the fulfilment has taken place providentially, *without the Saviour's personal returning at all.* It was not at all necessary that he should in order to accomplish his prediction. Indeed! Then this prophecy never can give either to Israel or the Church any assurance of the Saviour's return in person! And if this prediction can supply no proof, then no other can! *For so much is made of it here, so continually does it recur, in so many special ways is it described, that if it be only a figure here, it is only a figure everywhere else!* And if the denial of the resurrection was an overturning of the faith, so assuredly is the explaining away of our Lord's personal Advent. Then the judgment foretold at our Lord's coming was only some calamitous events in his world: therefore there is no other judgment than troubles in this life! The primary and direct reference of the prophecy has passed by; then the future unknown reference of it will be fulfilled in a far more vague and distant manner! I trust our brethren will pause! This denial will drag along with it still more fatal unbelief.

Here, then, we come to a decisive struggle, on the question of THE SAVIOUR'S RETURN. Is it *providential* merely? Or is it *real and personal?*

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If the return predicted be real and personal, Mr. Y., the prophecy of our Lord has not been fulfilled. This, I suppose, you will grant. Yea, you must! For then the chief basis, on which all the main pillars rest, has not been fulfilled.

I proceed then to prove that the coming is personal. You, Mr. Y., have not proved, and we do not grant, that there is a providential coming of the Son of Man. So that this is not absolutely necessary to my argument. But I grant it, to establish our basis. This return of Christ, spoken of in Matt. xxiv. xxv., is to be of the same character as his presence in that day. But Jesus was bodily present then. Such shall his return be, as the angels declared. (Acts i.) Jesus was an object of natural sight then, to both friends and foes. He foretells, that during the Jews' unbelief He would be personally absent. And this has been fulfilled. *But He foretells also, that when they repent, they shall see him in the same sense as they then did.* "Ye shall not *see* me henceforth till . . ." The tribes repent and mourn. "And *then* shall they *see* the Son of Man coming in the clouds of heaven with power and great glory." Here, then, we bring Mr. Young into contradiction to Christ. Jesus says, that the Jews should not see Him till they repented, and that then their temple's desolation should cease. Mr. Y. says: 'The Jews did see Christ coming in the clouds in the day of their unbelief, and when their temple was destroyed.' Which shall we believe?

In this point Peter is at one with his Lord. To the Jews he says, "*Repent ye therefore, ... and he shall send Jesus Christ,* whom the heaven must receive till the time of restitution of all things." (Acts iii. 19, 20.)

In what sense is Jesus to be present? In the same sense as the false Christs. Their followers will promise to show the Christ present in the body, and visible to the eye. So will Jesus be present; only He warns his disciples against expecting Him in any secret place on earth. He will appear in the heaven; filling it with light, as the lightning does. "So shall also the *presence* of the Son of Man be." (*Greek*, v. 27.) The word used by our Lord is very expressive; it is much stronger than 'coming' (παρουσία). What can the *presence* of a Son of *Man* be, but a bodily, visible presence? (See also verses 37, 39.) When Christ comes to judge the living and the dead, will it be a providential presence of power alone, or his real visible one? Few will go so far as to deny His personal return to judge the living and the dead. Well, this prophecy foretells the judgment of both. Then the presence is personal. "Watch, therefore, for ye know not what hour your Lord doth come." "In such an hour as ye think not the Son of *Man cometh.*" (42, 44.) If his minister be found acting like the worldly, "The Lord of that servant shall come ('*arrive*,'—*Greek*) in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder." (50, 51.) The execution of the sentence bespeaks the personal presence of the Judge.

And so more distinctly still, in the description of the judgment of the Gentiles, "When the Son of *Man* shall *come in his glory, and all the holy angels with him*, then shall he *sit on the throne of his glory*, and *before him* shall be gathered all the nations; and he shall

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separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on *his right hand*; but the goats on the *left*." Does not this bespeak the visible presence of a man? He speaks the sentence to the assembled multitudes, and they offer Him a reply assuring us that He is an object of sight. "Lord, when saw we thee an hungred and fed thee?" And then he points out to them, as personally present likewise, his least brethren; to whom they once showed kindness.

10. Lastly. What say you to the coincidences between the Prophecy on Olivet, and the book of Revelation? Was the book of the Apocalypse fulfilled at the destruction of Jerusalem by the Romans? Nay; it was not written by John till after that date. Then John, in that book, predicts, as yet future, the same calamities which our Lord does in his prophecy. Does our Lord foretell earth's darkest day as yet to come? So does the Apocalypse (Rev. iii. 10)—"The hour of temptation, which is to try all the dwellers on earth." So does it discover, that that day's woe will be due to the trumpets' sounding from Heaven the war of God against a wicked earth; and to Satan's rage, when after a lost battle on high he is cast into the earth. (Rev. xii.) So does John tell us of God's bowls of wrath to be poured out upon a blaspheming world: for then, and not before, will transgressors have come to the full. (Rev. xv., xvi.)

In conclusion, the day of happiness for earth cannot come, till Israel repents, and is delivered from the Gentiles' domination. But when they repent, Jesus must, in person return. But neither of these events can happen during the Gospel. Nor have they occurred yet. There can be no millennium, till our world's darkest day is past. And that, as we have seen, has not occurred hitherto. But the world's darkest day, or "the days of *vengeance*" cannot arrive in the time of Gospel *mercy*. Therefore the millennium is no part of the Gospel dispensation. It cannot arrive till the Gospel day is past. The world's Day of Woe cannot arrive, till its day of greatest sin has come. And its day of greatest sin has not come till countries professing Christianity cast off openly the name of Christ. (Ps. i.; 2 Thess. ii.) But if the Day of Trouble has never arrived, the Prophecy on Olivet has never yet been accomplished.

The eye that sweeps through a universe of worlds, taking in the circuit of their revolutions at one glance, is said to notice the falling sparrow. The ear that receives the ocean-flow of music from golden harps and pure spirits, is said to be ever open to the cry of the righteous. God has pledged his power on our behalf. He has sworn by his existence that we are dear to Him through the infinite merits of his Son. Who shall tell the limits of our security? If God keeps all worlds in motion—if the eyes of the universe are directed to Him for help—if all things are under his benignant control, we may content ourselves in the plenitude of our safety. Say not, my brother, that thy solitude is hidden from God, or that in the time of affliction He will forget thee: perish the thought! The mother may forget her sucking child, but God will hold thee in everlasting remembrance.

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"THE POWERS OF THE HEAVENS SHALL BE SHAKEN."

Matt. xxiv. 29.

THE question has more than once been asked: "What are we to understand by the expression, 'The Powers of the Heavens shall be shaken'?" The answers usually given to it are felt, after careful examination, to be unsatisfactory. The subject is confessedly a perplexing one, and it seems, to say the least, somewhat doubtful whether the Scriptures afford a complete solution of the difficulty.

In a learned and profound exposition of the Saviour's prophecy on Olivet, by Mr. Govett, the talented writer thus expresses himself on this subject: "By that I understand that *the evil angels whose dwelling is in the heavens are to be cast down from thence.*" * Four passages are then adduced in favour of the view that the angels of Satan are intended by the prophecy—viz., Eph. vi. 12; Col. i. 16; Is. xxiv. 21—23; Rev. xii. 9.

1. Let it be carefully observed that, in the two first passages cited, the word rendered 'powers' in our English version is, in the Greek, εξουσιαι, which strictly means 'authorities,' whereas that used by Matthew, by Mark, and by Luke, in the parallel passages, is δυναμεις. This distinction may be of much critical importance, and should by no means be lost sight of in translation.

2. Rev. xii. gives us, in language too precise to be mistaken, the order of certain events still awaiting their fulfilment, *e.g.*:

(1.) The rapture of the man-child to God and to His throne.

(2.) The war in Heaven, and consequent casting down of Satan and his angels to the earth.

(3.) The flight of the woman to the wilderness of Sinai.

Now, after the angels are cast down to earth, the woman tarries in her divinely-appointed station in the wilderness exactly 1260 days: that is, in other words, through the whole period of the Great Tribulation. It follows, therefore, that the angels fall from the heavens *immediately before the Tribulation.* But Matthew's 'powers' are shaken *immediately after the same Tribulation.* I conclude, therefore, that the 'angels' and the 'powers' are not identical.

3. In Isaiah xxiv. 21—23, which reads: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

To an unbiassed mind it must surely be quite evident that the scene here described is co-temporaneous with that of Rev. xix. 11—21. *In both*

* "The Prophecy on Olivet explained," part ii. p. 24.

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places we have the punishment of the kings of the earth upon the earth, viz., in the valley of Jehoshaphat (Joel iii. 2, 12—14). The Apocalypse tells of their flesh as given to the fowls (v. 17, 18, 21), while Isaiah is inspired to write of the descent of their souls to 'the pit' or 'prison' of Hades, until the "many days" of the millennium shall be fulfilled, and the great white throne set up for "their visitation." But Rev. xix., as both historicals and futurists agree, is immediately to precede the millennial reign, describing as it does "the battle of that great day of God Almighty," which will usher in Messiah's kingdom upon earth. But, if so, then it follows that Isaiah's prophecy must also point to that same decisive day, in which the hosts of God's foes assembled at Jerusalem shall be cut off at one blow by the sword of him that sitteth on the horse. Now, as we gathered from Rev. xii. that the evil angels are shaken and cast down just 1260 days before Jesus descends with his armies from on high, we conclude with certainty that the Prophet's "host of the high ones in the height" cannot be synonymous with these angels; on the other hand, we have excellent reason to suppose that it corresponds exactly with our Lord's expression, "the powers of the heavens," seeing that both are brought before our notice at the period *immediately succeeding the Great Jewish Tribulation or time of Jacob's trouble.* And, moreover, the darkening of the lights of heaven is common both to the Prophet and the Evangelist. But these darkened lights announce, according to the first, that the King is about "to reign on Mount Zion and in Jerusalem and before his ancients [the elders of Israel] gloriously;" or, in the words of that King Himself, as reported by his Evangelist, that "the Son of Man is coming in the clouds of Heaven *with power and great glory*:" predictions of precisely the same import, and to be fulfilled at precisely the same time.

4. Another view of the passage under consideration is that of Dean Alford, who, in his commentary on the place, observes: "Not the stars [are meant] already mentioned; nor the angels spoken of by-and-by* (v. 31): but, as the Vulgate renders, 'virtutes cœlorum,' the influences of the heavens, *the elements* † (see 2 Peter iii. 10—12)." But this is a strange mistake for so excellent a critic to fall into. The Prophecy on Olivet is concerned with pre-millennial events exclusively (not excepting, as the learned Dean imagines, the judgment of the sheep and goats), while St. Peter, in the passage alluded to, is describing the general conflagration, which is confessedly post-millennial. This view of the subject, therefore, need not detain us a moment. In passing, however, I will just refer the reader to Ogilvie's lucid work, "The Day of the Lord," in which he will find this whole subject of the final conflagration faithfully treated, and Mr. Wood's view of the matter proved to be erroneous.

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* In ver. 31, the angels are necessarily good angels, for they are called 'his,' *i.e.*, Christ's angels. How could these be shaken, which have never rebelled?

† The word used by St. Peter is στοιχεῖα, with which is connected "being on fire shall melt." Will it be maintained that this means no more than "shall be shaken"? The slightest attention to Mark xiii. 25, "the powers *that are in the heavens* shall be shaken," will, I think, convince every candid reader that some order or orders of intelligent beings are in question here.

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5. St. Paul himself distinguishes very clearly between 'angels' and 'powers' in the following passage: "For I am persuaded that neither death, nor life, nor *angels*, nor principalities, *nor powers* (δυναμεις) . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans viii. 38, 39.) Consentient are the words of the Apostle Peter: ["Who (viz., Jesus Christ), is gone into Heaven, and is on the right hand of God; angels, and authorities (ἐξουσιῶν), and powers (δυνάμεων), being subjected to Him." (1 Peter iii. 22.] Again, therefore, I draw the conclusion that 'angels' and 'powers' denote distinct classes of intelligent beings.

Thus far we have endeavoured to prove, from Scripture, that by "the powers of the heavens" we cannot understand the 'evil angels,' or 'angels' at all, at least in the ordinary acceptation of those terms; let us now examine whether Scripture supplies any clue to the right appreciation of the subject.

6. In Eph. vi. 12* we read of 'principalities,' 'authorities,' 'world-rulers of this darkness,' † and 'wicked spirits in the heavenlies.'

Now the question has suggested itself to us: *When are these evil beings to be dispossessed of their heavenly seats?*

With all humility, we would reply: "immediately after the tribulation," these "powers of the heavens shall be shaken."

The following are the reasons we assign for thus concluding.

(1.) Not a hint is dropped any where in Scripture of their final discomfiture on high before the period of the Great Tribulation.

(2.) After that period, certain "powers of the heavens," evidently intelligent beings, not the rebel angels, remain, as we have seen, to be shaken.

(3.) The seventh angel pours out his bowl "on the air," (ἐπὶ τὸν ἀέρα) just before Jesus descends. (Rev. xvi. 12.) The probable reason being, that it is still tenanted by a remnant of evil beings, who, in consequence of the outpoured bowl, fall with lightning speed to earth,‡ passing at once through its yawning crust‖ to their dungeon in the Abyss. (Isa. xxiv. 22.)

(4.) When Satan falls, only a third part of the stars of heaven—expressly declared to be his angels—fall with their chief. We may, therefore, perhaps infer, that two-thirds of the satanic host still remain to be dislodged from the heavenly or aërial spaces.§

On the passage in Isaiah, Bishop Horsley, in the course of a long note, observes: "the antithesis between this 'host of the upper region in the upper region, and the kings of the earth upon the earth,' clearly shows that heaven is meant by the height, or upper region." "It

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* Compare Col. i. 16. † The reading now acknowledged to be the true one.

‡ On Rev. xvi. 17, Mr. Govett remarks, "Satan is first cast out of *heaven* by Christ, as Michael the Lord of angels. But Satan has the power of the *air*. (Eph. ii. 2.) This last bowl disturbs his reign there: all is to be wrested from him." ("Apoc. Expounded by Scripture," vol. iii. p. 415.) But will not this be effected rather by his being *bound* and *chained* in the abyss?

‖ The earthquake predicted by Zechariah (xiv. 4, 5) throws light on this subject. Herein we find another proof that Isa. xxiv. 22, refers to the close of the tribulation.

§ Mr. Govett, however, interprets differently: "The *third* of the angels has followed his rebel standard." "Apoc. Expounded by Scripture," vol. iii. p. 21.

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may seem difficult to understand the 'bundling up of the host of heaven together with the kings of the earth for the pit, and their common imprisonment, mentioned in the 22nd verse, of the visible host of heaven, unless it denote some restraint laid upon the physical powers of the heavenly bodies, previous to the catastrophe of the present system . . . . . *upon the whole, however, I think 'the host of the height' in this place may best be expounded, of intelligent beings, the rulers of the darkness of this world.*"* "The sentiment is exactly parallel with that declaration in the Saviour's prophecy of his return, 'and the powers of heaven shall be shaken,' which Greswell understands, with great reason, of Christ's judgment of the Prince of the power of the air,' and 'his wicked spirits in heavenly places.' In Isaiah, the same vengeance against them is threatened, and a distinction evidently insisted on between the mortal kings of the earth, and the immortal host of those on high." †

From the first of these extracts we gather, that Bishop Horsley, by the expression "rulers of the darkness of this world," intended the entire host of evil beings in the height or upper region, including of course, Satan and his angels. This seems clear from the fact that he does not notice, or allude to the fall of the *latter*, as a special and separate event.

Mr. Govett, in the excellent work just quoted, gives us the concluding part of Horsley's note as confirmatory of his own view (p. 233), and cites Greswell (to the same effect) who, like the Bishop, includes in one and the same fall, all the powers of darkness, whose present abode is the heavenly places. All these writers, therefore, concur in fixing the fall of the rebel angels to the period which is immediately to precede the reign of Christ. But, the whole scope of Rev. xii. is against them, as we have proved; and other Scriptures teach that the *final cleansing* of the aërial regions is reserved for the seventh bowl to acccomplish.

The following sentiments expressed by Mr. Govett, in his elaborate and unparalleled exposition of the Apocalypse, are deserving of attention here:

"It is evident from the statement of the text that the war [of Rev. xii.] is yet future. *It occurs when there are only* 1,260 *days to the coming of Jesus visibly to earth*; and after the time of patience commanded to the Church, and testified by it, is over." (Vol. iii. p. 45.)

"The issue of the victory, is, that *Satan and his angels . . . . . have no longer any abode on high.*" (Ib. p. 46.)

"Though a third of the stars of heaven is cast down by this battle, yet heaven is not depopulated. A new generation [*i.e.* the Man child] arises from below, to occupy the seats of the fallen." (Ib. p. 47.)

"Messiah, Satan knows, is soon to put down his dominion; hence he makes the most of his time [on earth, after his ejection from the skies.] He is acquainted with prophecy, and understands *that but three years and a half are before him, ere Jesus will descend to take away his rule.*" (Ib. p. 57.)

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* Horsley's "Biblical Criticisms," vol. i. p. 351, 352.

† Govett's "Isaiah Unfulfilled," p. 232.

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But surely this last quotation is diametrically opposed in its conclusion to that before given from the same author's work on the prophecy on Olivet? And the reason of this is clear. Revelation xii. is an ante-tribulation Scripture, while Matthew xxiv. 29—31, is of post-tribulation reference. Both are linked together by the great and terrible day of the Lord. The one Scripture is concerned with the expulsion of Satan and the fallen angels from the heavens, the other with the shaking of his inferior hosts. This important distinction has been overlooked. May the enlightening Spirit of God guide both the writer and the reader of these remarks into all truth, and show them things to come!

CHRISTOPHILUS.

Correspondence.

THE FIRST SEAL.

DEAR SIR,—In the August number of THE RAINBOW is an article on the above subject by Mr. Purdon, which I think is open to serious objections, and which I think, too, should be speedily corrected. It may savour very much of presumption on my part to attempt to teach so powerful and so admirable a writer on prophecy as Mr. Purdon, and especially on so important a matter as the interpretation of the seals. I cannot help that; I believe I understand the nature, order, and duration of the seals, trumpets, and vials, or I would not undertake the proof, which, by your permission, I will proceed to lay before your readers.

I say, then, it is not an "anachronism" to refer this first seal to the work of the Lord, and I return the charge, and say that it *is* an anachronism to explain it of Napoleon, or of any other man as the embryo Antichrist, as I shall shortly attempt to prove.

In the first place, it appears to me that Mr. Purdon labours under a mistake as to what is "generally taken for granted" respecting this seal. Nobody believes it to be the Lord Jesus Christ himself *in person* who rides the white horse and carries the "bow," and therefore there was no need for his proving an *alibi*.

But even if we did believe as he supposes, I fail to see that we should be less consistent than another who should believe that an emperor in person rides the red, black, and green horses which follow.

Secondly: Mr. Purdon says, "We have a series or list of one and twenty judgments, seven seals, seven trumpets, and seven vials," and which, in the very next sentence he qualifies thus, "All of these except the first are *evidently* judgments." So that there is after all *one* (the first) which is not, at any rate, "*evidently*" a judgment; and yet he makes a judgment of it by applying it to the advances and victories of the rising Antichrist, whereas, in reality, it denotes a world-wide blessing.

Thirdly: Mr. Purdon says, "It seems almost impossible to place our Lord Himself at the head of a series of woes and judgments," and of "unmitigated evils." We have to deal with *facts*, not *possibilities*. At whose bidding is it the judgments in question are sent forth? Is it not the Lord's? Cometh not the Lord "out of his place to punish the inhabitants of the earth for their iniquity?" And who but the Lord Jesus Christ comes on the other white horse also to the destruction of Antichrist, when the greatest slaughter the world will have ever known will take place? (Rev. xix.) But where does Mr. Purdon learn that the Lord's place is "fixed and determined," and which He never

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leaves till He has opened the whole seven seals? *Most certainly* the Lord comes to the "air" under the sixth seal (vi. 12—17.) to fetch away his people, all of them, before the day of wrath (1 Thess. iv. 16, 17; v. 9—10), and which day of wrath is the time of the seventh seal (viii. 9; xi. 15—19; xv. 5; xvi., the intervening portions of Scripture being merely digressions particularising certain parts of the general programme.) Daniel also (chap. vii.) proves the coming of the Lord to be *after* the close of Antichrist's 1,260 days' reign (ver. 21—22), and *before* his destruction (ver. 9—11.) And the reign of Antichrist is certainly the time of the fifth seal, for it immediately precedes the time of the shaking of the powers of heaven and earth, or sixth seal. (Compare Rev. vi. 12—16; Matt. xxiv. 29, 30; Joel ii. 30, 31; Is. ii. 19; xxxiv. 1—4.) Is it not clear, then, seeing that the Lord is the instigator, and the direct finisher of these judgments, that it is not out of place to regard Him as initiating his own work, and especially when his first action (first seal) can be shown to be a most astonishing act of grace?

Fourthly: Mr. Purdon attempts to prove that the attributes and insignia of the rider of the white horse in this seal are only a "Satanic imitation" of our Lord's attributes as seen in chap. xix. But the very arguments he employs are the best possible proofs, I think, of the incorrectness of his interpretation, for there is no similarity beyond the "white horse." But when Satan wishes to imitate the works of the Lord, he can do so with striking similarity. Witness the performances of the magicians of Egypt before Pharaoh, and the predicted doings of the false prophet as against the works of the two witnesses for God during the Antichristian reign.

That the rider of the first white horse does not wear a *crown*, but a *wreath* merely, is in perfect harmony with the belief that it is the true Christ and not the Antichrist who is working in this seal.

Whoever, or whatever is intended by that symbol, it is certain that the scene represents a victory, and by a power moreover which shall yet again be victorious—"*conquering* and to conquer."

But as to Antichrist, I shall presently show that he will not be conquering by force during that period, so that it cannot be he who is referred to, whether he be already developed or not, although it is clear he cannot be the developed Antichrist until he begins his reign, which is the substance of the fifth seal.

What Mr. Purdon says about the "bow" being an emblem of what was the "artillery of the ancient world," and as corresponding to the "rifle and other firelocks of the modern world," is altogether beside the mark, and probably if Mr. Purdon had never read or heard of the Emperor Napoleon's skill in the "science and practice of artillery" he would never have thought of such an interpretation.

I will now, as briefly as possible, endeavour to show a better interpretation of this first seal. But first, allow me to draw attention to the 14th chapter as the golden key to the book of Revelation. That chapter gives the whole future history, in brief, of the Church of Christ from the rapture of the "first-fruits" to her final triumph over the rebel Antichrist.

There is first the removal of the 144,000 "first-fruits" from amongst the living only, before the opening of a seal. (Ver. 1—5.)

Secondly: The opening of the first seal—the angel preaching—universal religious revival. (Ver. 6, 7.) And what so natural after the terror caused by the sudden removal in life, of the more watchful and ready portion of the Church?

Thirdly: The downfall of persecuting Babylon.

Fourthly: The more persecuting reign of the Antichrist (ver. 9—13) when the "patience" of the Church will be so sorely tried, though peculiarly "blessed" are they who "henceforth" are slain for the testimony they bear, for they shall "live and reign with Christ a thousand years." (xx. 4.)

Fifthly: There is the ingathering of the "harvest" (ver. 14—16), and of course the coming of the "Lord of the harvest." ("to the air," 1 Thess. iv.)

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Sixthly, and lastly: There is the awful "vintage." (Ver. 17—20.) The gathering under the sixth vial, and the destruction under the seventh of the Antichristian nations around Jerusalem. A judgment in which the glorified Church takes part with her triumphant Lord. (xix.) The final victory over Antichrist!

The first seal then, like those which follow, is symbolic, and represents a victorious power. That power is the "*everlasting Gospel*" (xiv. 6) which prevails throughout "every nation and kindred, and tongue, and people."

It is the "word." It conquers then, and will conquer again when the saints "love not their lives unto death," and which shall finally be completely victorious at the last great contest. (xix.)

That "word" which has but begun to conquer does not yet wear the "many crowns" as at the final victory. No, nor even the *one* crown, as at the descent to the "harvest" (xiv. 14), but only the "*stephanos*." It has not yet gained its destined position. It is only now, under this seal, *conquering*.

This, then, is not a judgment, but a blessing, and just such a one as might be expected from a long-suffering God before pouring out the vials of his wrath upon his malignant enemies.

The horse represents *power*, and its being white denotes *purity* as in chap. xix. "In righteousness he doth judge and make war."

And the "bow" I regard as representing the "*everlasting covenant between God and every living creature of all flesh that is upon the earth*," that they should no more be totally destroyed. (Gen. ix. 16.)

The sore judgments of the Lord are about to be poured out—the vials of his wrath are about to be expended upon the ungodly, but they shall not *all* be destroyed.

Such seems to me to be a consistent interpretation of the first seal. And it clashes with no portion of that grand scheme of the seals, trumpets and vials, into the discovery of which I was led a year ago, and which still remains unshaken by any exposition I have met with in THE RAINBOW or elsewhere.

The position of the rising Antichrist at the time of this first seal is that of quietude. *Plotting* destruction rather than executing it. For a "time"—a year—from the making the compact with the Prince of Israel he *forecasts his devices against the* "strongholds," and cries "peace, peace." (Dan. xi. 23—24.) This compact will doubtless be the result of a European conference of crowned heads. Hence the cry of "*peace*." But what follows? To their surprise and horror there cometh "*sudden destruction*." And so we find after one year of peace and world-wide revivals the second seal opens out with *universal war—political strife*.

The rider on the red horse having a "great sword" and with power to "*take peace from the earth*," *that men might kill one another*. "When they shall say Peace, peace, then cometh sudden destruction."

Believe me, Dear Sir,

Yours faithfully,

Clunes, Australia. B. CASS.

IDENTIFICATION OF ANTICHRIST.

DEAR SIR,—"The Lord giveth wisdom; out of his mouth cometh knowledge and understanding." (Prov. ii. 6.) "The testimony of the Lord is sure, making wise the simple." (Ps. xix. 7.) On trust in God: See the note (6) on the Hebrew of this word in Ps. cxvi. 6. Vol. II., p. 860, of the Rev. William de Burgh's "Commentary on the Psalms." Again: "The entrance of thy word giveth light; it giveth understanding unto the simple." (Ps. cxix; 130.)—Note 35, Vol. II., p. 884 of same Commentary.

"At that time Jesus answered and said: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. "Even so, Father; for so it seemed good in thy sight." (Matt xi. 25, 26.) "He is Antichrist that denieth the Father and the Son." (1 John ii. 22.) Now, as we know "the Christ" was *God* Incarnate, I can see nothing either fanciful or unreasonable in believing that the Antichrist will be the devil

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incarnate, he who from "the beginning" has been not only the great enemy of mankind, but the *malicious* opponent of "*The Man* Christ Jesus."

In 2 Thess. ii. 3, I find that the Antichrist (by which I do *not* mean either the past, present, *or any future Pope* in the Romish Church), is designated by *two* titles—

First: "That Man of Sin."

Secondly: "The Son of Perdition." The *first* led me to see that he was to be *an* individual; the *second* that this being could scarcely be any other than "Judas Iscariot—the betrayer of Christ." In proof of which statement the following passages of Scripture were perfectly satisfactory to my *own* mind. In John xvii. 12, our Lord's own words in his last prayer are—"None of them is lost, but the Son of Perdition." This title, we know, was applied by Jesus to *none* of his disciples, but "his betrayer, Judas Iscariot." Again, he saith in John vi. 70, 71. "Have not I chosen you twelve, and one of you is a devil." "He spake of Judas Iscariot, the son of Simon, for he it was that should betray him." See also John xiii. 2: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." "When Jesus had dipped the sop, he gave it to Judas Iscariot, the son of Simon." (Verse 26.) "And after the sop, Satan entered into him." (Verse 27.)

Can any language be plainer than this? And as Satan *entered into* Judas *once*, surely it is not unreasonable to suppose that he may be permitted to do so a *second* time for the fulfilment of God the Father's purposes.

I think it is worthy of notice that when our Lord was "choosing" his twelve apostles, He not only named Judas Iscariot the last, but designated him as his betrayer. (Matt. x. 4; Mark iii. 19.)

St. Luke saith, in chapter vi. 16: "Judas Iscariot, which also was the traitor."

Cruden says: "'Iscariot' signifies 'A man of murder,' from the Hebrew, אִישׁ, a man; כָּרַת, to cut off, exterminate." This root also signifies to make a covenant. (See Matt. xxvi. 14, 15.) agreement; from the ancient custom of "cutting up" victims on such occasions. (See the "Analytical Hebrew and Greek Lexicon," by Mr. B. Davidson.)

How striking are the following passages concerning the Beast or Antichrist of the Apocalypse: "They had a king over them, the Angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon (that is, the Destroyer,) but in the Greek tongue hath his name Apollyon"—(Rev. ix. 11)—*i.e.*, one that exterminates or destroys. (Cruden.)

It appears to me that this verse *exactly* coincides with the Hebrew meaning of the name "Iscariot." Again, we read in Rev. xi. 7, "The Beast" (or Antichrist) "that ascendeth out of the bottomless pit."

In Acts i. 25 we read, "Judas, by transgression, fell from the ministry and apostleship that he might go to his own place."

Query: Where was that, unless it be the "bottomless pit," out of which he will ascend, as we find from Rev. xvii. 18. "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell upon the earth shall wonder whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is"?

"And the Beast that was and is not, even he is the eighth *King;* (see verse 10), and is of the seven, and goeth into perdition."

Can there be any doubt that the Beast or Antichrist (who I believe to be the wilful king *likewise:* see Dan. xi. 36) is to be represented by *an individual*—one who *has been, is not* at the present time, and *yet will be*, when "all that dwell upon the earth," except the Lord's people, shall "wonder when they *behold him?*"

I think, if we take God's words in their simple and *literal* signification, there cannot be any *difficulty about* it.

As *three* of the Evangelists have recorded *our Lord's words* about Judas Iscariot being the individual who was to *betray* Him, so *the same three* have

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recorded those awful words of Jesus *concerning his betrayer.* (Matthew xxvi. 24.)

"Woe unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born." (See Mark xiv. 21; Luke xxii. 22.)

Having mentioned my belief on this subject to a lady and Christian friend, I received from her the following statement.

When E. E. B. showed me the plan *she* had been led to adopt, I tested *the name* Judas Iscariot, both by Hebrew and Greek—the mode I find *learned* men have used to discover the identification of the number 666. However, this plan has been a *total failure.* The fourteen *Hebrew* letters for the *name* of the betrayer of Jesus amounting to 1067; the *Greek* to 2334.

"Query.—If Judas Iscariot is to be the Antichrist, can his number be proved according to Rev. xiii. 18?

"I answer it can, by taking his name and designation in Mark iii. 19: 'Judas Iscariot which also betrayed Christ.' Thus distinguishing *him* from Judas, the brother of James, in Luke vi. 16, which Evangelist calls him the 'Traitor,' whilst Matthew and Mark mention the *peculiarly* base and heinous crime of which he was guilty. I think our Lord's own designation of him ought to be added to his name, in order to prevent the possibility of a mistake in the individual. I shall now prove it according to Mark iii. 19:

"'*Judas Iscariot, which also betrayed Christ.*'

J U D A S	
1+ 2+ 3+ 4+ 5.	15
1 S C A R I O T	
6+ 7+ 8+ 9+10+11+12+13 . .	76
W H I C H	
14+15+16+17+18.	80
A L S O	
19+20+21+22	82
B E T R A Y E D	
23+24+25+26+27+28+29+30 . .	212
C H R I S T	
31+32+33+34+35+36	201
Total	666

"'Here is wisdom. Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is six hundred threescore and six. (Rev. xiii. 18.)'"

FRANCES CHARITY ALEXANDER.

SACRED CHRONOLOGY.

DEAR SIR,—It is no easy matter to state satisfactorily, in a few lines, the thoughts that must arise in considering so vast a subject as prophetic revelation of dates in connection with past and future events; but I will state some of the reasons why I think we should accept the doctrine.

First: If "all Scripture is given by inspiration of God," we are bound to accept the prophetic portions, to be guided by and to proclaim them. Under this head I congratulate you heartily on the publication of your first article, in the RAINBOW of this month, on "The Responsibility of Christian Teachers"—generally, with regard to prophetic revelation, and especially with regard to the second and pre-millennial advent of our Lord, while I differ from those who calculate that Advent as due about this time, because I believe their chronology to be false, and they appear to forget that the Jews are not yet restored to their land, that the Papacy and Mahommedanism are not yet overthrown, that the Satan-man, or "Antichrist," is not yet manifested, and the period of 75 years following the 1260 years of Daniel and the Revelation (the second portion of which is referred to in Dan. xii. 12), though, I think, now commencing, has not yet certainly run out. I submit that what God has been pleased to reveal in the shape of data for calculating the time of future events of the greatest importance to the Church and the world, it is not for us to ignore or to pass over, or to mystify by "spiritualizing," or any other means; but to take God's word as we find it, and candidly and prayerfully to compare it with past and present events, which have, and do, most assuredly confirm what is revealed, and lead us to look to further accomplishment to the end of time. If I am told, by a PARTIAL quotation from Daniel, that the words were "sealed

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until the time of the end;" or, in the words of our Lord, "it is not for you to know the times or the seasons," I reply in the words of the contents of both passages, "But ye shall receive power," (Acts i. 8), and, "the wise shall understand." (Dan. xii. 10.) Likewise, I reply further, that since God has made so many revelations containing data by which the wise may understand; and since our Lord (after his resurrection) made a further and more complete and final revelation confirming all previous data, it is at once our duty and privilege to investigate, as Daniel did, and to proclaim the result, especially connected with the second coming of our Lord, that we, and others with us, may be prepared, like the wise virgins, for his appearing.

It is certain that we have data given to us in prophetic revelations of future events by which we may arrive at a near calculation of the time of their accomplishment, and I maintain that it is neither sinful nor presumptuous to use the means which God has given us of comparing such revelations with the past and present in order that we may understand the future. You have in your possession what I have published,* but as my present object is merely to endorse what you have so well written, I must leave it to you to notice the publication, or not, as you think fit.

The time of the deluge was foretold by Noah, though he and his family may have been called "prophecy-mongers," as I heard a very popular minister call some a few weeks ago, when he blamed such for a poor maniac throwing herself out of a second floor window in the east of London. The seven years' plenty and seven years' famine in Egypt were foretold by Joseph—the forty years' wandering in the wilderness were foretold by Moses—the seventy years' captivity in Babylon, and its termination were foretold by Jeremiah; so also by Daniel, the seventy weeks of years ending primarily with the crucifixion of our Lord. But I need not further enumerate, for the prophetic Scriptures are full of data which we may compare with history, which invite to prayerful meditation and study; and, so far from being calculated to deter us from present duties in the Church or the world, urge us to work while it is day, but never to dream of a millennium *before* the troubles which are so vividly portrayed in the prophetic page. These must come before the second advent of our Lord.

Yours most sincerely,

Fulham. ROBERT KING.

[No doubt, so far as his manifestation to the world is concerned. But the removal of the Church to his "presence," before his "apocalypse" to the world may take place at any hour. This momentous distinction does not appear to be recognised by our esteemed correspondent. For the former event there is absolutely not a shadow of date in the Bible. Ed. R.]

* "The Chronology of Sacred History." London: Elliot Stock. Price 3s.

Literature.

The Philosophy of Evangelicism: Second Edition. London: Elliot Stock, 62, Paternoster Row, 1867.

THIS is a book of no ordinary character. That, although published anonymously, and with a title possessing very little attractiveness to the majority of readers, it should have reached a second edition, the perusal of a few pages will sufficiently account for. That it will probably pass through many more, must be the conclusion of every intelligent reader, ere he lays it down. Thought of a depth rarely to be met with now-a-days, expressed in language of a force and clearness no

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less rare, and accompanied by great felicity of illustration, are its leading characteristics. When we add that these are all employed in the maintenance of Gospel truth, and especially of its central doctrine, the vicarious atonement and righteousness of the Redeemer, as no less rational than Scriptural—as meeting the requirements of man, as well as promoting the glory of God, we have said much, but not too much, to commend it to the attention of our readers. We cannot but think that it had been well for the author to have guarded himself more carefully and more frequently than he has done against the danger, perhaps scarcely altogether avoidable in the line of argument which he pursues, of appearing to overlook, if not to ignore the special agency of the Holy Spirit in the production of a saving faith. He does so guard himself in one instance, pp. 187, 188, but his treatment of his subject would have been none the worse for an occasional explicit reference to, or admission of, this most essential truth. We do not for a moment question, that he holds it as firmly as we do ourselves.

The Four Cardinal Laws; or compass of Eternal and Infinite Being, as set forth in chapters iv., v., vi, and vii. of the "Analogies of Being." To which is appended the Sectional Analysis of the contents of the sixteen chapters composing that work. By JOSEPH WOOD. London: Frederick Farrah, 282, Strand.

WE have no doubt that the author of this work is a profound thinker; but we must take it for granted, as we are quite unable to plunge into such depths. The philosophy and the theology are alike beyond our feeble grasp, for the ideas of the author, whatever they may be, are covered with such a marvellous redundancy of language that we cannot see them. What a pity that such prodigious powers of speech should prove to ordinary mortals a lock on the understanding! The reader may infer, *if he can*, the style of writing, when we assure him that the following paragraph is one of the shortest and clearest in the volume:

"In the second chapter of that work, we have enunciated the great primary inductive truth, that the existence of the Terrestrial Universe as culminating in man the image of God, is eternally subserving a specific and vital function in the economy of the one temple of Infinite Being, analogous to the circulation of the blood:—the progressive formation and continuous transit of such universe, and its intermittent sectional dissolution at one specific immutable point of such transit, constituting the veritable vital material circulation which exists and permeates the one temple of Infinite Being, as an objective existence in possession of Infinity."

The Hive, monthly. Price One Penny. London: Elliot Stock.

THIS is a new magazine for Sunday-school teachers. The following general contents will indicate the scope and object of *The Hive*. In each month's number will appear—

A paper or essay on some subject, directly bearing on practical Sunday-school work. Suggestions, hints, and plans for the carrying out of Sunday-school work, both from the teacher's and superintendent's stand-point. Explanations of difficult texts, and expositions of those parts of Scripture usually under study in Sunday-schools. "Additional Notes" on Scripture lessons for each Sunday in the year. (These notes are not intended to supersede those issued by the Sunday-school Union, but to supply additional hints and material for class preparation, and should be seen by those teachers who use the "Notes.") Useful information on subjects more remotely connected with the teacher's studies, but of great value in their work. Suggestive outline addresses for the aid of those who have to take the "desk." Short notices of good books specially helpful to teachers, or connected with their work. Answers to correspondents, notes and queries, rare quotations, and gleanings for the use of teachers.

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The Work of God in Every Age. By the Rev. W. FROGGATT. Author of "A Revived Ministry our only Hope for a Revived Church," and of "Archippus; or the Christian Ministry in a Series of Letters." London: Jackson, Walford and Hodder.

THE earnest work of an earnest man, pleading as only such can plead with his fellow men in behalf of a general and mighty effort for the revival of religion. Most thoroughly do we go along with him in his desire for such revival, and wish success to his endeavour to stir up his fellow Christians to a sense of their solemn responsibilities to a world that "lieth in wickedness." Cordially do we also agree with him in his expectation, based upon the "sure word of prophecy," that the time appointed in the counsels of God for a wonderful and glorious revival is at hand. But when he speaks of the British nation as the instrument, and the Christian Church as the agent by which this great revival is to be effected, we are constrained to part company with him altogether. The word of prophecy which sets forth this coming revival, has taught us (we marvel that it has not so taught him,) that the restored converted nation (not of Britain, but) of Israel is to be the instrument, and the returned Messiah, not the Christian Church, the agent by and through whom this darkened world is ere long to be flooded with the knowledge of the glory of God, even as the waters cover the sea. Revivals now (and they are sorely needed now) are for the ingathering and completion of the Church, not for the conversion of the world.

Πλήρωμα το Πνευματικον; or, *On being filled with the Spirit.* By JOHN GOODWIN. Edinburgh: James Nichol; London: James Nisbet & Co.; Dublin: G. Herbert.

IN many respects we look upon this as a remarkable and valuable work. Whilst admitting the expediency of the "Introductory Note," we confess it disappoints us: "It was intended to prefix to this volume a memoir of the author; and such a memoir was prepared by Mr. Grosart. But it was found that it would have occupied such an amount of space as would have been suitable to a reprint of the voluminous works of John Goodwin, but would have been out of all proportion to a single volume." The laws of space are of course imperative, and we must be content with John Goodwin—the reader will not confound him with the famous Thomas Goodwin of Magdalen College—without a formal introduction. And those who look over these nineteen chapters of Puritan teaching respecting the work of the Holy Spirit will find much to arrest attention and produce profitable thought.

Remarkable Facts: Illustrative and Confirmatory of Differerent Portions of Holy Scripture. By the Rev. J. LEIFCHILD, D.D.; with a Preface, by his Son. London: Jackson, Walford, and Hodder.

THE long and honourable career of Dr. Leifchild has closed; but in this interesting collection of facts, for the authenticity of which his character vouches, "he yet speaks." The remarks of the venerable author upon the scriptures selected for illustration by the appropriate anecdote, will recall his manner of pulpit address to many still living. Some of these little stories of fact are stranger than fiction. Mr. J. R. Leifchild contributes an appropriate preface to his father's book.

Daily Devotions for Children. By Mrs. G. W. HINSDALE. London: Alexander Strahan, Ludgate Hill.

HERE is a work of motherly love. "I may be mistaken," says Mrs. Hinsdale, "in thinking that such a book will be welcomed." We think not. The book will be welcomed by many a Christian mother. The plan is a hymn, a scripture, and a prayer for the morning, and a prayer for the evening of every day in a month. The Scriptures are wisely chosen, and the prayers are simple, suitable, and evangelical, with much variety of topic and soft beauty of expression.

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The Standard of the Cross in the Champs de Mars: a narrative of Christian effort in Paris during "L'Exposition Universelle." By V. M. S., author of the "Standard of the Cross among the Flags of all Nations." With a Preface by the Rev. GEORGE TOWNSHEND FOX, M.A., of Durham. London: James Nisbet & Co.

BOTH as a record of the wonderful Paris Exhibition of last year, and a narrative of Christian effort to bring the Gospel before the millions who visited it, this volume is exceedingly interesting. It is happily thrown in the form of letters, chiefly written from Paris by "J. M.W." to "V.M.S." Notwithstanding the ubiquitous press, which professes to tell the world everything, we venture to say that not more than one in a thousand of the Christians of England have any correct idea of what was done in Paris in 1867 to diffuse the truths they love. Let those who wish to know read this book, and they will find the story told with a graphic force and clearness which make the perusal a luxury.

Paul Gerhardt's Spiritual Songs. Translated by JOHN KELLY. London: Alexander Strahan.

MR. KELLY'S biographical sketch of Paul Gerhardt is very interesting. He has rendered the songs into the metre of the original. The work is obviously a labour of love, and we trust he will be abundantly rewarded. The publisher has done his part thoroughly; and, without speaking of the sweet breathings of these hymns of two centuries old, the volume is clearly fitted for the drawing-room table, where one may open it and get a word or a sentiment to cheer the heart and lift it heavenward.

Precious Gems for the Saviour's Diadem. By ANNA SHIPTON. Second edition. London: W. Yapp and Co.

LITTLE stories, sweetly told, of the loving-kindness of the Lord to the poor and the lowly, and of the riches of his grace in the conversion of the guilty.

An Autumn Dream; On the Intermediate State of Happy Spirits. With Collections on the "Separate State," and on the Immateriality of Mind; to which is appended a Dissertation concerning the Mind of the Lower Animals. By JOHN SHEPPARD, author of "Thoughts on Devotion," &c., &c. Third edition, enlarged. London: Elliot Stock.

THIS thoughtful book, by a devout and venerable man, is probably known to many of our readers. This edition is enlarged. The quotations, on the "Separate State," from some of our eminent writers, are very striking. The dissertation concerning the mind of the lower animals is curious. The transmigration of "the spirit of a beast" is the idea which seems to find favour with Mr. Sheppard. The book is interesting as a metaphysical speculation; but of course all certain knowledge of the future is confined to that which is revealed.

The Christian Priesthood. A Discourse. By PATRICK MORRISON. London: Hamilton; Westbury: Michael.

WHEN a man knows what he is talking about you may expect something worth hearing. Mr. Morrison's Discourse illustrates this. He understands his subject, and the result is a first-rate pamphlet. Let some chief priest of ritualism try to answer it.

The Christian Hero: a Sketch of the Life of Robert Annan. By Rev. J. MACPHERSON. London: Morgan and Chase.

MADNESS in the devil's service, holy enthusiasm in Christ's, characterised Robert Annan. Some of Mr. Macpherson's statements seem utterly incredible, but he says the narrative is "genuine fact,"

The New Leaf. What will you Write on it? London: The Book Society.

THIS is a little tale for the New Year, published at one penny. It is calculated to arrest the attention of the thoughtless.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1868.

"ACCEPTED IN THE BELOVED."

"To the praise of the glory of his grace, wherein he hath made us accepted [or hath bestowed his favour upon us] in the Beloved."—Ephes. i. 6.

AT the time the epistle from which these words are taken was addressed to "the saints at Ephesus, and the faithful in Christ Jesus," they were in such a spiritual condition, and so blameless in their outward character, that the Spirit of God, by the apostle, not having to rebuke, could give himself to the more blessed work of unfolding to them their eternal portion in Christ. This is indeed the Spirit's promised work, even as our Lord Jesus said, "He shall receive of mine and shall show it unto you." Judgment is God's "strange" work, but He delighteth in mercy; even so may it be said that rebuke is the Holy Spirit's strange work, and that his delight is in taking of the things of Christ, and showing them to us who believe, unfolding to our hearts "the mercies of God," in Christ. And the children of God may learn a lesson of great practical value from this fact, for there is an intimate connexion between our daily walk with God, and our enjoyment of his truth. It rests with ourselves whether we, as believers, shall know the Spirit of God as a rebuker or a comforter. In the first epistle to the Church at Corinth how much rebuke do we find, when they might have had such teaching as we find in this epistle to the saints at Ephesus. (1 Cor. iii. 1, 2, 3.) There are three leading thoughts we shall seek to follow out as arising naturally out of the text at the head of this paper.

(I.) Our salvation is to the praise of the glory of the grace of God.

(II.) The fulness of that glory is shown by the standing of acceptance God has given to us who believe.

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III.) Our acceptance in "the Beloved" is complete the moment we believe in Him, and distinct from the question of attainment or growth in the new life.

(I.) Our salvation is to the praise of the glory of the grace of God.

It is not to creation we are to look for the manifestation of grace. However beneficent the great Creator may be, and however much He may fill all parts of his creation with proofs of his loving kindness and goodness, yet this may all be without any manifestation of grace. We cannot be too frequently reminded of the meaning of this oft-repeated word. Grace means undeserved favour. There is no word so difficult of comprehension to our selfish and contracted hearts.

The words of our text are words of intense fulness of meaning. It is not alone grace that is here spoken of, but the glory of grace. Our salvation is said to be to the praise of the glory of the grace of God. Now, that any act of kindness may possess the character of an act of grace it is needful that the object of it should be *wholly* unworthy. It is seldom that man is found wholly undeserving of kindness from his fellow-man, for man worships and serves the creature more than the Creator. But let man be judged in relation to God, and let his condition be fully brought to light, and it will soon be seen what opportunity that condition presents to "the God of all grace" to manifest undeserved favour. That perfectly lost and ruined condition of alienation from God, yea, even of enmity against God, which was needed for the manifestation of *grace*, shall be seen to exist in fallen man. Man's state toward God affords the moral scene for the display of God's grace. And as it is said concerning "the faith or faithfulness of God" in Rom. iii. that through the "lie" or falsehood of man the truth of God hath more abounded to his glory, even so may it be said of man's sin generally that it has afforded the opportunity for the greatest manifestation of the glory of the God of all grace. The objection, too, which might be raised to this as though we said "Let us continue in sin that grace may abound," is the very objection the apostle meets in his argument in that part of the Epistle to the Romans to which I have referred. And how does he there meet this objection? He meets this objection just as he meets that other objection which in chapter ix. of the same epistle he supposes would be raised against his statement of the sovereignty of the grace of God. The objection considered in Rom. iii. is thus stated: "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" And the objection raised against the sovereign election of grace in Chapter ix. is thus stated and replied

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to—"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, *O man*, who art thou that repliest against God?" Such is the way in which the Scripture meets all such unbelieving objections to God's ways of grace. The apostle does not come down to reason with such objectors, but rebukes them as disqualifying God to be, what all acknowledge He is, the judge of the world, and replying against Him. In Rom. iii. the apostle regards "the unbelief," and "unrighteousness," and "lie" of man as the basis of that setting forth of the faithfulness and truth of God, by way of contrast, which we do find in the Gospel. Even so with regard to the grace of God in man's salvation. Had man not been perfectly lost, and not only an enemy but "enmity" itself against the blessed God, there would not have been the opportunity for the showing forth of *grace* on the part of God. These two stand or fall together—man's totally ruined condition, and salvation by grace. "And if by grace, then it is no more of works, otherwise grace is no more grace." And again it is written, "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, but God commendeth his love toward us in that, while we were yet sinners, Christ died for us." This is our salvation to the praise of the glory of the grace of God.

(II.) The fulness of that glory is shown by the standing of acceptance God has given us who believe. We find, from the close of this first chapter of Ephesians, that it was after Christ had ascended up far above all principality and power, and every name that is named, &c., that God gave Him to be Head *over all things* to the Church. The second chapter of the same epistle shows us our union with Him out of death, for we are said to be "quickened together with Him, and raised up together, and made to sit together in heavenly places in Christ Jesus." In the text we are considering this is all involved, and included, for there we are told that God hath made us accepted or bestowed his favour upon us in the Beloved. The close of the first chapter, and the opening of the second, reveal the wondrous way by which we have reached that standing in the Beloved. Now, the fulness of the glory of this free favour of God appears in his having given to sinners such a standing. Mark, also, how the Holy Ghost would have us realize the perfect favour in which we stand by the title which He here gives the Lord Jesus. "He hath made us accepted in *the Beloved*," are his words. Could anything surpass such a standing as this? It takes us quite out of ourselves. We are to fix and centre our thoughts upon Him who is "the Beloved" of the Father, and *on the authority of this word* believe, despite all our frames and feelings,

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that we are accepted in Him. We are *to believe* that God at all times sees every believer perfect in his perfection, beautiful in his beauty, and glorious in his glory. He, in his exaltation, "far above every name that is named not only in this world, but also in that which is to come," is the glorious Head, and the feeblest believer is a member, and is accepted in Him. There are, before God, but two great Heads of the human race—the first Adam, and the last Adam, who is "the Lord from Heaven." In one or other of these two Heads God views every man. All, except those who have been quickened together with Christ, He sees in the first fallen Head; and all who have been quickened by the Holy Ghost He sees risen, and ascended, and accepted in the second or last Head. Jesus is *the last* Adam. There will never be another Head of the human family. If we are not accepted in Him we must remain unaccepted for ever.

(III.) Our acceptance in "the Beloved" is complete the moment we believe in Him, and is distinct from the question of attainment or growth in the new life.

In order to the peace of our souls and the strength of our hearts in the daily conflicts of the Christian life, it is of the greatest moment that we should be clear in our apprehension of this fact. Failure here will weaken us everywhere. The man who fails to enjoy his acceptance in the Beloved will, however sincere he may be, go without the realized sunshine of God's countenance of love, which ever beholds the face of his Beloved with infinite complacency and delight. Such a man will walk in darkness, knowing not whither he goeth. He who fails to *enjoy* this glorious *holy* standing which belongs to every child of God—even the weakest and most unworthy—shall be found ever analysing his own corrupt heart, and seeking *there* in vain for some ground of confidence toward God. O, my brethren, let us beware of failing, through unbelief, to enjoy what God has so freely given, and thus robbing Him of his glory, even the praise due unto his name, and ourselves of our present inheritance of peace and strength. The subject of growth in grace, and spirituality is a very important subject in its own place, but it is a very distinct branch of truth from that upon which we are now dwelling. It is the result or effect of which the truth of our union to Christ, and our acceptance in Him is, when rightly held and enjoyed, the never-failing cause. And as the knowledge of our acceptance in the Beloved is the beginning, so also is it the end, or sustaining power to the end. Only in Him can the soul, often wearied with self and many conflicts, find rest. Let us, then, rejoice in Christ Jesus, having no confidence in the flesh. Nothing will so promote our growth in the new life as our rejoicing in Him.

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He is "*our life*," and when we grow we "grow up into Him in all things."

And this standing is as perfect for the babe in Christ, born but yesterday, as for the most advanced believer. The acceptance we have in Him we have by virtue of what He is, and has accomplished in our stead. The more we enjoy Christ and our acceptance in Him, "the Beloved," the more fruitful shall we be found in every good word and work. The joy of the Lord is our strength. The Lord Himself has said—"He that abideth in me, and I in him, the same bringeth forth much fruit, for severed from me ye can do nothing." And are we abiding in Him if we are without the enjoyment of our acceptance in Him? If not, how, then, can we be fruitful branches of the true vine?

Let us, then, beloved in Christ, awake to the importance of the realization, by faith, of our acceptance in the Beloved. Our own peace, and joy, and strength depend upon it, and our fruitfulness to the glory of God no less depends upon it. Let us *abide* in Him. Let us rejoice in Him in whom as risen, ascended, and glorified we are accepted and adopted. Let us also cherish the thought that in our salvation our God, who is the God of all grace, has found his chief delight and joy, as the parable of the prodigal, and the whole testimony of his word may show us. In connection with us men, and our salvation is the brightest manifestation of his character to be seen. In the face or person of Jesus Christ is the true moral glory of God revealed. We who believe in Him are destined to show, as "the vessels of mercy afore prepared unto glory," the exceeding riches of his grace in the ages to come. As it is written after our exaltation and blessing in Christ are described—"that in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Here we find God's great object in connection with his own glory declared; and what must that kindness be which will be sufficient to show out the exceeding riches of the grace of God? How immeasurably beyond our comprehension now! And are *we* verily the objects of *this* grace in Christ Jesus? If so, shall we not live to Him, giving up ourselves to his service? He is indeed deserving of our *best* affections and energies. Shall we ever feel that we have loved our Lord too much, or served him too well? Is there not likewise a reward connected with the service of the Lord Jesus which no other service can pretend to hold out? Yes, my brethren, a present and an everlasting reward. In conclusion, I would say a word to those who, being unbelievers, are, in their present state, abiding under the wrath of God. To you, O my fellow-sinners, I

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declare glad tidings! To you I proclaim the gospel of the grace or undeserved favour of God. Hearken! Though now abiding under the wrath of Him who is of purer eyes than to behold iniquity, yet has He so loved you with the love of compassion and pity, as to give for you his only and well-beloved Son! "Herein is love." Through that beloved Son once crucified for sinners, but now risen from the dead, and glorified above the heavens, is preached unto you the forgiveness of sins, and "by Him *all* who believe are justified from *all* things." By Him God now preaches peace to you. Only receive the testimony of God to your state of sin, guilt, and condemnation, and the testimony of God to his Son, and the work of atonement accomplished by his offering of Himself on the cross, and you shall immediately pass from under wrath to be for ever under the free unchangeable favour of God in Christ "the Beloved." But if you continue in unbelief, that is, in a mere nominal profession of Christianity, you shall perish.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Amen.

Kenilworth. W. B. Doherty.

BABYLONIANISM.

ABOUT 1,800 years before the birth of Christ, there lived an Assyrian Queen, whose armies, commanded by her son, subdued nearly the whole of Asia and Egypt. She was called by the Assyrians, Astarte or Athor, and was subsequently known and worshipped in different countries by the names of Asphrodite, Cybele, Semiramis, Isis, and Ashtaroth, by which last name she is frequently mentioned in Holy Scripture. She had a magnificent temple at Zidon, served by three hundred priests. Her son was called Assarac, and was known and worshipped in other lands by the names of Adonis, Horus, Apollo, and Tammuz, which last name is mentioned in Ezekiel viii. 14. Then the Lord was revealing the abominations that existed amongst the people that professed to be his servants; and he says in ver. 13—15: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then he said unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shal see greater abominations than these." This individual is pos to be a son of the

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Nimrod of Scripture. By this Queen Astarte, the Chaldean mysteries were invented for the purpose of forming a distinct class of mankind, drawn from all the races whom she had conquered, who, having resigned their individual nationality, might become altogether devoted to herself. This was her primary object. Once admitted into this class or order, they were no longer Babylonians, Assyrians, Egyptians, or Arabians, but members of a mystical brotherhood or priesthood, over whom was placed a pontiff or high-priest. This order was divided into certain classes or ranks, the higher taking the vow of celibacy, the lower being permitted to marry. Elated by the success of her original project, the queen eventually pretended to be an incarnation of the Divine Spirit the bride of the Supreme Father, and the Queen of heaven, the Being who was destined to bruise the serpent's head. Henceforth, therefore, she became the object of worship in Assyria, as also did her son, whom she proclaimed to be the Son of God, the Deliverer, the Messiah, whose heel the serpent had bruised; he having been killed in one of his wayfaring expeditions. The exact resemblance of the Babylonian goddess, as shown on the cylinders and terra cotta figures found at Babylon, by Sir Robert Kerr Porter, to the images of the Madonna and child, as used by the Church of Rome, is truly striking. The ostensible objects of worship in this new system of religion were the Supreme Father; the incarnate female, or queen of heaven; and the false Messiah, or deliverer, her son; but the two last, viz., the queen of heaven and her son, were in reality the only objects of worship, as the Supreme Father was said not to interfere in mortal affairs.

The recognition of a Trinity by all the ancient nations of the earth was universal, proving that the original revelation of Jehovah was not altogether extinct; and, no doubt, this system was the commencement of the great ancient apostasy from the knowledge of God, for we must remember that this queen lived soon after the deluge. From Babylon, this apostasy spread unto the ends of the earth, and subsequently divided into three grand schisms, each having its own pontiff or high priest, each pretending to be the true, though all continued fundamentally alike, and all alienated from Jehovah, the Creator of heaven and earth. These schisms were centered in Babylon, Memphis the capital of Egypt, and in Thibet. From "Reminiscences of Tartary, Thibet, and China, in 1844-45-46," we learn that the system continues to this day in full force, in Thibet, as originally established, and the exact similarity of the whole system in Thibet with the religion of modern Rome is truly striking. The images of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and

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the priests, the confessional, the doctrine of purgatory and the merit of men's works, together with the absence of anything like truth on the subject of the atonement, justification, and the salvation of sinners proclaim aloud the identity of the religion of Thibet with the religion of modern Rome.

But to return to Babylon. In this mystical brotherhood there were distinct classes: to the first, the literal meaning; and to the second, the mystic sense of the religion was communicated. In the one class, the queen of heaven was the chief object of worship as the incarnation of the Divine Spirit; but in the other, the initiated were taught that Jehovah, the Creator of the world, was a cruel tyrant, hating human happiness, that the prince of the power of the air, Satan, who was the true god taking compassion on mankind, had sent Assarac or Tammuz, the son of the queen of heaven, who was in reality Satan's son, to be man's deliverer from the power of Jehovah, that he would free all those who worshipped him and his mother from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the Creator; that Assarac would again become incarnate for final victory, and that his worshippers should dwell with him for ever in disembodied felicity. This creed is held in Assyria, now called Koordistan, to this day. The initiatory rite, in this system, was immersion in water, after which, the priest made the person pronounce a formula, renouncing his nationality, and devoting himself entirely to the queen of heaven; after which, he marked his forehead in mystic characters, with a mixture of salt, spittle, and water. The individual was then placed under an instructor, to whom he confessed his every thought, and when pronounced worthy by the teacher, he was admitted to the interior or higher class, and made acquainted with the mysteries of the system. He was then sprinkled with holy water, and presented with a cake called "mola," and it is very remarkable that the same name, "mola," is now applied in Italy to the wafer used in the mass. This cake he ate in honour of the queen of heaven, and swore at the same time to be faithful to her. These cakes are spoken of in holy Scripture, by Jeremiah vii. 18, "The women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." When warned by the prophet, concerning their apostasy from Jehovah, we find the women of Israel replying, though Jerusalem was destroyed, and the land an astonishment and curse at that time, for this very abomination: Jeremiah xliv. 16—19, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to

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burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" *i.e.*, without the approval of our husbands. No, all were agreed. Hence we see how firmly rooted was the apostasy in their hearts, and how this Babylonish system had usurped the place of truth in that special nation which God had separated from all other people to witness for Himself in the earth; and we learn the true cause of God's righteous indignation against them. The initiated were required to keep three feasts in honour of the goddess; the feast of her birth, corresponding with the 25th of March, Lady-Day; the feast of her assumption into heaven, and re-union with the Deity on the 8th of September; and the feast of her son's birth on the 25th of December.

This is a brief outline of the system by which ancient Babylon was distinguished; spiritually considered, that is, in reference to Him who is a Spirit, and requireth men to "worship him in spirit and in truth," who declares of the apostate heathen, by Paul, in the Epistle to the Romans, i. 19, "That which may be known of God is manifest in them; for God hath shewed it unto them; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." My object is not only to show that the system of religion by which modern Rome is distinguished in this day is identically the same with the ancient Babylonish apostasy from the revealed will of God, but I hope clearly to prove that an actual union was effected in the fourth century after Christ, between the offices of the Bishop of Rome and the High Priest or Pontiff of the Babylonish mysteries, between apostate Christianity and the religion of Ashtaroth; so that, thenceforth, the Roman Pontiff, instead of being the apostolic successor of St. Peter, as he professes to be, is the high priest of Astarte or Ashtaroth, of Assarac or Tammuz. Then if we thus dispel the halo which exists to so many eyes around Rome and her system, we shall settle the question. Whilst the worship of the queen of heaven spread far and wide in Asia, Egypt, and Arabia, it seems to have made no way amongst the barbarous tribes of the north, who, pouring down upon Assyria in the year 560 B.C. destroyed

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Nineveh and occupied Babylon. The Chaldeans found their religion at first tolerated and patronised, but subsequently opposed by the conquerors. Various rebellions followed, till at length the city was taken and sacked, and the inhabitants slaughtered by Xerxes in the year 487 B.C. Xerxes removed the capital to Shushan, in Persia, and whilst the soldiers fled to Thibet, the priesthood of the queen of heaven sought refuge in Pergamos, and finally established themselves there, making it the centre of their system, as Col. Chesney shows, in his very able and interesting work. Those who are well acquainted with the Bible will not fail to remember the remark made by the Holy Spirit, upon this city, "I know where thou dwellest, even where Satan's seat is." "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Pergamos was the headquarters of this great apostasy in St. John's day.

We now proceed to trace the actual connection between the Babylonish system and Rome. When the Etrurians emigrated into Italy, from Lydia, they brought with them a religion and rites corresponding with the Chaldee mysteries, as is clearly shown by their celebrated monuments. Their images of the queen of heaven perfectly agree with the early representations of the Romish Madonna, both in figure and in costume, and several of the old Etrurian images are worshipped at this day as madonnas. This people at a very early period after their arrival, had set up in Etruria a Pontifex Maximus or supreme pontiff, who with them was above all law, and exercised a veto upon all proposed laws and measures which he considered displeasing to the Deity. He was head of the priesthood, and had the power of life and death over them. From the time of Numa, the Romans (Rome being in Etruria) had accepted the supreme pontiff as their civil chief. Julius Cæsar, the first emperor, was made supreme pontiff on the death of Metellus, having been previously made priest of Jupiter at the age of sixteen, and becoming heir to all the rights, powers, and titles of Attalus the Pontiff, King of Pergamos, who had made Rome his heir by will, the Roman emperor became also the head of the Babylonian priesthood, the supreme pontiff of the queen of heaven. In the year 218 A.D., the Roman army quartered in Syria, having rebelled against Macrinus for having kept them encamped during the whole winter, unanimously elected Emperor Heliogabalus the high priest of Cybele, at Hierapolis. He was shortly afterwards chosen supreme pontiff by the Romans, and thus did all the western branches of the Babylonian apostasy centre in the Roman Emperor. The first act of the new Emperor Heliogabalus (one of the greatest monsters that ever disgraced humanity), was to declare himself a fresh incarnation of Assarac,

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and to proclaim himself, and his mother the queen of heaven, the alone objects of worship. He proceeded to the capital with the image of the goddess, and henceforth the Assyrian Queen or Babylonian harlot Astarte took the position at Rome which had previously been occupied by Jupiter. The Emperor of Rome continued to exercise the office of supreme pontiff till the year 376, when the Emperor Gratian refused to attire himself in pontifical vestments. "He justly observed," says Milner, "that as the whole nature of the office was idolatrous, it became not a Christian to assume it," and he not only declined to perform the duties of the office himself, but refused to appoint even a deputy, as his predecessor Valentinian had done. Religious matters soon became so disorganized that it was found absolutely necessary to elect some one to fill the office from amongst the people. Two individuals were recommended to the emperor for the office of supreme pontiff; Symmachus, the prince of the senate, who had previously acted as deputy for Valentinian; and St. Damasus, then the so-called Christian bishop of Rome. This Damasus had been put forward in 366 for the bishopric of Rome, by the Assyrian and Egyptian monks of Mount Carmel, a college of Babylonian worship, originally founded by the priests of Jezebel, long before the birth of Christ, and in actual existence at this day as a religious house in connexion with Rome. His election was distinguished by the slaughter of three hundred faithful Christians who opposed the measure. In the year 378 this same Damasus was declared Pontifex Maximus or supreme pontiff, a title which the Pope of Rome retains to this hour. The imperial edict, conferring the pontificate is to be found in the Appendix to the Code of the Emperor Theodosius, in which it is declared that the new high priest of religion should be sole judge of religious matters, and that sacred things shall only be decided by priests. This man, Damasus, now united in himself the office of a Christian bishop, and all the rites, titles, and power of the high priesthood of Astarte, the queen of heaven, the Babylonian harlot. Satan had triumphed, the Church which could not be overthrown, had now been successfully corrupted. A grand alliance was now formed. All were amalgamated, and henceforth there need be no disunion. Men had only to worship the queen of heaven under the name of Mary, and to call her child by the name of Jesus. The priests of the goddess had long been preparing the people for this measure, and had loudly proclaimed that the third person in the Holy Trinity, once revealed in Astarte, had again become incarnate in the Virgin Mary, and so widely had these views obtained, that at the Council of Nice, held some years previously, under Constantine, in the year 325, the Melchite portion of the council main-

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tained that the three persons in the Trinity were the Father, the Virgin Mary, and their Son. At this council, the faithful remnant of Christian men, anxious to secure the recognition of the Godhead of the Lord Jesus Christ, in opposition to the Arian, refrained from attacking the Melchite section, who held the Virgin to be divine, and their success was only secured by accepting the aid of such fearful allies. We cannot describe the lamentable results which followed such a confederacy better than by quoting Dr. Newman's own words, in his Essay on Development—"The Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the Church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the morning star—a glory issuing from the eternal throne—robes pure as the heavens, and a sceptre over all. And who was the predestinated heir of this majesty? Who was that wisdom, and what was her name? The mother of love, and fear, and holy hope, exalted like a palm-tree in Engeddi, and a rose plant in Jericho, created from the beginning before the world, in God's councils, and in Jerusalem was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her Son come up to it. The Church of Rome is not idolatrous unless Arianism is orthodoxy." (p. 403.) Truly did the beloved disciple say—"Even now there are many antichrists, whereby we know that it is the last time." Truly did the Apostle Paul write of his day—"The mystery of iniquity doth already work." There was no new scheme, but the old apostasy still at work. It was some of the old leaven which had been hid by a woman—or church, in three measures of meal; by which simile I understand the good and wholesome material of spiritual food for the soul in the glorious truths concerning the eternal Trinity, Father, Son, and Holy Ghost.

We have referred to the monks of Mount Carmel. There had existed at Mount Carmel, long before the birth of Christ, a college of priests. The Romanists say, they were disciples of Elijah and Elisha, but let us remember those men stood alone in their day and generation, therefore, it is not likely that they should have founded a college. There is little doubt that the college belonged to the idolatrous priests of Baal and Ashtaroth, who ate at Jezebel's table. "The prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." (1 Kings xviii. 19.) We also find the names of these two idols coupled together in Holy Scripture, at a very early period in Israel's

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history; as for instance, (Judges ii. 13.)—"They forsook the Lord, and served Baal and Ashtaroth." These names evidently signify, Baal, the supreme father or lord; and Ashtaroth, the queen of heaven. In the second century after the birth of Christ, a man named Basilides was the high priest of this order at Mount Carmel. He was a man of profound knowledge, and first astrologer of the day. All the Chaldee leaders were magicians, as we learn from the Book of Daniel, for we find that Nebuchadnezzar sent to consult them about his dream. Basilides saw the progress of the Gospel; it could not be overturned (he thought), but it might be corrupted. Hence he proposed, like our Broad Church dreamers of the present day, to bring about an alliance of all sects and parties, who could unite in one common form of worship, without regard to the peculiar views which each might entertain. Basilides and his followers now joined themselves to the Christian church. They thus secured a share in the election of pastors and bishops, and the worshippers of the queen of heaven could now, by exercising judicious reserve, slowly, but surely, introduce their doctrines. Henceforth no congregation could tell whether the pastors were worshippers of the queen of heaven, or believers in the God of the Bible; and no minister could tell whether or not the deacon or deacons of the church, or the most influential persons in his congregation, were worshippers of Astarte or Jesus Christ. The same part was thus played in the second and third centuries which was afterwards played by the Jesuits in the seventeenth century, at the period of the Reformation, who, pretending to be Episcopalians in one place, Presbyterians and Independents in other places, as best suited their purpose, disseminated their own views without suspicion. Is not this very much the case in our own day? Are not the present enemies of the Gospel those who creep in unawares into churches and congregations, insinuate themselves, and finally overturn and upset everything, nothing new but the same old working of the mystery of iniquity? Basilides was joined in his profound scheme by one Ammonius Sacchus, a Greek by birth. He had settled at Alexandria, and was the first philosopher and metaphysician of the day, deeply skilled in human nature, by intercourse with mankind and experience. He was benevolent and well meaning; but alas! here was the failure, he was altogether ignorant of divine truth, by divine teaching. At length, this mighty philosopher applied to be admitted into the Christian church at Alexandria. He was received, and became the instructor of the Christian youths of Alexandria. The chief characteristic of this man's teaching was its defectiveness. He had only got at the husk and knew nothing of the kernel. The most distinguished of his pupils was the celebrated Origen. He had

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been sent early in life to Chaldea, where he studied and became initiated in the highest mysteries of the Assyrian apostasy. On returning to Alexandria, he became head of the school and finally bishop. During the reign of the Emperor Alexander Severus, himself a member of the Oriental apostasy, the whole weight of Origen's talents and influence was directed to aid the emperor in his design of uniting all creeds in one at Rome, and with a view to this end, he prevailed upon the emperor to add the name of Christ to the number of the gods. Origen then immediately changed his own name, originally Adamantus, adopting that of Origen, which signifies the son or offspring of Horus or Assarac. Suffice it to say that the views of Basilides were successfully advocated and enforced by the then so-called fathers of the Church, Clement of Alexandria, Basil, Origen, and both the Gregories. They were entirely successful, yet these are the men of whom many falsely called Protestants boast, and from whose writings they seek to obtain testimony, instead of turning to the unerring Word of the living God. We fully believe, that with the exception of Augustine, the whole of the men called Fathers, from the commencement of the fourth century downwards, were corrupt and dangerous writers, and the seeds of all errors are moreover found in all the earlier writers after the apostles themselves. From the moment that Origen lent himself to the Emperor Alexander Severus, in his attempt to combine all creeds in one, from that moment the distinctive doctrines of the Gospel ceased to be taught generally. Even the Trinity of the Father, Son, and Holy Ghost, and the atonement were no longer spoken of. The Second Advent of Christ and his future kingdom were denied; the resurrection of the body was explained away, and magic was maintained to be a true and lawful science. The conspiracy triumphed under the pontificate of Damasus, raised to that position by the introduction of such men and teaching as we have just referred to, into the Christian church. The worship of the Virgin was every where set up in the year 381, moreover Damasus is said to have immediately after enforced it throughout his dominions. Mary was everywhere worshipped as the mother of God, the queen of heaven. Sir Isaac Newton states, that at the close of the fourth century, the worship of the queen of heaven had superseded the worship of Christ throughout the Roman empire. Gibbon considers the system of virgin worship as established throughout the Roman empire in the fourth century. The Romanists themselves admit that the worship of Mary was enacted by the Council of Constantinople 391, and universally sanctioned by the expulsion from the Church of all who refused it, in the year 431, when the faith of that Church was finally established at the Council of Ephesus. Under

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Damasus the heathen temples were restored and beautified, and the rituals re-established. One point alone was insisted upon, namely, that the many-named goddesses should henceforth be called Mary. Thus the queen of heaven occupied the place of the Lord Jesus Christ in the professedly Christian church at Rome. The faithful loudly opposed this, they declared their hope and expectation to be that the Lord Jesus Christ would speedily return, take to Himself his great power, and reign and set up his everlasting kingdom. Damasus declared that the millennium had already commenced, and expelled from the Church as heretics all who looked for Christ's second advent and kingdom. In the East, things for a time wore a better appearance. According to Dr. Newman the school of Antioch was practically protestant, but at length arose Gregory the Thaumaturgus, and proclaimed that the queen of heaven had appeared to him and miraculously instructed him to go forth and preach her worship. He did so with all signs, lying wonders, and magical performances. He used reserve, he spake mysteriously and eloquently; this plan succeeded, all the world went after him; he proposed to be received into the Church at Alexandria, and the Church not only received him, but made him bishop, though unbaptized and wholly ignorant of God's word. In one day he was baptized, confirmed, ordained, and consecrated bishop. The emperor alone was alarmed; he appointed Nestorius head of the school at Antioch, in order to check the progress of the apostasy. However ignorant on other points, we know not or care not, certain it is Nestorius has been stigmatized as a heretic, by Rome. (A common device nowadays with the enemy, respecting men whose teaching damages their craft, and is according to truth.) But at all events, he directed men's minds from the Virgin to her Son. He declared that she was not the mother of God, that her Son derived only his human nature from her, and that, although blessed above other women she was but a woman still; in other words, he denied that God had become incarnate in the person of the Virgin; he denied the old Chaldean and then Romish doctrine, that the Virgin and not her Son should bruise the serpent's head. The bishops, clergy, and people were excited. The emperor called a council, which assembled at Ephesus, and in the year 431 Nestorius was expelled the Church, and the worship of the Virgin was established in the Eastern branch of the Roman empire, as it had formerly been in the West. Solemn curses were pronounced upon all who refused to worship the goddess, and the festival of her assumption into heaven was imposed upon the falsely called Church of Christ, to be observed throughout the empire on the 8th of September.

Aylestone. G. W. STRATON, B.A.

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ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

BY R. GOVETT.

CHAPTER V.

MR. YOUNG'S 5th Chapter is entitled "AN EARTHLY KINGDOM." His attack is directed first against our inference from Acts i. 6—7, "When they therefore were come together they asked of him, saying, 'Lord wilt thou at this time restore again the kingdom to Israel?' And he said unto them—It is not for you to know the times and the seasons which the Father hath put in his own power.'" On which Mr. Young states our conclusion, pretty fairly, as follows:—

"From the manner in which Christ treated the question of the disciples, it is concluded that He sanctioned the notion of an earthly kingdom. By correcting them only on the question of *time*, it is argued, He assented to their views of the kingdom. They thought He would establish an earthly kingdom; and by his silence He left that impression on their minds. The sense conveyed by the answer was—'You are right about the kingdom, but the *time* God has reserved in his own power.'"

I would only correct one of our supposed statements. "*By his silence* He left that impression on their minds." Nay we gather our conclusion from *Jesus' words*. *His words* imply that the kingdom is to be given to Israel, and therefore that they had not misconceived the kingdom's nature.

From this conclusion Mr. Young dissents:

"For (1) Christ's reply to the disciples met just that part of the question on which they sought instruction. It was not about the nature of the kingdom that they questioned Him, but about its time; and his answer was in keeping with their inquiry. The most that can be fairly said is, that, in putting their question, *they showed some misapprehension* (m. i.) on the related subject of the kingdom, which Christ did not correct."

Now this *begs the question*. Our argument is—

1. If Jesus correct his disciples' views only as to the *time* of the kingdom, and not as to its *nature*, it is because they were right in regard to its nature.

2. But Jesus corrects them only in regard of the time.

3. Therefore they were right as to the nature of the kingdom. It is really to be granted to Israel, therefore it is an earthly one.

Now here Mr. Young admits, that Jesus corrects them only in regard of the time. Therefore our argument is good, and they did not misapprehend the nature of the kingdom.

He says, that Jesus answered only as to the point questioned, and that was the time of the kingdom, not its nature. But this is not correct Jesus' reply answers necessarily as to the reality of the kingdom, as well as in regard of its time. For, either there is to be an earthly kingdom given to Israel, or there is not.

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(I.) If there be *not*, then the kingdom cannot have any *time* fixed for it. The Father cannot have decreed it.

(II.) If there be such a kingdom to come, the Father has fixed its time. *And Jesus says He has fixed it.* Therefore there *is* such a kingdom to come. *It is one of the events which the Father has already arranged, though he keeps its date concealed.*

Mr. Young's next observation is as follows :—

"Christ did not give an exact reply to the question they *did* put; He should not, therefore, be made to sanction all that he did not answer. They asked after the time of one thing, and He gave them a general reply. He did not say, 'It is not for you to know the time of the kingdom'; but waiving an answer to so precise an inquiry, he said, 'It is not for you to know the times or the seasons.' He led them away from the narrow question in hand to the broad subject of 'times and seasons,' in relation to future events in general."

It would have been more accurate to say, Jesus did not give a 'direct' reply, than that he did not give an 'exact' reply. He did answer them exactly; he set their minds at rest on the question they had raised. 'Israel's kingdom is to be; but we are not to know its time.' Jesus' words *do include an answer as to the Israelite kingdom*, though they travel beyond it, and refer to times and seasons of the prophecies in general.

And his reply sanctions the future existence of that Jewish kingdom. On our friend's views the apostles' whole question was a nullity. Never is such a kingdom to exist. *Had he been right Jesus' reply must have shown it.* Christ's words are in effect, 'The kingdom is to be restored to Israel; but its date is hidden.' Had our opponent's views been correct, Jesus' answer must have been in spirit as follows—'Is the kingdom to be at *this* time? No, indeed; *nor at any time whatsoever.* So great a folly never entered the counsels of my Father.' Then indeed we had been checkmated.

Mr. Young has *omitted* that part of our Lord's reply which is dead against him. "It is not for you to know times or seasons *which the Father hath put in his own power.*" That is, the time of the kingdom given to Israel is not to be known. That is, then, 'The *kingdom itself is decreed*, and is to be; but you are not to know *when*.'

Take a parallel case. A son says to his father—'Father, I am to-day twenty-one years of age; will you not now give me the estate?'

Suppose, now, that there is *no* estate for the young man, and that he was wholly under a misapprehension about it. The father's reply must take some such tone as this—'Estate, child? what do you mean? I never promised you any estate.'

But suppose him to reply—'My dear son, the time must be left to me.' We learn, then, that he did not misreckon on his father's intentions. He has an estate to come. Such is our case here.

Mr. Young's third observation is—'That we assume wrongly. If the apostles had been under a mistake, Jesus would have corrected them.'

This sentiment itself is mistaken. We affirm not that Jesus was *silent* upon the matter, but that his words are decidedly in our favour. His saying proves that the kingdom is one day to be restored to Israel.

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'But,' he proceeds to argue, 'Jesus did in other cases leave his apostles under mistakes by his silence uncorrected, which a word of his might have corrected.' He instances our Lord's words to Peter concerning John—"If I will that he tarry till I come, what is that to thee?"—John xxi. 22. Now this case is entirely on our side. (1) It was not the apostles then present who misapprehended the matter, and thought that John was not to die, but *the disciples at large*, when the story was afterwards spread abroad among them. (2) Even this error is corrected by the Holy Ghost, v. 23.

He instances also our Lord's words—'Destroy this temple.' The Jews misunderstood the reference, and Jesus did not correct it. True. But (1) Jesus was speaking to enemies, not friends. (2) The Holy Ghost by John corrects the error. John ii. 21.

His fourth observation is, 'The disciples had before been taught the nature of the kingdom to be established, and it was only from a carnal love for their darling project that they misconceived their Master's instructions.' He then refers to Luke xvii., "The kingdom of God is within you." And he adds, "They did not then mistake from lack of information, but from a perverse persistence in their carnal views." But we do not grant that the passage from Luke proves that there is to be no outward and visible earthly kingdom. We are rather surprised that our brethren lean so strongly on this text, to the exclusion of the context.

First: The words cited were spoken to *enemies*, who were never to enter the kingdom at all; and Jesus therefore tells them that all inquiries about a visible kingdom were superfluous on *their* part, who had no preparation for it within. But is that all He says upon the occasion? Nay, He turns to *friends*, and at once begins to tell them about a visible kingdom, that should come with the *return of the Son of Man*, when, as with the lightning's flash, his glory shall fill heaven and earth. V. 24. But times of utter unbelief are to darken the earth ere that day. And then will descend destruction like that of Sodom and Gomorrah, when the clouds roll away, and discover the Lord's presence. "Even thus shall it be in the day WHEN THE SON OF MAN IS REVEALED." 30. "Nevertheless when the *Son of Man cometh*, shall He find faith on the earth?" xviii. 8. This is a part of the same discourse.

His fifth remark is—'That there was no need for Jesus to correct any error, as He left that to the Holy Ghost to do. And the Holy Ghost could bring to their minds such passages as John xviii. 36, and so would set them right.'

This again proceeds upon the supposition, that Jesus was silent upon their error. That is our brethren's theory, not ours. We neither admit that apostles were under a misapprehension hereon, nor that Jesus was silent. Mr. Young does not understand what he has to do. He is perpetually defending his own views, when he should be assailing ours.

As to John xviii. 36, we say, that our brethren lean so inconsiderately upon this text, because they take it in the English version; and that if they would study the Greek, they would see that this is quite in harmony with our views. They suppose our Lord, in saying, "My

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kingdom is not *of this world*," to mean, "My kingdom is not to be erected upon this world,"—an idea which is contradicted by Rev. xi. 15, "*The kingdoms of this world* are become the kingdoms of our Lord and of his Christ." But the real meaning of the passage is, 'My kingdom is not to *spring out of this world*; if it were, I should call on my disciples to fight; *but now is my kingdom not from hence.*' When the Redeemer's realm is established, it is by force from on high; not by power from earth.

We will now, in turn, assault Mr. Young, and our question shall be—

WAS THERE MISAPPREHENSION ON THE APOSTLES' PART AS TO THE NATURE OF THE KINGDOM?

Whereto we answer—It is far more likely that Mr. Young and our anti-millenarian friends are in error, than that the apostles were. For—

1. The Lord Jesus had "*opened their understandings that they might understand the Scriptures.*" Luke xxiv. 4—5. *It is they, then, who understood;* it is our brethren who mistake them. And again, the Holy Spirit was upon them to enlighten their minds, now that Jesus was risen. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John xx. 22.

2. We affirm further, that the Old Testament prophets foretold clearly an earthly kingdom to be given to Israel. The same prophet who predicted Jesus' birth at Bethlehem, and his smiting on the cheek, says, "And thou, O tower of the flock, the stronghold of *the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem,*" Mic. iv. 8. Now Israel's first dominion was an earthly one: this, then, is to be restored, and Jerusalem is again to be its capital.

Take another passage. Obadiah is engaged in threatening the Edomites for their enmity against Israel. And we know how bitterly it was displayed at the Roman siege of Jerusalem. The prophet winds up thus: "*But upon mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions.* And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them," 17, 18. The prophet goes on to tell how Idumea shall be dealt with, and which of the tribes shall possess Edom, and which Samaria and Gilead, and which the cities of the south. And then he closes with these words, "And *saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's.*" 21. Here, then, is an earthly dominion for Israel, and yet the rule is Christ's; as we teach.

What did God say to David? He told him that He had already given him a great name in the earth, cutting off before him his enemies. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and *move no more; neither shall the children of wickedness afflict them any more.*" After David's death, God would raise him up a Seed. "He shall build an house for my name, and I will establish the throne of his kingdom for ever." This cannot be Solomon's, for he reigned but forty years. But Paul applies the next words to the Lord Jesus—

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"I will be his father, and he shall be my son." Heb. i. 5. Moreover to David God says, "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." This, then, must be still future. 2 Sam. vii. 9—16.

What says the dream of Nebuchadnezzar? A stone was cut out without hands, which smote the previous empires to nought. "And the stone that smote the image became a great mountain, *and filled the whole earth.*" Dan. ii. 35. Here is an *earthly kingdom*, as it is afterwards expounded: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it *shall* break in pieces, and consume all these kingdoms, and it shall stand for ever." 44.

This view is further expounded in Chapter vii. Out of the fourth empire rises up a king, who wars on the saints and prevails against them, till Jesus returns in person. Then "judgment is given to the saints of the Most High (or heavenlies) and the time came that the saints possessed the kingdom." Then "The kingdom and dominion, and the greatness of the kingdom [not *in* heaven, but] UNDER the whole heaven shall be given to the people of the saints of the Most High." vii. 21, 22—27.

We conclude, therefore, with confidence that the mistake is not on the side of the apostles, but of our anti-millenarian brethren.

We say, lastly, that Jesus himself had taught their views. What means that word?—"Verily I say unto you, That ye who have followed me in the *regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.*" Matt. xix. 28. And that word? "I appoint unto you a *kingdom* as my Father hath appointed unto me, *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*" Luke xxii. 19, 30. Here was their 'carnal' kingdom expressly guaranteed by our Lord. We say again, then, we know *who* are mistaken about the nature of the kingdom. It certainly was not apostles; for the prophets had testified that an earthly kingdom like the first is to be given to Israel, and Jesus had said the same, and had opened their eyes that they might understand the Scriptures. Nay, and the passage which is the basis of our argument, testifies, that God has decreed a time for that kingdom, though He will not let us know when it is to be. And while our friends appeal to the Holy Ghost to correct the errors of the apostles as to the nature of the kingdom, no passage is given in which the Spirit, after his descent, set right this supposed mistake. We understand why.

The battle next shifts to the field of Acts xv. 13—17. After much disputation James says: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord."

Our argument hereupon may be put into form thus—

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1. If in Acts xv. James declares that this dispensation is designed to select some only of the Gentiles; but that the coming age is to restore David's kingdom, and to save the rest of mankind, with the so-called 'Christian nations,' then our views are established, and our opponents' overturned.

2. But James does so say—

3. Therefore our views are established, and our opponents' overthrown.

Mr. Young's reply to this is—

'James does not so say'—

(1) 'He means by the rebuilding of David's tent Christ's Gospel reign from heaven.'

This has no force for us, for we do not admit it.

He adds further: 'James, through his whole address, is speaking of the Gospel dispensation only. The people, taken out when "God at the first did visit the Gentiles," and "the residue of men and all the Gentiles upon whom his name is called," belong to the same economy.'

This, again, begs the question. He misapprehends the reason for which James cited the prophet's words.

Put in brief, his agreement would run thus—'James does not say what you allege, for it would not have been to his purpose. For what had the distant millennial day to do with the question before the council at Jerusalem?'

If we can answer this challenge, we win the day. It is clear to us millenarians, that Jews who believed in Jesus did not give up those Jewish expectations which our brethren designate as 'carnal.' The idea, therefore, that any should be accounted Christians who were not circumcised, was intolerable to them. Did not the prophets say that the Gentiles of millennial days would need to be circumcised, if they would enter the temple?

I suppose, then, that James's discourse is directed in part to this point, and is an answer to the question—'How can the rising up of bodies of Gentile Christians not observing the law, be reconciled with our hopes as believers in the Jewish prophets?'

He answers in effect,—'Because the present arrangement of God is preparatory to that on what our hopes are fixed. This is that partial work of God among the Gentiles of which Amos testifies. He foretells, that there would be 'Gentiles upon whom God's name was called.' Now Peter witnesses, that God sent him to raise up such a body, and declared his acceptance of Gentiles without circumcision, by bestowing on them the same supernatural gifts wherewith circumcised believers were also adorned. They were owned by God as Christians, members of Christ.'

This, then, at once settled the question concerning the necessity of circumcising them. They were owned by God as his, his name was called on them, and yet they were "Gentiles;" and so not under Moses' law, and its circumcision.

Peter and Amos, then, were in entire accord. Amos foretold, that there would be Gentiles recognised in their uncircumcision by Jehovah as his. Peter testified, that there were such bodies; men justified and sanctioned by faith in Jesus, and sealed of God as his by the miracu-

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lous gifts. Barnabas and Paul followed on the same side as Peter, in proving the existence of such churches. It was clear, then, that *that* was the work on which the Most High was then engaged.

But there was something beyond it. For Amos predicts a time when the fallen throne of David shall be reared, and then the rest of mankind, unaffected by this partial work of God, should be brought in, together with the so-called 'Christian lands,' themselves. This view of the matter solves all the difficulties. It shows how mistaken is Mr. Young's assertion, that 'There is no intimation of any other dispensation than the Gospel.'

The argument of James is in fullest contradiction to this. Peter, Paul, and Barnabas, spoke of God's visitation "of the Gentiles, to *take out of them a people for his name.*" This is the work which has been going on ever since, and is not complete. Amos speaks of a work to be done, "*After this.*" He tells of a future *universal* work, in contrast to the present *partial* one. He tells of a day in which the Jews under David are to stand apart from, and above, both the nations who have never professed Christianity, and those who have. Is Amos speaking of no day but the Gospel? Did Mr. Young read the context? That describes a period when God will destroy "the sinful kingdom" of Rome (as I suppose) from off the face of the earth. And *that*, if we may trust the Apocalypse, does not occur till the Church has long been set aside. (Rev. xix.) There is to be a sifting of Israel, Amos says, v. 9. And he adds: "All the sinners of my people shall fall by the sword, which say, The evil shall not overtake nor prevent us." V. 10. Is that true of Gospel times? Is not the Gospel the day of mercy? And the time of the non-imputation of its offences to the world? What follows? "*In that day* will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." James says, that the rebuilding of David's throne was to be, "*after this.*" Amos says, accordingly:—"In *that* day." And that expression, in both the Old and New Testament, describes, not our Gospel day of mercy, but the "*great and terrible day of the Lord,*" when he will destroy sinners out of the earth. (Is. xiii.) That destruction of the evil, Amos assures us, God will effect in regard of Israel also.

Is Jesus' reigning up in heaven (as our brethren suppose), the restoration of David's throne "AS IN THE DAYS OF OLD?" Or was the destruction of Jerusalem under the Romans, the rebuilding of the fallen kingdom, and raising up its ruins?

Has the Gospel fulfilled the closing verses of the prophet? "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruit of them. *And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.*"

Has the Gospel done this in the past? Even if at a future day the

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Gentiles (as I suppose they will) restore Israel to their land in unbelief, they will not be able to effect for them the fulfilment of these promises of God. A terrible rooting up out of their land—the last and worst—has yet to come.

But that is beside the question before us. Here is proof positive, that another and a very different dispensation from the Gospel is in the mind of God; a dispensation of Justice, of separation between Jew and Gentile, and a period of earthly joy. Not all the world is to be converted by this dispensation—but only in the future. This day is a time of election, *that* day is one of universal seeking after the Lord. If the heart of any is open to conviction, let him study this passage. Let him look at the results of the Gospel as it regards David's land, people, and metropolis. Were they ever so depressed, as during these 1800 years of the Gospel they have been? Jerusalem possessed by enemies, no throne for any of David's race, and the temple blotted out. And answerably hereto few and feeble have been the results of Gospel testimony. But this discovers to us the further design of the Most High. He intends, that after the Gospel dispensation the so-called Christian nations, and the people, who up to the close of this dispensation will be found pagans, shall be turned to seek himself. How will he effect it? By restoring the throne, kingdom, metropolis, and cities of Israel to the glory they had in the days of old! That will convince all men that God is true. Like this is the testimony of the Holy Ghost by Paul. "If the casting away of them be the reconciling of the world, what shall the *receiving of them be but life from the dead?*"

"WHEN SHALL THESE THINGS BE?"

WITH NOTICES OF OTHER RECENT WORKS.

ANOTHER volume* on the momentous subject of unfulfilled prophecy, from the prolific pen of Dr. Cumming. The announcement will hardly occasion surprise, for, with the doctor's well-known facility in the art of book-making, it seems scarcely more remarkable to be told that he has published another book, than to hear that he has preached another sermon.

Personally we owe Dr. Cumming a deep debt of gratitude, which we gladly take the present opportunity of acknowledging; for to him, and to his venerable contemporary, Canon M'Neile, we must ever feel indebted for first directing our attention to the subject of that blessed hope, "even the glorious appearing of our great God and Saviour, Jesus Christ." And though changes of thought and conviction have come with "the inevitable years," and we can no longer see so nearly

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* "When shall these Things be? or, Signs of the Last Times." By the Rev. JOHN CUMMING, D.D., F.R.S.E. London: Nisbet and Co.

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eye to eye with him as once we did, we still retain a vivid recollection of the sensation caused by the publication of the brilliant "Apocalyptic Sketches"; the interest which attended the delivery of the lectures in London, and the avidity with which they were read throughout the country. Yes, we repeat it, we owe Dr. Cumming a deep debt of gratitude personally; and, more than that, we maintain that the churches at large owe him the same. No living man, we apprehend, has done so much to bring the great subject of the pre-millennial advent prominently and popularly before the whole community, and the very ridicule and misrepresentation to which he has been exposed, and to which he refers in the present work, render a valuable though unwilling testimony to the influence which his writings have exerted. That ridicule and misrepresentation, though in some cases perhaps provoked in some degree by a too confident fixing of dates, Dr. Cumming can well afford to accept with equanimity, seeing that it comes for the most part from those who really care as little for the Divine prophecy as they do for the human interpretation. "Where is the promise of his coming?" from such lips and pens, is but the expression of a natural and very reasonable hope that any such event may indeed be distant. For, to use the solemn language of the prophet, "Shall not the day of the Lord (to such) be darkness, and not light?—even very dark, and no brightness in it?"

The present volume is somewhat fragmentary in structure; we find in it no carefully linked chain of argument, no concentration of separate lines of truth into one burning focus; the idea suggested to the mind is rather that of the graceful but intermittent play of a fountain, than the steady onward flow, with ever-augmenting force and volume, of a river to the sea. The views enunciated are identically the same as those of the author's former numerous works. Dr. Cumming adheres with apparently unshaken confidence to the year-day calculations respecting the great prophetic period of 1,260 days or years, which he has so frequently presented. He says, "The real question for us to settle is, when was the terminus *à quo*, or the starting period of the 1,260 years? There are assigned two distinct dates. One period assigned as the terminus *à quo* is, the year when Phocas gave the Pope —formally gave the Pope what he had exercised before—supreme domination; which event dates at the autumnal equinox of A.D. 607. The Emperor formally gave the then reigning Bishop of Rome supreme power and autocratic domination. If we add 1260 years to 607, it brings us down to the autumnal equinox of 1867. According to this estimate, in 1867 the Papacy will, as a temporal power, perish from the earth."* It is certainly somewhat strange to read this in a book which bears on its title-page the date 1868! We simply ask, has it done so? The year 1867 has come to an end, and we are fairly in the year 1868; has the Papacy as a temporal power perished from the earth? Confessedly it has not; the Pope at the present moment appears to be more firmly seated on his throne than for some time past, and this undeniable fact proves, as it seems to us, that at all events this calculation was fallacious. But Dr. Cumming, like other writers of the

* Pp. 67, 68.

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historical school, has two strings to his bow. "Let us turn to the other estimate accepted by eminent writers on prophecy, who are persuaded that the corporate development of this great apostacy began in the year A.D. 533. In the year 533—about the beginning of it, therefore, I might almost say 532—the Emperor Justinian, then reigning, addressed a letter (commonly called the edict of Justinian) to John the Second, the Bishop of Rome. . . . This view dates the commencement of the 1260 years, or the formal development of that apostacy which was to speak great things against the Most High, to open its mouth in blasphemy, to wear out the saints in A.D. 533. Its principles were in the days of Paul, but its full and authorized corporate development occurred in A.D. 532 or 533. The most eminent Roman Catholic commentators accept 533 as the date of the recognition of papal supremacy. If this be correct, we add 1260 to 532 or 533, for it was at the close of 532 and the beginning of 533, and it brings us down to 1792 or 1793. If this be the true application of the terminus *ad quod*, we ought to find in 1793 some proof that the 'judgment sat,' that this great power began to be consumed, and his dominion, or his tyranny, to abate, and the saints of the Most High to be delivered; for Daniel says, 'They shall then, at the close of the 1260 years, take away his dominion, to consume it, and to destroy it unto the end which end is not yet come."* And this terminus *ad quod* is supposed to find its accomplishment in the French Revolution.

But here we must pause to point out an inconsistency of interpretation of which Dr. Cumming is clearly guilty. Assuming the 1260 years to terminate in 1867, Dr. Cumming says, "According to this estimate, in 1867 the Papacy will, as a temporal power, *perish from the earth*." But when, on the other hand, assuming that the 1260 years terminated in 1793, at the French Revolution, he is forced to hold—not that the Papacy then 'perished,' but—that it then "*began to be consumed*" merely. For "Daniel in his last chapter speaks of two additional periods; one of 30 years to be added to the 1260, making 1290; then another period of 45, to be added to the 1290, making 1335. Add 30 years to 1792, and we reach A.D. 1822 or 1823; a period that synchronises with one view of the exhaustion of the 2300 years previously referred to. Add 45 years, which Daniel adds to the 1290, and it brings us down to 1867 or the beginning of 1868; at which period, if this interpretation be correct, they that arrive are 'blessed.'"† Again, then, the hour has struck, but the corresponding event has not happened, and in a few months we may safely record another failure. But the inconsistency to which we referred is this: if these two additional periods, making together 75 years, must be added to the 1260, supposing these to terminate in 1792, are we not equally bound to add them to the 1260 years, supposing that period to terminate in 1867? Indeed we find the Rev. E. B. Elliott, whose disciple Dr. Cumming avowedly is, much disposed in the last edition of the Horæ Apocalypticæ to accept this conclusion. His words are these: "There is this obvious and strong primary presumption in favour of the measurement of the 75 years of the time of the end from the epoch of *com-*

* Pp. 68—70. † Page 71.

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plete ending in 1866 (or as Dr. Cumming makes it by a little stretching, 1868), that it is the most natural. There is no reason why 30 years onward there should not be some important epoch of break in the 75 years' time of the end thence measured."* Indeed the advantage of this adjustment, which, however, Dr. Cumming does not appear willing to accept, as relieving the calculation from the fatal difficulty caused by the lapse of time and the non-occurrence of the predicted event, is obvious. It remains, however, to be considered, whether it does not create another equally serious, by *postponing the possible coming of the Lord 75 years from the present time.* For only at the close of this additional period do we reach the time of blessedness. If this be so, of course it is quite useless for any of the present generation to be "looking" or "waiting" for the Lord's coming; *we* shall all have passed away ere that glorious period arrives. Moreover, there is another difficulty thus introduced. Dr. Cumming lays considerable stress on the famous 'tradition of the house of Elias,' that the world should continue for 6000 years, the seventh being the Sabbatical rest or millennial Sabbath; which tradition was accepted by several of the Fathers; but if there really be any foundation for this idea, and if the calculations of 'the learned Clinton,' Shimeall, and other writers, quoted by Dr. Cumming, be correct, according to which the 6000 years run out about 1862-7, how is this to be reconciled with the admission that the existing order of things is not to be superseded till 1942-3? Thus, even accepting Dr. Cumming's own data, the whole calculation is found to break down at every point under its own weight.

We also observe, we must confess with some regret, that Dr. Cumming still holds to the flattering, but we much fear fond persuasion that England, if not to be exempted from the coming storm of Divine judgment, will at all events be preserved through it. In capital letters he assures us, that, "We shall not go down in the catastrophe of nations. We shall come up at the end, strong, prosperous, and great." On what sure warrant of inspired prophecy—surely a possible reference to England in the 18th chapter of Isaiah is a very insufficient basis—or on what special moral and spiritual aspects at present presented by our country this conclusion is grounded, we are unable to conceive. Brilliant declamation on this point is not proof. It is easy to talk of "England's conquering drum," her "flag unfurled in all winds," and her "open Bible:" we should be the last to deny the transcendent privileges which she enjoys to this hour, or the marvellous prosperity and glory with which God has blessed her. But the solemn question is, How has she used those privileges? What return does she make for all the blessings God has bestowed upon her? Alas, alas, what answer shall be made? and even now, whether we regard her commercial interests, her social order, or her religious and ecclesiastical condition, we see dark and ominous clouds gathering around. According to Dr. Cumming's own admission, "Great Britain was the latest, but not the least conspicuous of the ten horns. It was 'a tenth part of the city;' that is, of decem-regal Europe." If so, to argue on his own

* "Horæ Apocalypticæ," vol. i. pp. 237—240. Fifth edition.

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grounds, and the other nine horns are to perish, why should she be spared? Nay, rather; as first in privilege, shall she not be also first in punishment? Well and cautiously has the Rev. J. C. Ryle recently said: "Whether the last days of Old England have really come,—whether her political greatness is about to pass away,—whether her Protestant Church is about to have her candlestick removed, whether in the coming crash of nations, England is to perish like Amalek, or at length to be saved, and escape, 'so as by fire,'—all these are points which I dare not attempt to settle: *a very few years will decide them.* But I am sure there never was a time when it was more imperatively needful to summon believers to 'cease from man,' to stand on their watch-towers, and to build all their hopes on the second coming of the Lord. Happy is he who has learned to expect little from Parliaments or Convocations, from statesmen, or from bishops, and to look steadily for Christ's appearing! He is the man who will not be disappointed,*"

On the whole, we close this book with very mingled feelings; for while there is much in it which appears unsatisfactory and superficial, it yet contains, like all Dr. Cumming's writings, not a little that is valuable and true; such, for example, as his comments on the solemn prophecy contained in 2 Tim. iv. 1—5; a prophecy which we see this day fulfilled before our eyes. As a specimen of the best things the volume contains, we will conclude this notice by quoting its closing sentences:—"Christianity is not a nun shut up in a cloister and rarely seen; but a mother, a wife, a sister, a daughter; fulfilling life's duties under the inspiration of heaven's motives and after heaven's laws. Christianity is not merely or chiefly a communicant sitting at the communion table; but a tradesman, a merchant, a banker, a physician, a lawyer, inspired by it, living under it, and carrying out into practical life its precious prescriptions and its purifying power. Christianity is not a priest in ecclesiastical robes, that disguise as well as decorate; visible on Sundays only in the pulpit; but a working man, or working woman, treading the dusty streets of common life, with as deep a sense of responsibility as priest paces cathedral floor, or Christian approaches communion table. Are we in these ways and spheres, practically, personally not ashamed of Christ? If so, at that day when not one solitary star shall stand over the manger of the infant Christ, but the whole sky shall burn with innumerable stars, like altar candles, shining in his light, and setting forth his glory; when not a little band of angels shall say, 'Glory to God in the highest,' but a mighty multitude that no man can number, out of every nation, kindred, people, and tongue, shall sing, 'Worthy is the Lamb that was slain to receive honour and glory;' at that day when there shall be no more the struggling dawn, but high eternal noon—when the redeemed, and angels, and archangels shall crown Him Lord of all—blessed Saviour, be not ashamed of us, who have so often been ashamed of Thee." To this what reader will not add too his hearty Amen?

The Rev. A. H. Synge, the author of the two little works we have next to notice,† is the incumbent of St. Peter's Church, and one of the

* "Coming Events and Present Duties."

† "The Christian Ordinances considered in their Christian Simplicity." By the Rev. A. H. SYNGE. London: W. Hunt and Co. "The Triumph of Grace; or,

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leaders of the Evangelical party in the town of Ipswich—a town in the religious condition of which we take, for reasons which need not here be specified, a peculiar interest. The subject of the first-mentioned is one any extended reference to which would be out of place in the pages of THE RAINBOW; suffice it to say that it is a very needful and vigorous protest against the miserable sacramentalism which is rapidly unprotestantizing the Church of England, and the leaven of which Mr. Synge detects in some unsuspected quarters. The aim of the second and smaller work, which falls more within our province—"The Triumph of Grace"—is thus stated by its author: "It is the writer's object in these pages to show that it is impossible that these classes (the lost and the saved) can ever be mingled together after this life, or that the redeemed can be judged for their sins before the great tribunal with the wicked, upon the ground, 1st, That the principles of grace, as revealed in Scripture, are opposed to such a theory; and, 2ndly, That prophecy most distinctly asserts the reverse." The subject is treated by Mr. Synge in a very candid, comprehensive, and conclusive manner; to our mind he triumphantly proves his point. Moreover, in the course of his argument, Mr. Synge approves himself as an intelligent student of prophecy, a Futurist, and a believer in the "secret coming"—as some of our friends are pleased to call it—to boot. The following remarks in reference to a nice point in connection with the latter doctrine will, we think, be read with interest; we do not remember to have met with the explanation elsewhere:

"In the parable of the tares (Matt. xiii. 30) there is a sentence, which is very often quoted in proof that the Church cannot be taken away before the wicked are judged. It is the command given to the angels at harvest-time—'Gather ye together first the tares, and bind them in bundles.' Some insist that this means that the angels must destroy the wicked before the wheat is gathered into the garner: but here, again, close examination is required. For it is a question whether the words 'gather first' may not refer exclusively to the tares, and imply that the angels must gather and bind them in bundles before they are consumed—alluding to the first steps in a progressive work. If this explanation is not thought conclusive, there is another to be derived from the manner in which these words were spoken, and from a comparison of them with the last parable in the series. Christ, on this occasion, spoke seven parables, but of these, four were spoken in public and addressed to all; three in private, to his disciples. The words under consideration form part of a parable addressed to all; therefore, I believe they describe what the world as such shall see. The world will first see whatever the seals of judgment, the vials of wrath, in the Revelation represent, falling upon sections of the wicked as they are gathered for judgment; the Church going away they never shall behold, so that in the order of natural sight the text is quite correct. When Christ comes to teach faith, as represented by the disciples, He reverses this order. In the

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Scriptural Proofs that God will exempt his People from the Judgment which shall condemn the World." By the same. London: W. Hunt and Co.

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parable of the Net, He then says, when the net is drawn, the good fish are first gathered, then the bad thrown away. In the last parable the order is reversed, because the faithful will see and enjoy the separation of the Church from the world first. If stress is laid upon one expression, the other can be quoted against it; yet, in fact, since they have both a Divine origin, there can exist no real contradiction.*

The last book in our packet†—a very neat, well-printed little volume—is a piece of religious mysticism. The author we should judge to be a pious man, actuated, we doubt not, by the best intentions; but his book is not at all to our taste. At the commencement of the first chapter we read: "We will suppose Adam the first man created in the image of God, sitting on the circle of the earth, with his head in the clouds, and his feet passing over the sea, and resting on the earth." The author must excuse us—we decline to do anything of the kind. Moreover, as we happen to know something of the mystics, we may inform him that this idea of a 'world-man' is not a new one; it is as old as Swedenborg, nay, as the Jewish Kabbalah. The writer of this book holds that, "while the Word of Truth has its literal bearing, it also contains, in figurative language, a spiritual and mystical signification." Alas! who shall estimate aright the mischief wrought by this pernicious notion from the days of the Fathers to the present hour? The words of Paul quoted by our author, "Which things are an allegory," by no means warrant the inference that *all* Scripture is allegorical. That the Bible does contain some allegories is quite certain, but the rule seems to us to be this—the Scriptures seldom, if ever, present a truth in figure which they do not *elsewhere* teach us also in unfigurative language. The key may not always hang beside the door; but it will be found somewhere in the house if we will only search for it.

W. MAUDE.

WHAT IS MEANT BY THE EXPRESSION, "THE KINGDOM OF GOD," IN THE PRESENT DISPENSATION.

By Major-General H. GOODWYN.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."—Coloss. i. 12—14.

I HAVE it in contemplation, if the Lord permit, to lay before your readers what the Scriptures reveal regarding that expression of the psalmist, "the glorious majesty of the kingdom of God;" of the glory and power of which he declares it is the saint's privilege to speak. (Psa. cxlv. 10—12.) There must be, and there is, assuredly, a momentous doctrine involved in the controversy concerning the kingdom of God, or, in other words, the approaching advent of the Messiah,

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* Pp. 157, 158.

† "The Generations of the Heavens and the Earth." London: Elliot Stock.

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the Lord from heaven, since it so earnestly and ceaselessly engaged the great apostle Paul, who whilst a prisoner at Rome, "expounded and testified the kingdom of God, persuading concerning Jesus, *both out of the law of Moses, and out of the prophets, from morning till evening.*" (Acts xxviii. 23.) But before proceeding on an inquiry into "the glorious majesty of the kingdom," or the objective character of its future manifestation, which, if permitted, will occupy your pages in future numbers, and in a manner differing from past communications, it will be instructive in the first place to understand what is signified by the term, "the kingdom of God" in the *present* dispensation; the marrow of the subject being encased in the above passage from the Epistle to Colosse.

Our inquiry will embrace four points. (1.) That "the kingdom of God" of Scripture is not a spiritual condition only. (2.) That it will be a material glory of manifested heavenly royalty, but "not appertaining to this world," or age. (3.) That a resurrection of the body is the necessary condition of attainment to it when so developed. (4.) That, therefore, the supposition of the establishment of the kingdom during this dispensation, is a fabric baseless as a vision.

Amongst the differences of human thought about this phrase, there are those who, losing sight of one important feature of the instructive Word—dispensational truth—and ignoring the personal glory of earthly sovereignty that has been peculiarly conferred upon the Son of God, as a *glorified Man*, "the last Adam," have, perhaps without due inquiry, retained the traditional idea that it is entirely a spiritual power, the resulting influence in believing hearts of the Spirit of Christ, which is gradually to subject all to his dominion—felt, but unseen, co-existent with and co-extensive as life and *secular occupation* in "this present evil world." We shall perceive in the sequel that to a partial extent only is this true. If the sense were admitted to the full limits above described, it would afford a very imperfect and erroneous idea of "a kingdom," and at variance with the generally received meaning of the word.*

An expression in Rom. xiv. 17—"The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost," has been thought to confirm the purely spiritual view of the kingdom. Not so, however, for it is merely an enunciation of a *present* truth, without destroying another belonging to the future material kingdom; for these results will attend its establishment. (Psa. xcvi. 10—13; xcviii. 9; Isa. lii. 7—10.)

There is, undoubtedly, a sense in which the words, "The kingdom of God," are used to signify its particular phase during this life. The parables of Matt. xiii. 24—33, for instance, show the various aspects that the kingdom assumes during successive stages of present evil; from the hour when the Son of man Himself sowed the seed of "the Gospel of the kingdom," to the time of "harvest," or period when apostate Christendom shall be ripe for the visitation of the wrath of God; during which series there appears the result of the good seed sown; the wheat, or those who will have been gathered out by faith

* Βασιλεια, royalty, or sphere of personal monarchy.

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in the Gospel, and made meet for the heavenly garner. Let us examine this phrase more closely, in order that we may be able to meet those who give to the expression a purely mysticized signification.

It has two sides as to the present age, a negative and a positive. First, of the negative, or proof of its materiality being not of this world, (αιων) or age. When the Lord Jesus came to this earth, to "his own" people, the Jews, He came as Son of David and of Abraham, (Matt. i. 1) heir of Israel's throne and Israel's promises, in order to present to them the kingdom in his own person, for the kingdom and the king in Israel were one; the former stood or fell according to the moral condition of the latter. Their Messiah came in the garb of humiliation, "a Man of Sorrows," true representative of their condition and of that of the kingdom of David, as the scene recorded in John xii. 12—15 will bear witness to. They knew Him not, because they knew not their own ruined state as sinners; neither were their consciences affected when the Lord tested their hearts, and proved that they were not fit to be subjects of a kingdom to be ruled over by the Holy One, the Son of God, neither to enjoy the blessings of the covenant. (Matt. v., vi., vii.; John v. 33—47.)

It could not be said of such sinners as these that "the kingdom of God" was "*within*" them! What a mistaken notion of the meaning of the Lord's instruction! The force of this word, "within," may be understood from a reference to John i. 14, where the Greek is essentially the same, and translated "among you." (See also Luke i. 1; vii. 16.) Of these very Pharisees to whom the words of Luke xvii. 21 were addressed, the Lord had to say, "Outwardly ye appear righteous *unto men*, but *within ye are full of hypocrisy and iniquity!*" (Matt. xxiii. 28.) But the crowning evidence of this *inherent* depravity was displayed at the cross of Calvary. They crucified Him whom they had been taught to expect just in the manner, condition, and at the time in which He did come. They rejected his person and claims, *because they ignored their own Scriptures, blindly perverting their plain prophetic instruction* (Isa. liii.; ix. 6, 7), and, therefore, it was that "they would not have *this man* to reign over them!" Here is a solemn example truly! These rejectors of the Son of God were but Jews outwardly; the *true* token of the covenant, the circumcision of the heart, was not visible; they were not "*Israelites indeed.*" The kingdom of God was not *within* them!

Rejected by the earth and its rulers, the King, after his resurrection, retired to heaven, and the kingdom as to its restoration in glory, became a hidden thing with Him (Matt. xiii. 11) for a season, though there was an intimation *to his disciples* at his departure, that He would come again and revive it at some future time. (Acts i. 6, 7, 10, 11.)

Thus closed the dispensation wherein Jesus the Son of God was presented in *humiliation* and *sufferings*, as an object to faith *through sight*. Very few believed on Him then, "He could not do many mighty works because of their unbelief."

Another dispensation must necessarily appear wherein "this same Jesus" shall return, not in the garb of humility, but radiant with his promised glory, to present Himself once more to faith *through sight*, when the presence of the Creator will be manifest, as well as the

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Redeemer and Monarch of the world. *National* will then result in contrast to *present individual* salvation, beginning with Israel. But I must not anticipate.

The positive aspect of the "kingdom of God" arises out of the former. *An intermediate dispensation* has already succeeded to that which closed with the ascension of the King, during which the kingdom of glory is held in abeyance, and during which there is a remarkably peculiar character of blessing, and "a living hope" attaching to those who "*having not seen*" the Lord Jesus, yet love Him, in whom, though *now* they "see him not, *yet believing*, rejoice with joy unspeakable and full of glory" anticipated. (Eph. i. 3—6; ii. 19—22; 1 Peter i. 3—9.) This parenthetic life is in succession to that of law to which Israel was formerly "shut up" in proof of inability to attain to righteousness through its means. It closes when Israel, now set aside on account of their rejection of a Gospel which preached *an invisible God and Saviour*, shall yet believe on Him when as the Messiah He shall appear in *visible glory*. (2 Cor. iii. 14—17; Rom. xi. 25—27.)

The positive aspect may be exemplified by the words of the Lord in reference to his forerunner. He said, "Among those that are born of women, there is not a greater prophet than John the Baptist; but *he that is least in the kingdom of God* is greater than he." (Luke vii. 28.) Now John was surely subjected to the Lord in heart; witness his language. (John iii. 27—36.) Yet he was not in the kingdom. He *had not attained to a condition* that is inseparable from the inheritance, great prophet though he was. Eternal union with the Son of God was not, and could not be previous to his death and resurrection. Moreover, as the first-born from the dead, it is *in that condition* that Jesus the Son of God and *Man* is "appointed heir of all things" (Heb. i. 2—4), and believers who have been predestinated to an entirely new position, become *present possessors* of eternal life, and obtain a joint heirship with Christ, "having redemption through faith in his blood." This *condition* it was not permitted to the Baptist to attain to *during the first advent* of *the Messiah*.

It is *now* that God, according to the unspeakable riches of his grace in Christ, is gathering his Gentile election by the light of his truth, whom He *hath delivered* from the power of the moral darkness of a Satan-governed world, *hath made* them meet through faith to be called the children of the royalty of heaven, translating or transferring them "into the kingdom of his dear Son." (Rom. viii. 17; Col. i. 12—14.) It follows, therefore, that having the life of the risen Christ, who dwells in them as a *hope of future* glory, (Col. i. 27) believers *now know* that when He shall appear from heaven personally to assume the sovereignty of the kingdoms of this world, they also shall be manifested as sons of God in the oneness of his glory to be partakers of his throne. (John xvii. 22; Col. iii. 4; Rev. iii. 21; xix. 11—14.)

Again, it is said that Gentile Christians are "turned from idols to serve the living God, and *to wait* for his Son from heaven." (1 Thess. i. 9.) It is this *condition* of spiritual regeneration into the royal family of heaven, and attitude of expectation of being taken home to their Father's house previous to manifestation in the glory of the First-born,

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that constitutes the *present* dispensational aspect of "the kingdom of God." (John xiv. 2, 3; 1 Thess. iv. 16—18.)

Having continually before me the thought of a limited space, I have been necessarily far too brief in showing to what extent the term "the kingdom of God" is applicable to this parenthetic era, like a light in the midst of the darkness of the world. I will now proceed to prove the baseless foundation of the supposition that this "darkness that may be felt" will be dispelled by any current evangelistic or other efforts.

Writers of thirty years ago have followed the vain * tradition of the fathers, one of whom opens his work in this strain: "To the Churches of Christ, directors of missionary societies, committees of religious institutions. Men, brethren, and fathers, to you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love had they been constituted the angels and ambassadors of a commission so glorious!" I should not have thought it worth while to trouble your readers even with this short extract, but that it is the sample of the whole, and I could hope that, if our opponents should read it, they will be aroused by its unsoundness and absurdity to wipe away the reproach that rests on their system. As for the author himself, if alive, he must be by this time thoroughly awake to the vanity of his appeal; for neither the aspect of the world, nor any fragmentary element of the social or moral condition thereof, presents in this year 1868, any evidence of past success, or even a probable guarantee for the future.

A writer of the present day, Mr. B. C. Young, in his "Arguments on the Millennium," treading in Mr. Jenkyn's footprints, is presumptuous rather in saying, considering that we yet lack proof of his assertion, that "Pre-Millenarians have been flooding the country with their unscriptural views, whilst those who believe in a millennium *with Christ still in heaven* [italics mine, in wonder at the paradox], have left the field to them unchallenged and unfought." Not so, however, *if* Mr. Jenkyn has been read! But let us hear Mr. Young himself: "In the celebrated intercessory prayer which He (Christ) offered up before He left the earth for the throne above, He taught that the world will believe on Him as the Christ of the first advent. Having prayed for his disciples, He added, 'Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one . . . that the world may believe that thou hast sent me.' (John xvii. 20, 21.) Here we have plainly enough the following conclusions:

"1. If this prayer is answered, the world will believe that Christ has been sent by the Father.

"2. Their faith will be a blessing to them, and not a curse. It is a faith they will have in answer to Christ's prayer. It is inconceivable that Christ should pray that they might believe to their condemnation."

Now, apart from the fact that the world's belief in the first mission of Christ, like that of the centurion, (Luke xxiii. 47) is represented as

* "Union of the Holy Spirit and the Church in the Conversion of the World." By the Rev. THOMAS JENKYN, of Stafford.

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being too late, coming as it will, when the union of the family, and the resulting glory of ver. 22, 24, are manifested realities, let me ask Mr. Young why he omitted just that portion of the prayer of the Lord that would prove his "conclusion" to be false? Let verse 9 be referred to. "*I pray not for the world*, but for them which Thou has given me; for they are thine." Again, verse 16, "*They are not of the world*, even as I am not of the world." Let us take the whole passage now, and read it in connection with John xv. 18, 19. "*Ye are not of the world*, but I have chosen you *out of the world*, therefore the world hateth you." The world also hated Him before it hated his disciples, and carried out that hatred to the direst extremity at Calvary. Moreover when the righteous act of God called that Beloved One from the grave, and seated Him at his own right hand, that event was the condemnation of the world, which was thus convicted of the murder of the Son of God. "The whole world lieth in wickedness," and with Satan its prince is awaiting its just sentence at the hands of an avenging God. (John xvi. 7—11, 1 John v. 19, Rev. xiii. 4—8.)

What is the "conclusion" now? is it a world expressing its reception of Christ, or its daring hatred of Him and his atoning work? Let Mr. Young reply.

It is by such fragmentary and consequently unsound "arguments," if such they be, that these writers "flood the country with unscriptural views!" and lead sinners into the delusion that by the mere breathing of an atmosphere in which the Gospel is preached, they are unconsciously drifting into a millennium! They are themselves blind to the appalling state of the world, so that whilst the solemn blast of the Angel's Trump is sounding out "*Woe* to the inhabiters of the earth," they are telling men of "peace and safety," whilst yet revelling in darkness. (1 Thess. v. 3.) Such "wood, hay, and stubble," will meet its appropriate end in the day when "every man's work *will be revealed* by fire," before the judgment seat of Christ. (1 Cor. iii. 11—15, 2 Cor. v. 10.)

Finally.—The Millennium of the world-conversion system is necessarily *pre-resurrectional!* Now Scripture says, (harmonizing with the accepted meaning of the word,) that the *Mille-nium* is a thousand years' reign with Christ. It is thus declared to be a kingdom. (Rev. xx. 4.) John the Apocalyptic seer has recorded that the whole priestly family described as on "thrones" of judgment (the "seats" of chap. iv. 4.) together with the martyrs of the last days of the Antichrist, "*lived and reigned* with Christ a thousand years." In that they "*lived*," we have an assurance of their resurrection condition; and this is strengthened by the fact that the length of men's natural lives is not 1,000 years' should even the scale of Methuselah be applied to its extension! Here are rather sharp horns of a dilemma on which our opponents are impaled. They must either exclude the just men of past ages, together with the Pentecostal, Apostolic, and other saints of the present age, who have "fallen asleep," from their so-called millennium; or, they must deny what Scripture positively asserts; that "*flesh and blood* cannot inherit the kingdom of God."* (1 Cor. xv. 50.) It must be so,

* Perhaps they will find a loophole in an objection to call the millennium "The kingdom of God." I hope to be able in subsequent papers to prove that it is so.

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and we assert boldly from the unerring word of God, first, that the personal millennial reign of the Lord Jesus as "the last Adam," will be accompanied by "the restitution of all things," appertaining to this present economy, to their paradisaic state; (Isa. xxxv.; li. 3.; lv. 12, 13, xi.) And secondly, that the *resurrection* condition of body as well as soul is *indispensably necessary* to the inheritors who shall come into possession of "the kingdom of God." (Rom. viii. 19—23), whatever meaning that phrase in its entirety may eventually be found to sustain, as to time, place, and object of its manifestion.

I will here ask the post-millennialists a question—To what place, time, and circumstances did the Lord point, when at the institution of his last memorial supper on earth, He said, "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it *new* with you in my Father's kingdom?" (Matt. xxvi. 29.) Again, when He said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones *judging the twelve tribes of Israel?*" (Luke xxii. 29, 30.) Bearing in mind that the vine is an *earth-growing* tree, and Israel a nation *with earthly promises only*, and restoration to their original inheritance of Canaan. (Gen. xvii. 8; Levit. xxv. 23; Ezek. xxxvi. 22—31.) If our adversaries find a difficulty in reconciling these sayings to their system, we shall have none in showing how harmonious they are with the personal reign of Jesus as the King of Israel.

Neither the spread of the religious systems of this age, nor the most extended result of missionary enterprise, will answer to the scriptural definition of "the kingdom of heaven," or "of God;" nor will they do aught towards its development except as instruments for gathering out "the little flock," a "people for the name of God," to whom it is their "Father's good pleasure to give the kingdom," and to appear in glory in it. (Compare John xvii. 22, and Luke xii. 32.) But there is one truth that will suffice to destroy the illusion. There is positively *no promise in Scripture* that the more extended blessings of salvation shall come *on the nations of the earth through Gentile agency;* these are to accrue only under the personal government and direction of Israel's Messiah, and the Gospel ministration of the Israelitish "Seed of Abraham!" (Rom. xv. 8—12; Gen. xii. 3, xxii. 18, xxviii. 10—18.)

Our future endeavours, if the Lord permit, will be to show what is scripturally meant by the term,

1. The kingdom of heaven.
2. The kingdom of God.

And, 3. That the Church of the first-born is not identical with the kingdom.

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

Titus iii. 10. "A man that is a heretic refuse after the first and second admonition."

THE word παιτέοραμαι occurs in eight passages in the New Testament; once it is translated "excused," once "entreated," once "avoid," once "reject," and four times "refuse." The first two have classical sanction, perhaps the third, the others certainly not; this, however, is by no means conclusive against them. The translation "reject," must stand on its mere textual merit. This is precisely an analogous passage to 1 Tim. v. 11 "The younger widows refuse." In both cases there are candidates; on the exhibition of disqualification they are to be refused. The disqualification of widows was their youth. The disqualification of these candidates was heresy. But for what were they candidates? The eldership. "For this cause left I thee in Crete, that thou shouldst set in order the things that remain (τὰ λείποντα, as Rev. iii. 2) and ordain elders in every city," chap. i. 5. On this view it is not the rejection of a believer—which has been so much pressed by some—but refusing to ordain as an elder one who, notwithstanding repeated admonition, persisted in heresy. As an elder he was unfit, being self-condemned; as a believer, his place would still be in the Church, among those who might restore him. Surely such a one is not beyond the wise counsel—"If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."

Titus i. 12, 13. "One of themselves, a prophet of their own, said, The Cretians are always liars, evil beasts, lazy gluttons: this testimony is true. Wherefore rebuke them sharply; that they may be sound in the faith."

The change to "lazy gluttons" has been proposed by another. We draw attention only to the translation "testimony" instead of "witness." The word *witness* has a double meaning—the person giving evidence, and the evidence itself. It is a serious mistake, which a mere English scholar might make, to suppose that the Spirit meant to say that this "prophet of their own" was a true witness, whereas all that is meant is that to the extent of the quotation made from him he witnessed a truth respecting the Cretians. Epimenides, a poet—they call their poets prophets—bore this testimony of the Cretians, and the Spirit takes it up and declares it to be true. There is no ambiguity in the Greek words, the simple abstract word is used here, signifying only the evidence given.

In connection with this may be noticed Heb. iii. 5, "And Moses verily was faithful in all his house, as a servant, in testimony of those things to be spoken after." In testimony, *i. e.* in bearing witness. This removes a sense of incongruousness to a cultivated ear: Moses was not himself the μαρτύριον, but faithful in giving it. One knows, in reading it, that such must be the meaning; the understanding rejecting what the

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ear is burdened with. Beauty of translation is no small excellence, and, unless there is good reason to the contrary, uniformity. There are numerous instances where this same word μαρτυρια, or its neuter, might have been translated *testimony*. But the ones selected are the only ambiguous instances.

Heb. xi. 39, 40. "And all these, having obtained witness *from God* through faith, received not the promise (God having provided some better thing for us), that apart from us they should not be made perfect."

If the active verb μαρτυρεω is *to bear witness*, then its passive will be *to be borne witness to*, or *to obtain witness*. "From God" is supplied from a consideration of verses 4, 5. There are two other passages in which the passive form occurs—the 2nd verse of this chapter and 3 John 12, bearing the same construction. "God having provided some better thing for us," is suggested to be parenthetical, and then the period of the elders' blessing, viz., to receive the promises, will appear synchronous with "some better thing for us." This brings us face to face with the question—Are the Old Testament saints in the Church? a question not to be discussed here. Any one, however, may follow out the thought —If God has provided some better thing for us than for them, wherein does this consist, if they are partakers with us of the heavenly inheritance? What thing better still than this is provided for us?

"Received not the promise" seems to contradict v. 17, "He that had received the promises." We might remark on the different words used in the Greek; but there will be no difficulty to a simple Bible-student. The 13th verse contains its own explanation—"having seen and saluted them from afar," is the translation given by some one; this was the act of those who had no doubt of their reality and relationship to them, and so received them in the sense of the seventeenth verse, whilst they did not receive them in the sense of possession; they were heirs, not actual inheritors—as heirs, they "received;" as inheritors, they "received *not* the promises."

Ephes. ii. 15. "Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create the two in himself into one new man, *so* making peace."

"The two," viz., Circumcision and Uncircumcision, ver. 11—Jews and Gentiles, or "you which were afar off, and them that were nigh, ver. 17, To both, made one, He is peace, so He "came and preached peace." The climax of all is that the two are made one in Him, even in Jesus, in whom "there is neither Jew nor Greek (Gentile.") He hath broken down the partition-wall, and now behold Him *there* where it stood, the glorious link, nay, more than this, *in* Himself are these two, who were "aliens" to one another, at enmity, by means of the cause of enmity, even the law of commandments, created into one new man.

Let us contemplate this same Jesus from the stand-point of salvation To the Jew, a Jew; to the Gentile, a Gentile. He is made "all things to all men"—all things "profitable;" all things pertaining to their salvation; yet He changeth not, the same yesterday, to-day, and for ever. He Himself presents the creation of the two, inasmuch as all his members

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make up "his body, the fulness of him that filleth all in all, even you who were dead in trespasses and sins." The "emnity" is in the heart of both Jew and Gentile, emnity toward God and man; but Jesus "having slain the emnity in Himself, hath reconciled both unto God in one body." How common a mistake to talk of a "reconciled God"! As if the blood of Christ procured the love of God, and not the love of God blood-shedding. Seeing also the purpose of God to make one all who believe, not only all Gentiles, but Jews and Gentiles; how senseless, how wicked the rivalries and estrangements of sects and parties! Not only sects, but individuals have continual need to consider themselves as making up these sects; for indeed sectarian bodies always spring from individual envies and jealousies. Here, once again, we draw attention to that wise exhortation: "Consider one another for a provocation of love and good works." (Heb. x. 24.) To consider another for excellencies, and not for defects—to consider others that we may be provoked to imitate what is good in them, and not to be provoked to evil speaking, or envy, or jealousy will be the true work of a lowly believer. Not only does the correct translation of this passage bring out its true meaning, but it receives a further and strong confirmation by observing that the word "consider" represents the same word as in the passage "*consider* the apostle and high priest of our profession, Christ Jesus." (Heb. iii. 1.) Aye; let us consider Him, the meek and the lowly One, and we shall hear less of strife and contention, and law suits, yea, avengements of all kinds.

1 Cor. vi. 4. "If then ye have judgments of things pertaining to this life, set them to judge who are of no account in the Church."

The translation "set them" might otherwise be *ye set*, or *do ye set*. The imperative rendering seems the best, for the reasons given hereafter. "Of no account" is better than "least esteemed." The usual meanings given are "set at nought" and "despised."

There is something so contradictory in the direction to "set them who are least esteemed to judge," that we cannot wonder at a meaning sometimes attached to it that it is an ironical recommendation of the apostle. Not so; it would not be worthy of the apostle to substitute a vanity for a reality. His object was to give instructions, and unless he tells them in this verse what to do, he does not at all tell them how to carry out his instruction to take their lawsuits "before the saints;" he makes these to be the jury, but who is to be judge? He who is "of no account?" Surely not; but he who is "of no account *in the Church*;" he who is no pastor, nor teacher, nor prophet," &c. *Their* business is with higher matters, as in Acts vi. 2–4; so the Spirit has ordered, giving to every one severally as He will. There might be, and probably would be, wise men among them who were worthy to judge of these matters—"judgments of things pertaining to *this* life;" and who in their place, and according to the ability which God giveth, would glorify God as much as their spiritually gifted brethren. It is a dubious eulogium on one who is spiritually gifted that he has sound judgment on wordly matters; to form a sound judgment there must be large acquaintance with principles and facts—principles regulating the "things pertaining to this

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life," and facts which result from the accomplishment thereof. This large acquaintance can be acquired only by a large expenditure of time thereon, and this occupation of time in worldly affairs will, of necessity, interfere with waiting on spiritual things. A man may be very spiritually minded, and also give a diligent attention to worldly business, but he cannot "wait on" the two together. He may supplement his spiritual studies with manual labour, as did Paul, but one or the other must be his calling: he may even preach, or teach in the church with perfect relevancy to an earthly calling, but let him neglect the latter for the former and he must endure loss as the penalty. We are told—and readily accredit it—that the higher an aëronaut ascends, the more dim do earthly things become to him; just so with the man who is occupied spiritually for God and his service. Without losing his connection with "things that pertain to this life," he is occupied with other things; he is rising higher and higher, and earthly things recede, becoming more and more dim; disuse unfits him, depriving him of conversance needed to form a correct judgment. If it be urged that principles, if good, are the same in the church and out of the church; this is not questioned, but there are sub-principles that all fair dealers recognise which men spiritually gifted might well be considered perfectly unacquainted with. A man "of no account in the Church" may be of very great account in the world for all that is fair and honourable—no small praise in these evil days—and such a man would be the very best judge in "things pertaining to this life."

Gal. v. 19. "Now the works of the flesh are manifest, which are," &c. Ver. 22: "But the fruit of the Spirit is love," &c.

It has been asked, Why do we find "works of the flesh" (plural), and "fruit of the Spirit" (sing.), seeing that, in both cases, the exposition of the expression is by means of a plurality of things?"

We find the expression "first-fruits of the Spirit," Rom. viii. 23; and "fruit of the Spirit," Gal. v. 22 and Eph. v. 9. Two different words are employed; in the first of these passages, and elsewhere where the term "first fruits" is found, the word ἀπαρχὴ is represented, and *always* in the singular; whilst classical authors commonly prefer the plural ἀπαρχαὶ to indicate the *fore-front of offerings*. One passage only has the translation of this word "first-fruits," which certainly should be like the rest, "If the first-fruit be holy, the lump is also holy." Rom. xi. 16. In the secondly quoted passages from Gal. and Ephes. the word καρπὸς is used. Why? This word denotes not a part only, but also the whole—not simply the "first-fruits," but "the lump;" not *the hair from the forehead* only, as the heathens offered, but your bodies a living sacrifice, holy, acceptable unto God." The first-fruits are an earnest of the full harvest, which, when fully ripe, shall be gathered into the heavenly garner. We all belong to Him, "body, soul, and spirit." "Thine they were, and Thou gavest them me."

The Spirit seems to have indited these words in conformity with the words of our Lord in John xv. 1, &c.; here we read that Christ is the true vine, and those who believe in Him are the branches of this *true* vine, and that abiding in Him they bring forth much *fruit* (καρπον), not

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fruits; so also, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain;" still singular throughout.

In Ephes. iv. 3 we have the expression "the unity of the Spirit," and this comprehends all the following unities—"one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father." In the Spirit there is unity, in the flesh divisions; hence *that* predicates *fruit* (sing.), whereas the flesh has works (plural). To this last must be referred the many divisions in the Church, and to which the Spirit indeed does refer them; but "ye are all *one* in Christ Jesus."

"There must be also heresies among you." Is it so? *Must* there be? So the Spirit testifies, and so our understanding would inform us. A foreign body in our natural system acts evilly; revulsion is the consequence, and an involuntary effort to eject it. Commotion in the system indicates something amiss certainly, but not of necessity a radical evil. It was the mixed multitude that fell a lusting, Numb. xi. 4, and "a little leaven will leaven the whole lump." The Spirit assigns a good reason for this existence of heresies—"that they which are approved may be made manifest among you." 1 Cor. xi. 19. The "heresies" (αἱρέσεις) are the result of the "schisms" (σχίσματα) mentioned in the previous verse. Evil is there; well for the body if there is also strength to throw it off. Sometimes—alas! how often!—there is not strength, and then "the whole head is sick, and the whole heart faint." The flesh resists the flesh with its own weapons; not only do carnal men thus contend, but spiritual men are deceived to think that they may turn these weapons against their foes; forgetting that "the weapons of *our* warfare are not carnal."

"He is our peace who hath made both one." He who is the Lawgiver should also be Leader in the executive.

Clifton. W. H.

THE MANSLAYER AND THE CITIES OF REFUGE.

A FRAGMENT.

BY THE REV. JAMES KELLY.

1. The Jews are now the manslayer, exiled by God's ordinance from the city and temple of their fathers, finding a refuge, irksome though it be, amongst the nations. And only when they recognise the antitype of the death of the high priest (the signal for the manslayer's enjoyment of liberty) in the dissolution of the Aaronic order, and the succession of the great Melchisedek, shall they be enlarged from their restraints, and reinstated legitimately in their now desolate inheritance.

But many, like the prematurely returned manslayer, inordinately anticipating the time of this enlargement, will settle in the land in unbelief, and so bring upon themselves the sword of the enemy and the avenger.

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2. For evidence of this, I refer to Ezek. viii. 17, where the complaint of God is, "They have filled the land with violence, and have *returned* to provoke me to anger; and lo, they put the branch to their nose." (See the whole context.)

Again, Isa. xviii. 5: "Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches."

See also Zech. xii., xiii. and xiv., the scenes portrayed all implying that portions of the different tribes are in Palestine, undergoing anti-Christian persecution. The parable also of the unclean spirit returning to his house, is wound up by this emphatic application of our blessed Lord, "Even so shall it be also unto this wicked generation." (Matt. xii. 45.) And in Psa. lv. we have the afflicted remnant in Jerusalem, whose eyes are now opened to the treachery of the Antichrist, but who have not been able to escape, like their brethren, out of the beleagured city, sighing after the asylum of the latter, in those oft perverted words, "Oh! that I had wings like a dove, for then would I fly away and be at rest. Lo! then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

Once more: In Matt. xxiv. we have the same or similar remnant, alive now to the hope of the true Messiah's advent, contemplated as in Jerusalem, and admonished by our Lord of the woes to be then undergone, constituting the great and unexampled tribulation of the latter day; *immediately after which* His advent is ushered in, and amongst the succeeding events is the restoration of the nation. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

3. As to the unbelieving Jews rebuilding the temple, and worshipping a future Antichrist, according to 2 Thess. ii. 4, it is objected by some that the Scriptural meaning of the expression, "the temple of God," dissipates such view. But the objection is founded on inaccuracy. For, though the word temple, without the article, is used in the New Testament, (of course I refer to the Greek), to denote the individual believer, and the Church at large; *with the article*, as in 2 Thess. ii., and Rev. xi., the import is always the material edifice. And thus the matter is discriminated by the Spirit in 1 Cor. iii., the strict reading of the original being as follows: "Know ye not that ye are *a* temple of God, and that the Spirit of God dwelleth in you." Then reasoning from the case of the literal building, "If any man defile the temple of God, him shall God destroy;" (defile—the same word), "for *the* temple of God is holy, of which sort are ye." (οἵτινές ἐστε ὑμεῖς). (1 Cor. iii. 16, 17.)

4. As to the difficulty that Jewish worship, in unbelief of the Messiahship of Jesus, will not be tolerated of God, let it be recollected that after the vail was rent at the sacrifice of the Son of God, such worship still went on; and that after Pentecost, Poter and John were present at it; that even Paul joined in its ceremonial service. These are facts little taken into account by the opponents of futurist views of prophecy.

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Correspondence.

A CRITICISM.

Dear Sir,—Allow me to suggest the true rendering of 1 Thess. iv. 14, 18. The general acceptation of the meaning of it may be seen in the Rev. J. Kelly's sermon, published in the Feb. number of the Rainbow. I quote his words: "You see, thus, how carefully the apostle charges these Thessalonians to wait for the Son of God from heaven. They were not to think even of their own death as the prospect before them, so that by that means they should join their departed brethren in another world. But they were to look for God to bring back Jesus, and, with Him, those for whom they sorrowed. Their reunion was to be effected by the friends, of whom they were bereaved, being brought to them, not by their going to join their friends." (Page 53.) Now, I think that I can scarcely be mistaken when I say that the original Greek neither says, nor can fairly be made to say, anything of the sort. And should the 14th verse be correctly translated in our authorised version (which it is not), the following verses would contradict it, or, at any rate, render the meaning quite unintelligible.

The Apostle is desirous of comforting and reassuring the Thessalonian saints concerning their friends who had fallen asleep. They had been taught to wait for the Son of God from heaven; to expect the return of the Lord to bless them; to change their vile bodies that they might be fashioned like unto his glorious body; and to lead them into the promised inheritance. And yet they saw their brethren who, like them had this blessed hope, subject to disease and sickness, just as other people are, and many of them, dropping off one by one, met the silent grave. They were naturally disquieted. Looking daily for life and joy, they saw, nevertheless, death and sorrow on every side of them, even among those who had the earnest of the Spirit, and not being perfectly instructed, were no doubt filled with grief and anxiety, not only on account of their loved relations and friends, of whom death had deprived them perhaps for ever; but on their own account, fearing that they too, like the others, might be snatched away from a participation in the blessings to be bestowed on the faithful at the coming of the Lord.

The apostle is not willing, therefore, that they should be any longer ignorant about this matter, and bids them not sorrow even as those who have no hope; for if we believe, says he, that *Jesus* died and rose again; even so, them also that sleep, will God, by means of (διὰ) Jesus, bring with Him —*i.e., from the dead*—not as disembodied spirits from heaven, which is neither taught here nor in any other Scripture. The force of the διὰ is agency in this passage; not the agency by which they fell asleep, or were put to sleep, as the Rev. J. Kelly suggests, but the agency by which God will *bring* the sleeping saints from the depth of the grave. The force of the ἄξει (bring) is the same as that of its compound (ἀναγαγὼν) in Heb. xiii. 20. "Now, the God of peace that *brought again* from the dead our Lord Jesus," &c. The force of the σὺν is, "in the same manner as," not "in company with," as to time and locality. It will be perceived that this rendering gives an entirely different signification to this verse, which is quite borne out by the context and by other Scriptures. (1 Cor. xv., &c.)

The comforting assurance here is the promise of the *resurrection* of the sleeping ones, not the promise of their being brought with Jesus to meet their friends at his coming. The argument is—You believe that Jesus died and rose again; believe, therefore, that your friends who have died shall rise again. How? By what power and means?

God, who brought from the dead our Lord Jesus, shall also bring them from the dead like Him, by means of Jesus.

For this we say unto you, by the

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word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not precede those which are asleep—*i.e.*, our remaining alive will give us no advantage over the sleeping ones—we shall not hear the voice of the archangel and the trump of God first; we shall not obtain our glorious bodies first, much less shall we enter into the joy of our Lord, leaving our loved friends behind altogether. No; death, though a sad thing to contemplate at present, will be no disadvantage in that great day; for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall *rise first*. Then we, which are alive and remain, shall be caught up *together with them* in the clouds to meet the Lord in the air! and so shall we ever be with the Lord.

What sweet, sweet comfort! Thessalonians, weep no more!

And we, my brethren, why do we sorrow any longer for our friends who have died in Christ, or shrink, ourselves, from putting off our earthly tabernacles? We shall meet again, whatever befalls us, a united, glorious, eager band. Together shall we stand on the earth, changed by the power of Him who is able even to subdue all things unto Himself. Together, with a rapturous shout, shall we be caught up in the clouds to meet the Lord in the air. Together shall we meet his eye. Together shall we gaze with joyful, tearful eyes, our hearts swelling with gratitude and adoration on, the face of Him who hath so loved us, and given Himself for us. Then shall be brought to pass the saying that is written—"Death is swallowed up in victory." And God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

I am yours truly,

Kingskerswell. R. W. B.

THE REAL PRESENCE.

Sir,—We hear a great deal in our day about "The Real Presence." It is the great centre of "Catholic" observances, the basis of Rome's scheme of Christianity.

Rome teaches that the real Presence is found in the Mass. "There is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And in the most holy sacrifice of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and Divinity of our Lord Jesus Christ." As soon as the priest has uttered the words of consecration—*Hoc est corpus meum*—Christ is present in person under the form of a wafer. Hence the place on which the elements are set is the altar, and the celebrant is a priest. And lights, incense, music, colours, flowers, vestments, prostrations, celebrate *the Presence of the Lord*.

Now, does the New Testament say anything about the "Real Presence?" It does say a good deal about it, only not about *this* "Real Presence."

First: *It warns us against any person who should pretend to point out Christ on the earth.* Any one so doing could only be the adherent of a false Christ. "Then, if any man shall say unto you, *Lo, here is Christ*, or *there*, BELIEVE IT NOT! For there shall arise false Christs and false prophets." (Matt. xxiv. 23, 24.) "Behold, I have told you before, Wherefore if they say unto you, *Behold he is in the desert, go not forth. Behold he is in the secret chambers*, BELIEVE IT NOT. *For as the lightning cometh out of the east and shineth even to the west, so shall also the coming* [PRESENCE *] *of the Son of Man be*" (Verses 25—27; Luke xvi. 22—25.)

All, then, who shall affirm that they can point out Christ on any spot upon the earth are by our Lord denounced, "*Go not after them, nor follow them.*" For he will not be seen again till he appears on the clouds and in the sky, filling it with his brightness in an instant. If the views of the Ritualists

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* Παρουσια, usually rendered '*coming*' in our version, but sometimes, and more properly, '*presence*,' as in 2 Cor. x. 10; Phil. ii. 12.

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and of Rome were true, Jesus has been seen on earth times unnumbered; and has been in instances numberless pointed out, and held up to the eyes and adoration of the people. But the Holy Ghost says that he is to come only once again.

"Christ was once offered to bear the sins of many; and *unto them that look for him shall he appear* THE SECOND TIME *without sin unto salvation.*" (Heb. ix. 28.)

Let us notice, then, a little further what the Scripture says about *this Real Presence.* It tells us that all our hopes as believers are bound up with it. A dark and awful day is coming upon an unbelieving world; but Paul comforts the Thessalonians with the view of this true Presence.

"Now we beseech you, brethren, by the *Presence of our Lord Jesus Christ, and by our gathering together unto him,* that ye be not soon shaken in mind, or be troubled." (2 Thess. ii. 1, 2.)

His future Presence is to be as real and true as that which he exhibited, in glory like the sun, "upon the Holy Mount." (2 Pet. i. 16—18.)

Though the world deny this testimony, and at last scoff at it, yet will this Presence sever between his waiting servants and an unbelieving world. (Matt. xxiv. 37, 42.)

Then is the season of the resurrection of the Lord's people. (1 Cor. xv. 23.)

Then is the time of their giving in their account to him whether they be among the living or the dead. (1 John ii. 28; 1 Thess. v. 23.)

Christ's disciples are patiently to wait and work till then. (Jas. v. 7, 8.)

This Presence is not to be manifested save in judgment to the world. When the Son of Man's brightness floods the heaven, the earth is a dead corpse. (Matt. xxiv. 28.)

The Antichrist is ruling the earth, and this sudden outburst of splendour silences and unmans him. (2 Thess. ii. 8.)

Thus the Word of God is fitted for instruction, correction, and conviction of error. May we ever retain the Scripture view of the TRUE PRESENCE. See then:

(1.) It is not to be occupied with SIN, but to be the bearer of SALVATION to those who look for Christ. (Heb. ix. 28.)

(2.) It is not to be pointed out on the earth, whether in open field or sacred chamber; but at once by its HEAVEN-FILLING BRIGHTNESS to enchain every eye.

(3.) It is yet FUTURE, and depends, not on the will of man, but of God. "Of that day and hour knoweth none; no, not the angels of heaven, but my Father only." (Matt. xxiv. 36.)

Mundesley. G. H. T.

MORE CONFESSIONS.

DEAR SIR,—Thank you for the instructions I am continually receiving through the pages of THE RAINBOW. It is in very deed "*a little book opened.*" Will you allow another millenarian to approach your confessional, to acknowledge much false witness he has been wont to bear against this *little book* of the Apocalypse, not THE RAINBOW, but τὸ βιβλαρίδιον τὸ ἠνεῳγμενον of St. John's vision.

"When I was a child, I thought as a child, I understood as a child," and amongst other childish follies of twenty years ago, I remember a certain florid speech made on the platform of the British and Foreign Bible Society. Some patronizing friends said that it was a grand speech, and some rounds of applause seemed to be the suffrages of all that it was a tolerably effective display of juvenile oratory. The mighty angel of the tenth chapter of the Apocalypse was the British and Foreign Bible Society. Its rise in comparative obscurity was like unto the angel clothed with a *cloud.* It bore the covenant promises of the reconciling Saviour to a lost world; hence the *rainbow* is about its head—the bow in the cloud. The grandeur of its revealings, the beneficence of its influence were seen in the face shining like the *sun;* this radiance was none other than the life and immortality brought to light by its gladsome news. Its stability, yea, its swiftness of progress, were seen in the pillar, the pillar of *fire,* for what is swifter than the fire-raging flame? Its gift was the little book opened—yes! *the open Bible.*

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You can imagine the discursive eloquence on the open, the unchained, the translated Bible. I very much question, my dear sir, whether this diminutive little booklet, pamphlet, tract, or βιβλαριδιον were then opened to me. But I trust you will shrive me, for it was only a similitude. I remember hearing of a platform speaker, under whose eloquence the knight in the chair of honour fell fast asleep; the orator took hold of the circumstance thus, but with no false witness against his neighbour:—Suppose that there was a fire, and Sir Thomas were asleep, should I not cry, "Fire, Fire!" The Chairman jumped up in alarm, exclaiming, "Where? Where?" when our orator stepped up to him, and, amid the applause of the audience, said, "O Sir Thomas, it was only a *similitude*." Now, I own that my similitude of the little book opened, was fully as ridiculous, fully as reprehensible.

At a somewhat later date I used to take the words, "Give me the little book," as a text, to tell the wondrous story of the glorious Reformation. The Mighty Angel was indeed the Lord Jesus Christ with his insignia of Deity; but the diminutive little book was still the open Bible, unlocked at the Reformation into our own native language, opened by the marvellous power of the printing press, newly awakened to meet the requirements of the minds of the millions, startled from the slumbers of ages, thirsting for the waters of life. The seven thunders were loud defiant utterances of opposing wickedness; the fulminations of wrath from the seven-hilled city, where sitteth the mother of abominations in her queenly pride. The utterances of this raging persecutrix were *not to be written*, as though forsooth they were not worthy to be noted by reason of their powerlessness, and inasmuch as they should come utterly to nought. This sermon was considered a great effort of genius in its day. And certainly it was a display of a certain kind of genius, which one is glad to be ashamed of, and to deprecate in maturer age.

By the way, Mr. Editor, I find it is the fashion of some stupid people to impute to you, as your teachings, whatever *correspondence* may be inserted in your pages.* I trust neither you, nor I, nor any genuine millenarian, will ever be credited with the crude conceits, which I would expose as beacons to show the danger of wrenching sweet little texts, as mottoes for sermons, and thus darkening the counsel which they ought to unfold.

Really, Mr. Editor, I believe that these prosaic, wooden-headed critics, will not see the pungent irony of Dr. W. Graham, in his "Confessions of a Millenarian."

Yours in the best of bonds,

W. FARRAR.

THE TWO CITIES.

DEAR SIR,—In the article on "The Holy and Unholy Cities of the Apocalypse," which appeared in the January No. of THE RAINBOW, I am (through an erratum) made to say: "This literal reading of the Apocalypse is the true one." Such dogmatism might injure any cause. The sentence should have been: "If this literal reading of the Apocalypse is the true one, we may expect," &c.

In answer to "Iota's" remarks on that article, please say that I did not make any distinction between the city of the 17th ch. of Rev. and that of the 18th, because I see no distinction; but I did *suggest* a difference between "the great city" of the 16th and that of the 18th.

Also, I should be sorry to assert that a modern Babylon *must* be built; yet, if the 18th of Rev. is unfulfilled, a city answering to the description of Babylon must be destroyed before it can be fulfilled: "the blood of *prophets* being found in her," will always be a difficulty in the way of any modern Babylon; but ancient Babylon *being compared to Sodom* is not (as "Iota" seems to think) a conclusive reason why it should now be desolate for ever,

* [This is quite true, although we have said over and over again that we are *not* responsible for the sentiments of our correspondents. We would rather *not* be credited with all the notions of those who write to us! We have responsibility enough without such an alarming burden as that.—ED.]

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because Jerusalem also was compared to Sodom (see Ezekiel xvi.): "When thy sisters, Sodom and her daughters, shall return to their former estate .... then *thou* (Jerusalem) and thy daughters, shall return to your former estate." And yet Jerusalem is not utterly extinct. Building-ground near that city has latterly increased to four times the value it was about three years since.

The existence of a future Babylon is matter of little interest to Christians; my object in writing on the subject at all is simply to bring forward *suggestions** that may invite an *unprejudiced* comparison between prophecies concerning Jerusalem and Babylon. There is a striking similarity between such prophecies in both the Old and New Testaments, with one marked distinction, namely: those against the former close with promises of blessing, while those against the latter foretell *final* extinction.—I am, dear Sir,

Yours truly, E.

* If I dare to form any opinion on the subject, it is, that no city will ever arise on the *exact site* of ancient Babylon.

THE MORNING COMETH.

The Church is in the wilderness,
And mighty foes surround her;
But safe she is, for Thou, oh, Lord,
Hast thrown Thy love around her!

Thy tender mercies guard her still,
Her foes in vain beset her;
For, in her danger and her need,
Thou, Lord, will not forget her!

With watchful and expectant eyes
Her coming Lord shall find her,
And in the plighted vows of love
In willing bonds shall bind her.

She hears his chariot wheels descend,
Each moment brings Him nearer;
And to her heart than earthly things
Ten thousand times He's dearer.

He comes, the Lord of every grace,
The Lord of life and glory;
And she, in glorious robes arrayed,
Shall tell redemption's story.

To save her from her mighty foes,
The Lord from heaven descendeth;
Hers is a true, a righteous cause,
And He the right defendeth.

Bristol. Lydia Denning.

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Literature.

The Mystical Woman and the Cities of the Nations; or, Papal Rome and her Secular Satellites: comprising facts from past and contemporaneous history which identify the Church of Rome as the great Babylon of the Apocalypse, and prove that the long-predicted wasting and destruction of this harlot church by her former paramours is near completion. By DIONYSIUS, author of "Anomia; or, Liberalism and its Napoleonic Messiah," &c. London: William Macintosh.

THE Author of this work has made a valuable and timely addition to our prophetic literature. Many good and able men have looked so long and so intently upon the manifold and monstrous evils of the Papal system that they seem altogether blind and incredulous as to the possibility, whether present or future, of the existence of anything else more worthy, or as worthy, of judgment from God. They have, therefore, addressed themselves to the interpretation of the Apocalypse with a previous conviction that the doom of the Papacy and of Papal Rome is the one sole topic of its revelation of judgment to come. Accordingly they have made the wild beast, the false prophet, and the harlot *all* to represent Popery, and this notwithstanding that the harlot is expressly represented as to be destroyed by the agents of the wild beast, and for the purpose of increasing his power, and that both wild beast and false prophet continue upon the scene subsequent to this destruction of the harlot. This strange jumble has repelled, and is repelling many, not only from that one particular school of prophetic interpretation, but from the subject of prophecy altogether. Our author most conclusively gets rid of all such confusion. He draws the line of distinction with mathematical clearness and precision between the symbolical individuals of Revelation xiii. xvii. In so doing he silences effectually the senseless objection against futurism as anti-Protestant. He also gives, by his mode of interpretation, intense (but not sensational) interest to the present aspect of affairs upon the continent of Europe. All who are interested in the study of prophecy and the subject of the second advent will do well to make themselves acquainted with this book.

Napoleonti. 666. Second edition, revised and enlarged. By HENRY ROEBUCK, Esq., Town Treasurer of Geelong, Victoria. Geelong: Heath and Cordell, Malop-street. 1866. Price Sixpence.

THE earnest appeal of an earnest man from far-away Australia to friends in England. Mr. Roebuck being thoroughly convinced of the correctness of Baxter's views concerning the Emperor of the French, strives vigorously to awaken his brethren of the mother country to a sense of the consequent nearness of her impending judgment. Many who may differ from, or stand in doubt of his premises, will nevertheless commend him for his faithfulness, and agree with him in the solemnity and timeliness of his conclusion.

The Book of Revelation, at One View. Compiled by G. B. Chaloner. London: Partridge & Co.

THIS is an ingenious and very elaborate chart, mounted on rollers, of the entire contents of the wonderful Book of Revelation. It is sold at 4s., a price which is utterly inadequate when we think of the time that the compiler must have devoted to his self-imposed task. We consider it a great aid to students of the Apocalypse. It is accompanied by a key to the arrangement of the book, "with an enumeration of points of contrast, correspondency, and coincidence, in the prophetical narratives and symbols." None but a man of uncommon genius could have thought of this chart, far less executed it so perfectly.

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The High Priesthood of Jesus the Son of God. By Major-General H. Goodwyn. Price 4d. London: S. W. Partridge and Co.

The author of that valuable repository of truth, "Antitypical Parallels," presents us here with some powerful writing: first, on the Aaronic priesthood; secondly, on the everlasting order of Melchizedec; and, thirdly, on the bread and wine at the supper of the Lord. The little book contains matter for a large volume, and answers some questions of great moment with refreshing completeness and clearness.

Who will be the Antichrist? Will He be Napoleon III.? Search and see. By John Eason. London: W. Holmes, 48, Paternoster-row.

Mr. Eason deserves praise for remarkable ingenuity and perseverance. In no fewer than *thirty-three* different ways he finds the fatal number of the Apocalypse applicable to the French Emperor. If all this is mere coincidence and means nothing, it is surely coincidence without parallel. Mr. Eason is thoroughly in earnest, and, as a devout and most intelligent man, he presses the necessity of prayerful watchfulness upon his readers; for he feels certain that the coming of the Lord is at hand. We leave the readers of the book to form their own opinion of the author's theory.

Parakletos; or, the Holy Spirit in Relation to the Church. A Tract for the Times. Price 3d. Wigan: R. Platt.

This is an extremely valuable tract. It is alike remarkable for the beauty of its composition and the Scriptural clearness of its doctrine. The author, whoever he may be, has been taught in the right school; and we wish most emphatically that his pamphlet may find that large audience which it so eminently deserves.

"WATCHING FOR THE MORNING."

We wait to hear the trumpet sound,
To hail the ransomed dead;
To join the saints' triumphant song
To Him—their risen Head!

The time speeds on, the night's far spent,
The dawn comes on apace;
The first faint streaks on mountain tops
The watching saints may trace.

As darkest just before the dawn
Earth's troubles thicken fast;
Look up! rejoice! clouds melt away,
Our sun appears at last.

We've waited long, 'mid earth's sore trials,
To greet the blessed day;
With hearts attuned, oh, let us watch
To catch the first bright ray.

He comes to raise the seeming dead
The grave's dread power is o'er!
The Conqueror of the grave appears;
The saints shall die no more.

But when they look on Him whose love
Has saved them from despair,
They'll mount, they'll rise with seraph power,
To meet him in the air.

E. H.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1868.

THE PURIFYING HOPE.

THE moral character of a man is moulded by the nature of the hope which he cherishes. If it be that of great wealth, he will often scheme and plan how it is to be laid out when he comes into possession, so as best to minister to his earthly enjoyments. Insensibly, by dwelling upon it, he will form worldly likings and exaggerated conceptions of the power of gold. Riches will appear to him the true prize of being, and the months and years will seem extremely tedious that come between him and the time when the golden inheritance shall be placed in his hands. Already the mental process of anticipation has made him a worldly man, before the actual grasp of the gold enables him to be a man of the world.

If his hope be literary or political fame, the art of elegance in composition, or skill in debate, will engage much attention and practically influence the life.

And if it be the highest thing to which sanctified aspiration can soar—the sight of God, the love of holiness in heart and life will be the natural and necessary result.

John writes thus: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." Very blessed; here is privilege truly divine, the result of surpassing love—we are "called;" we now actually *are* "the sons of God;" and here is prospect truly glorious, not yet visible, but about to be realized when the Lord shall appear; then we shall be like Him, for we shall see Him as He is. But what follows? Something

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imposed as a necessary condition of visible similarity to Him with whom we are now in family union, as sons of God? Some high Christian duty, difficult of performance, but which must be discharged if the goal is to be reached, and the high prize honourably won? No. The words are just these, and they even excel in John like simplicity and plainness: "And every man that hath this hope in him purifieth himself, even as he is pure."

It is the inherent law of moral assimilation. The man has the hope of being like the Saviour he loves, when that beloved One shall return the second time, and he purifies himself accordingly. There is here no *external* law enforcing this. It is the natural and necessary result of the hope which the Holy Ghost has put in the heart. He "loves the *appearing*" of his Lord, and by mental sympathy stretches forward to meet Him, and the result is—growing purity.

When we are thus moulded by God's will, in relation to his Son, our will moves in harmony with his, is lost in his; and sin, or worldliness, or anything contrary to the divine nature, is loathed; whilst everything Christ-like, holy, and pure, is loved. Here is the scriptural effect of waiting and looking for the Lord. This can only be done by those who are "sons of God." It is the family privilege; it is the family characteristic. Those who are Christians merely in name, and who, consequently, have not the Spirit of Christ, cannot bear the doctrine of the Lord's advent, even when you have dilated forcibly on the splendid results of that advent. Is this strange? The strange thing would be if it were otherwise. The principle of holy affinity is not in them. That upon which the heart of the saint feeds—love, is not there. Consequently the doctrine of the Saviour's advent in glory calls up images not of attraction, but of repulsion; not of full-orbed joy, but of dark despair. The purifying process of the blessed hope cannot go on in a heart that has not the blessed hope.

And the world—if we really *can* make a distinction between the unrenewed professor and the world—hears of the Lord's coming with an incredulous shudder, the brief shudder attesting that it *may* be true notwithstanding the avowed incredulity. Nor is this strange. It is, on the contrary, perfectly natural. It is simply the action of the man's actual state in the sight of God. There is nothing mysterious about it. It just illustrates things *as they are;* and, consequently, it proves by the very force of contrast, that to love the appearing of the Elder Brother, and to be thereby purified, you *must* be one of the family, one of the younger sons whom He is bringing to glory. When the coming of the Lord is a *hope*, it purifies; when a *fear*, it drives men to the contaminating world, or among the bewildering meshes of

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legality. Spiritual purification is not to be obtained in either of these regions. In the nature of things it cannot be, and the attempt to realize it is very vanity.

The utterances of Scripture on this subject, whether few or many, are sure to harmonize with each other; not merely because Scripture does not contradict itself, but because the essential law of the subject is found, as we have seen, in the remarkable words of the beloved disciple. Nevertheless, for practical purposes, we may look at a few other passages. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." What is the key to this? A truth which no human being will deny, which does not depend upon its place in the Bible for its veracity, but which the Holy Ghost has graciously adapted from the experience of humanity, and consecrated to the holiest of all services. What is it? "There is no *fear in love;* but *perfect love casteth out fear.*" Of course it does. How implicit and absolute the confidence between the husband and the wife where perfect love reigns! He has no fear of her entire and perfect fidelity; she, none of his manly and undivided attachment. He sees no human being to compare with her; she, none that equals him. They are *one!* This is "perfect love;" and there is neither room for, nor possibility of, fear where that reigns. Well; apply this law of "perfect love" to the saint and his Lord, and you will have no difficulty in perceiving how the former will have boldness—calm, joyous confidence—when the latter comes to judge the world in righteousness. Their mutual love is "perfect;" there is, therefore, not the shadow of fear. Is it possible that a man can be in *this* state in relation to his Redeemer, and not feel that purity is essential to his happiness? He loves the *Holy* One of God, can he avoid loving holiness? He hopes shortly to see the glorious Being whom he loves; can he avoid purifying himself even as his Divine Head—his life, his all—is pure. Clearly there is nothing of what the world calls theological mystery about all this. It is just heart answering to heart, the great law of affinity working out its proper results in this highest and holiest region of moral activity.

But whilst the beautiful law itself remains the same, the mode of presenting it to believers varies. Sometimes it takes the form of a precept, but a precept recognising, be it carefully noted, the state of mind of those to whom it is addressed. Example: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." The word is to those who have "obtained precious faith through the righteousness of our God and Saviour Jesus Christ." In apostolic days *every* believer

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looked for the return of the Lord from heaven before the promises of "restitution of all things" could possibly be fulfilled: and the fact that they thus looked is recognised and approved by the Holy Ghost, whilst he founds upon it an encouraging precept, which the saints would welcome with joy—"Be diligent, that ye may be found of him in peace, without spot and blameless." (2 Pet. iii. 14.)

"But they died before his coming." They did. Is that an objection to the doctrine? It is so employed frequently, but without either relevancy or force. For (1), it is not said that He would come before their death. The counsel is that they would so live as to be "found of him" in peace without spot, and blameless. His coming was the object of their hope. With this hope strong in them, they fell asleep in Jesus. That shaped and fashioned their saintly character whilst they lived. And (2), when He comes to raise them, He will find them *exactly what they were when they fell asleep;* that is to say, they "will be found of him without spot, and blameless." No change has either passed over their character, or affected their relation to Him since He put them to sleep. They will be awakened in the morning of the resurrection with boundless joy, to find that their hope of his coming was a divine inspiration, and that they were not deceived in cherishing it.

Thus, also, to the Corinthians the Spirit speaks: "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ." (1 Cor. i. 7, 8.) It was the coming of the Lord they waited for—confirmation *unto the end*, in that hope, was the thing promised—"blamelessness in the day of our Lord Jesus Christ" is the assured result. He will raise them up, when He comes, with the holy character they possessed when He put them to sleep, when they shall find that the Lord they looked for *has* come!

To the Philippians, accordingly, this word is sent: "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Christ. . . . And this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." (Phil. i. 6, 9, 10.) Here, as before, the day of Christ was the goal upon which the eye was fixed —the return of the Lord Jesus, "the blessed hope" of the saints. Death might intervene, but that is always ignored as of no consequence. They fell asleep, "looking for the Lord;" they will arise when He comes, and *see* Him! They believed that everything was bound up in his return. They were right, and their faith will be amply justified. They did not look for the conversion of the world; the

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establishment of the kingdom; the universal reign of righteousness; the resurrection of the saints; or the deliverance of creation from its groanings, *until* the return of their Lord. That return, therefore, was the ennobling, animating, purifying hope of their hearts. What had falling asleep before the unrevealed hour when this hope should be realized, to do with it? *Absolutely nothing!* Neither their characters nor God's purposes would be changed whilst they slept. In the morning it will be as they believed—be as God designed it should. The hope of seeing the Lord was theirs, and it "purified" them. If that hope be ours, it will have the same effect. Holding the faith once delivered to the saints, we shall, by the operation of the Spirit, possess the saintly character, and, sleeping or waking, we shall be the Lord's, and shall not be ashamed before Him at his coming. When He comes, a period which every hour brings nearer, there will be some of his people alive in the flesh. These shall not die, or be put to sleep; for death to any of the saints when He who is their life has come, is clearly impossible; but they shall be changed in a moment after their sleeping brethren have been raised, and together the Church of the first-born ones shall ascend to the "presence" of Him they all loved and looked for. Let the practical holiness, which vouches for the power of our faith in the Lord's coming, be seen in our lives. For "*every man* that hath this hope in *Him* purifieth himself, even as He is pure."

A TERRIBLE CHARGE.

WE have had occasion—reluctantly, but in the faithful discharge of a duty which we durst not omit—to speak of the slumbering state of the Church; but our complaints have been few and gentle compared with those of Mr. Cornwall in his little book now on our table.* It is, moreover, very suggestive that whilst he produces much evidence in support of the allegation that the Church is "asleep," he says nothing about the pre-millennial coming of the Lord, so that his evidence, which was obviously never intended to sustain the "millenarian theory" as it is flippantly called by those who are ignorant of its meaning—is that of a gentleman who has no sympathy with our convictions. At least we are entitled to conclude that he has not, partly from the remedies he

* "The Present Crisis of the Church of God; and the Momentous Inquiry why her spiritual Triumphs and Extension are being so very much arrested in the Nineteenth Century." By E. CORNWALL. London: Partridge.

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suggests, and partly from the fact that the "blessed hope" of the Lord's coming is never mentioned. It is true that this small book is only a "section of a larger work, about to be published," in which "*the bright and glorious future* of the universal Church will be comprehensively set forth, in the clear light of Scripture, with, it is hoped, prayerful direction, without the exaggeration of excited imagination, or the delusive colourings of any false prophetic theory." But we fear that this promise, cheering as it is, does not include that which we consider the divinely appointed succour in the darkest hour of the rapidly developing apostasy. It is, of course, very gratifying to find Mr. Cornwall bracing himself nobly against "the delusive colourings of any false prophetic theory." This is the very thing against which we ourselves contend: for we are quite sure that *false* prophetic theories are causing desolation in the Church.

Our author promises much, and we wait, with as much patience as we can command, to see the splendid fulfilment. "Then it will be proved," says he, "from the only standard of truth, and the extraordinary events which have been long transpiring both in the political and ecclesiastical worlds, that the present dark and most foreboding aspect of the Christian Church will, in a comparatively limited period, be as effectually changed to glory and loveliness, as the earth appears changed, when from comparative darkness and gloom, the sun ascends above the horizon and gilds every object." And he adds, thereby exciting our expectation to the highest degree: "The special aim in drawing forth, in the remaining parts of this treatise, a panoramic vista of the future, has been to concentrate, as clearly and convincingly as possible, all the lights of Scripture, to illustrate on the one hand the Divine meaning of these richly emphatic words, 'Glorious things are spoken of thee, O City of God'; and on the other, to present, with the marvellous signs of the present era—the exact revealed arrangement, or true symmetry of prophetic Scripture; so that without any confusion or perplexity, the Christian reader may be enabled to step forward in spirit, from one age to another, till he arrives at the confines of eternity and beholds with joy the consummation of all things; exclaiming with saints and angels before the throne, 'Alleluia; for the Lord God omnipotent reigneth!'"

We are thus promised a view of prophecy without *any* confusion or perplexity; but alas! our anticipations are somewhat damped when we find "the Christian Church," and the "city of God" confounded in the writer's thoughts as if they were the same thing. We fear he is about to rob the Jew for the benefit of the Christian, as many have done before him.

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Again and again in a variety of forms, Mr. Cornwall asks, "How shall we account for the palpable fact that the Gospel, *in our day*, appears, generally speaking, so *paralysed*? . . . . Who or what is the cause of the manifest arrest of Divine power in saving souls over the world? of the present desolate state of the Church of God? and of the multitudes who are dying all around our doors, in almost perfect ignorance of salvation? not to speak of the hundreds of millions who have been suffered from age to age, and are now being suffered to perish, without an audible voice being ever heard by them, warning them of their danger, and pointing them to the Lamb of God who taketh away the sins of the world? Who, or what is the cause?" At last we come to an answer: "But it will now be shown, that one great desolating cause of these innumerable, tremendous, and eternal losses of immortal souls, and injuries to the Redeemer, is to be traced to *the slumbering and sleeping state of the Church of God;* in whose skirts is to be found in no small degree the blood of myriads of souls during many ages."

Now *we* at least are not likely either to deny or palliate the sleep thus reprobated with all the vigour of capital letters; for this magazine would not have existed but for the sad fact that the Church *is* "asleep" in relation to the truth, the glory and the nearness of the second coming of her Lord. Our cry to the slumberers, as far as our voice can reach, is, "Behold! the Bridegroom cometh; go ye out to meet him." But in the name of truth, of the Gospel, and of the loving Saviour Himself, we must protest against the wild sensationalism which charges the *Church of God* with "the blood of myriads of souls." It is not merely an exaggeration, which should never have seen the light, but a daring assertion so shamelessly impudent that, because *it* cannot blush, we blush for it. "The Church of God" a wholesale murderer of myriads of souls! "Innumerable, tremendous, and eternal losses of immortal souls, and injuries to the Redeemer!" What can such appalling language mean? If it really represents corresponding ideas in the writer's mind, he must of necessity, as a benevolent man, look upon the existence of the Church he speaks of as the greatest calamity that ever befell our poor, distracted, sinning, groaning world! It had sorrow enough before without the addition of this new infliction—a body which professes to be its salt and light, but which actually has been pouring out its blood in a horrible stream "*during many ages!*" Such a frightful charge as this makes one stand aghast; human language cannot describe the picture of iniquity which it brings before the mind; all the annals of crime in our blood-stained world ever since the night of the first murder are as nothing to it! Mr. Cornwall

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speaks of "the blood of myriads of souls," of the "eternal losses of immortal souls," and of "the hundreds of millions who have been suffered from age to age to perish." Does he know *what* he is talking about? Has he the remotest conception of the idea which he supposes a stroke of his pen will convey to others? Did not the thought sometimes intrude as he wrote this wild book, that if the salvation of the world depends upon the Church, and if she has thus proved a shameless traitor to her sacred mission, the purposes of God are defeated, the sacrifice of Christ is in vain, and the work of the Spirit a failure? If that dismal thought did not cross his mind, we now make him a brotherly present of it, and very seriously ask him to ponder it *well*, to survey it all round, to think of what it suggests, and to try his logical powers that he may see whereto it conducts. It is not enough to say that such a Church as *this* is a traitor to heaven and a curse to men—for that is the meaning of his indictment, if it have any meaning at all—nor is it enough to say that it richly deserves the tremendous judgments with which this dispensation will pass away for ever; for the great question involved in this awful matter is hardly touched when you have sent the murderer after the murdered, and closed the scene on both, until the final judgment. No, a far greater, a still more serious issue is raised, and must be dealt with fairly, candidly, and reverently as in the sight of God. When such unscriptural books as this are published, the public, or at least that portion of the public that read them, and are weak enough to believe their teachings, unconsciously receive the most erroneous impressions of God and of his Christ, of the doctrine of redemption, of the meaning of the present dispensation, of the true nature and object of the Christian Church, and of the revealed future of both Church and world.

We are quite aware that in speaking thus, we are plunging against the strong stream of ecclesiastical tradition and opinion. No matter! Plunge we must, and if we disappear, we hope our testimony will float, and that some good brother will "send it to the papers," when we can no longer render that service to truth. The small "Ego," is not worth a thought where the character of our blessed Father in heaven is involved.

Now, with regard to the eternal purposes of God in Christ Jesus. Are we to be told—and if told, can we possibly *believe* that the realisation of these purposes *depends* upon the conduct of certain human beings? Is it really the case, that the glorious design of God, formed in our blessed Saviour before the world was, is dependent upon the way in which *I* or *you* speak and act in the world during the few brief years of our frail mortal life? Come! "*yes*," or "*no*." References to

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the duty and privilege of Christians in making known the love, and truth, and work, and character of their beloved Saviour to the utmost extent of their ability, by doing, giving, and suffering for his sake, will not do. We understand and appreciate this high honour, and feel that it is real life to live by and for our glorious Lord; but these thing are *not* in question at all; the question is,—and for the honour of our God we demand a categorical answer, Is HIS purpose with regard to any portion of the human race, or any single child of Adam, in the slightest degree *contingent* upon my conduct? Will my fidelity to any given commission facilitate, or my infidelity retard, or even absolutely frustrate, the accomplishment of some grand design upon which GOD *determined before the world was?*

We shall not trifle with our intelligent Christian readers by answering these questions. It is enough to ask them. But writings that compel us to put such questions, though they may abound with zeal for "the conversion of the world," are unscriptural, because they undermine the eternal foundation upon which all revelation must necessarily rest—the unchangeableness of God. The All-Perfect knows no contingency. The purpose of God, that shall stand. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

But the question of responsibility, as it regards our fellow men, comes next in order to that of fidelity as it regards God. We have quietly assumed, for the sake of argument, the utter fallacy which forms the capital of all these sensational books, namely, that it is the divine commission of the Christian Church to "convert," or "evangelise the world." Without dwelling upon this, let us dispose of the question of responsibility in relation to our fellow men. Is it true, not that the Christian Church should let her light shine before men; that is *not* the question, and we will have no evasion, but—that the eternal destiny of millions of human beings depends upon her conduct? By the worldliness of the Church, our author tells us, "an immediate *arrest* is put on the arm of Jehovah,"—is not such language fearful?—and "few are converted." But the "blood" of the unconverted, is "in the skirts of the Church." In a word, the doctrine which runs through this book from beginning to end, is that the Church is *responsible* for the everlasting destruction of countless millions of the human race! Is there anything in Scripture to warrant this tremendous doctrine? Surely no thoughtful man could have given utterance to an idea so overwhelmingly awful without being *perfectly certain*, after the severest scrutiny of the sacred text, that it was no mere thought of his, but the unequivocal declaration of the inspired book. It is true he has quoted a few texts of Scripture,

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but then they happen to have nothing whatever to do with the subject. The truth is, Scripture does not contain, and from the whole scope of revelation, we reverently and gratefully add, *cannot* contain, a single thought upon which to base this most appalling doctrine. We rebuke Rome for teaching for doctrines the commandments of men; for practically denying the perfection of the "one offering," of our Great High Priest, by the sacrifice of the mass; and for proclaiming the inefficiency of the Holy Spirit's work, by the invention of the cleansing fires of purgatory; and we do right; for priestly tradition, the mass, and purgatory are all utterly antichristian.

But the power of our protest against Romish heresy would be wonderfully strengthened if our own hands were clean, which unhappily, they are not. For here is a book—fairly enough representing the sentiments of many protestants,—which teaches that the salvation of men depends upon the Church; that Christ's work is a failure so far as the world is concerned, except the Church supplement it by her activities; that the regions of the lost are peopled by millions for whom Christ died, because the Church is asleep; that the Church is a blood-stained murderer of "immortal souls," and "the chief mountain barrier between God and men." We give the last quoted count in the indictment against this infamous criminal just as we find it printed, capitals and all:—

"Oh! 'Tell it not in Gath, published it not in the streets of Askelon'—that those who have themselves been plucked as brands from the burning—who owe all they have enjoyed, or ever shall enjoy either in time or in eternity—to the undeserved sovereign mercy of God in Christ Jesus—and who therefore ought—fired by grateful love—to be His swiftest messengers to every human being—exceeding even angels who never sinned; should yet be the *principal* obstacles—directly or indirectly—to the salvation of immortal souls;—the CHIEF MOUNTAIN BARRIER BETWEEN GOD AND MEN!"

The saved, believers, saints, lovers of God, His adopted children, men who owe all that they shall enjoy either in time or eternity, to the undeserved mercy of God in Christ Jesus,—are the greatest enemies of the human race, "the chief mountain-barrier between God and men!" No wonder that our author in reaching this amiable climax should adorn it with capital letters!

But there is one thing here that fairly puzzles us. What moral or mental meaning are we to attach to the word "enjoy" in the paragraph just quoted? Surely he does not mean to send this infamous, blood-stained felon to heaven? After bringing forward against her charges, which, from their very nature, immeasurably transcend the darkest

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atrocities that ever were investigated before a human tribunal, the expressions "enjoyed" and "enjoy" come before us with startling effect. What were the systematic murders perpetrated by the Thugs? What the long story of breaking and crushing and burning men by the authority of the Romish Inquisition? Nothing, less than nothing, compared with the astounding iniquity of "the Church!" The villanous Thug soon choked his victim, and though Christian Rome, having of course less mercy than a savage Indian, ingeniously contrived to prolong the torture, yet the frail frame could not bear it very long, and there was an end of it. In either case the body was killed. But "the Church" before us has slain millions of *souls*; has defeated the purposes of God, the work of the Saviour, the operations of the Spirit, the outgushings of mercy, and the Gospel of salvation, making herself "the *chief* mountain-barrier between God and men!" and the man who affirms all this, positively talks about her "joy" in eternity! We venture to ask how—if the identity of the moral nature remains—it is possible for people who are conscious of sending millions to misery can "enjoy" themselves? If the statement on which we are animadverting be correct, the celestial palace will be but a miserable prison to its inhabitants, and the splendour of heaven will torment consciences that have upon them the crushing weight of such appalling guilt. "Enjoy," indeed! with the knowledge that the pit of woe is crowded with victims which they might have saved eternally, and *would* not!

But enough! Let us turn from this revolting picture to the joyous sunlight of revelation, and what do we find? Calmness, peace, hope. The apostles of our Lord knew as much about these great matters as any of us possibly can; perhaps a little more; but where do we find them uttering wild cries of despair, or charging the Churches with the death of souls, or the defeat of the Saviour's sublimely gracious work? Simply, nowhere. On the contrary, there is an under-tone of calm, trusting gladness running through their writings which fills the heart of the attentive reader with the sweet melody of hope.

The reason why these spasmodic, sensational, and sickly books find favour with people, is not far to seek. If the coming of the Lord were seen to be the hope of the Church, and bearing witness to that coming were, consequently, felt to be its duty and privilege (Luke xix. 13), the unscriptural doctrine that the world is to be converted by the Church, and the earth turned into a paradise *before* the return of our blessed Saviour, would not meet us everywhere with its wild wail of helplessness. We have no desire to attribute to the wiles of Satan more mischief than he has actually wrought; but when we see the strong advocates of the world's conversion by the Church coming forward

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and telling us that the gospel is a failure, we cannot help thinking that the subtle enemy of Christ has something to do with it. Depend upon it the world will take these men at their word! It has done so already; the divinity of our faith is openly denied, and the testimony of Christians respecting a "paralyzed" gospel is eagerly quoted in proof of that denial. Do you wonder? If the premiss is sound that the Lord has commissioned the Church to convert all mankind to Him during his absence, by the preaching of the gospel, there is nothing clearer under the sun than this—that the commission has not been executed. "But it is the fault of the Church," cry the advocates of the theory. "She is asleep, she has arrested the Divine hand, she is the mountain barrier between God and men, she is guilty of the murder of untold millions of souls!" "That may be," rejoins the world, "but we don't understand such nice distinctions. A sentinel sleeping at his post would be shot; an ambassador trifling with the interests of his sovereign would be recalled and disgraced. You Christians must settle this matter among yourselves. But we think that if the Gospel be from God, and if it were intended to bring the world to truth and happiness, eighteen centuries are a very respectable period of time in which to try the experiment." It is thus that unscriptural doctrine works havoc in all directions. It denies that the Lord is coming before the millennium; it asserts, forgetting that this is the period of election, that it is the heaven-appointed work of the Church to bring in the millennium; it laments that the progress of the work is so miserably slow; rather than doubt the soundness of its assumption, it hazards the assertion that the hand of God is arrested because the workmen are asleep; and it hands over to the enemy the weapon itself has forged, who very naturally smiles with contempt, whilst he says:—"Yes, I *see;* your gospel is a failure!"

That the great enemy of God's Anointed would like things to take this complexion, there can be no doubt. He knows that our glorious King is coming in person to set up his magnificent kingdom, and to hurl the usurper from his seat. To see *this* truth hidden, overlaid, pushed out of Scripture, denied, must therefore be just what he could wish. The god of this world (age) will retain possession as long as he can, and as the perversion of Divine truth has from the time of Eden until now, been one of his most potent modes of strengthening his reign, he will employ it as long as possible. The time is near, however, when the policy of subtility will be no longer available. It must give place to the "great wrath" of malignant despair (Rev. xii. 12), for a mightier than he is coming to put down all opposing authority and power; to raise his sleeping, and change his living saints; to restore, convert, and

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reign over the house of Jacob; to make Israel a kingdom of priests in the whole earth; to deliver creation from its groanings; and to flood all nations with the golden light of salvation! "Even so, come, *Lord Jesus!*"

FOOTFALLS OF THE COMING ANTICHRIST.

IN character Antichrist is to be *Infidel*—not *superstitious*. It is important that this should be clearly understood, especially at a time like the present, when the growth of superstition, fostered by priestcraft, is so ostentatiously obtruded on our notice. The passages of Scripture upon which our conclusion is founded, have been again and again quoted in these pages, and it were a mere work of supererogation to repeat them. We assume the fact for the purpose of simply laying before the reader some remarkable testimonies regarding certain tendencies ominously apparent around us; testimonies emanating from widely different sources, but all agreeing in the expression of a solemn conviction that the black tide of Infidelity is rapidly rising, and threatens, ere long, to submerge the venerable landmarks of Christianity. A writer in the *Westminster Review* for October last, says: "There can be no doubt in the mind of any reasonable man, that now, more than at any previous period, the thought of intellectual people of all classes is drifting away from the Catholic and orthodox beliefs. This is admitted by men of every school, while even those who claim for the Catholic Churches, or what profess to be such, that they are gathering in an unprecedented number of those without the fold, declare also that the strife between the world and the Church is assuming a deadly intensity, and '*extra ecclesiam nulla salus*' is the meaning of the cry repeated in various words and many tones. The heresies of the past, some of those against which the very creeds men still use were once directed, have become orthodox, or at least tolerated beliefs, held by those who would stoutly maintain the creeds; there is much to lead to the supposition that the pendulum of human opinion is slowly swinging to beliefs the very contradictory to those held a few years since."

This quotation may, I am quite aware, be said to deserve little attention, inasmuch as it comes from a sceptical source, and that with such a writer the wish is simply father to the thought. Well, then, let another witness be called.

Speaking lately of the Roman question, and the French Emperor's part therein, the *Saturday Review* (October 5th, 1867) observed: "A man of the penetration of the French Emperor cannot fail to have remarked, what everybody else sees, that the religious faith of all Europe is about to undergo a vast change; but looking at the prospect as an Emperor and a family man, he did not intend or care to throw

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his weight into the anti-Catholic scale." Now, whatever may have been its religious character a few years ago, it is well known that this notorious journal has lately developed somewhat strong ritualistic proclivities, and it may, therefore, fairly be taken as representing a very different school of thought from the *Westminster Review*. Even so, however, its testimony may be received with caution, inasmuch as "Infidelity" is the convenient "wolf" cry, with which ritualism seeks, only too successfully, to drive the silly sheep into the priestly fold.

Let us see, then, what the *Christian Observer*, the organ of old-fashioned Church of England Evangelicalism, has to say on the subject (again I quote from the October number): "Scepticism is here among us, stronger, far stronger, than tractarianism or ritualism. It is clearly traceable to the tractarian party, springing up, distinctly, in the very middle of their camp. . . . . In a word, for every ten men who have been induced by the tractarians to long for re-union with Rome, more than a hundred have embraced scepticism—the reactionary movement which grew out of tractarianism—and are now ready, with Gobat in Paris, and with Colenso now, to declare their disbelief in the Bible, and their uncertainty as to God and a future state."

Similar testimony comes to us from the other side of the Atlantic. "No one accustomed to the study in history of the course of opinion, or sensitive to the variations in the atmosphere of thought," observes the *North American Review* (April, 1867), "can doubt that there is a religious movement now going on in America, corresponding in many respects to a similar movement in England and on the Continent of Europe—a movement undermining the influence of long-established creeds, and tending to break down still further the authority of the old churches. It would be difficult to enumerate all its signs. Some of them are obvious to the most careless observer. The general dissatisfaction with traditional theology, not confined to any one sect or denomination: the sceptical tone of science in regard to the dogmas on which the Church (using that word to include all the old sects of the Christian world) has rested its claim to the obedience of men; the sharp conflict between the upholders of the ancient dogmatic theology, and the promoters of the new views in science; the renewed interest among the most thoughtful men in the study of metaphysics, and the profound dissatisfaction at the results, so far as religion is concerned, to which it seems to lead; the growth of so numerous and wide-spread a religious body as that of the spiritualists; the almost corresponding growth of simple materialism as a speculative doctrine; the increasing number of religious men who are outside the Church, and who, in the language of the Church, are infidels, unbelievers, and atheists; these are some of the signs of movements in religious thought, of revolution in the Churches."

Not without deep prophetic significance also is the fact, too well known to those who mix much with them, that this sceptical spirit has deeply infected the *Jews*. "Infidelity," the *Jewish Intelligencer* informs us, "abounds to an awful extent among many of the Jewish nation." The *Archives Israelites* also, as quoted in that very interesting and valuable periodical, the "Scattered Nation," after adverting to the recent persecution of the Jews in Moldavia, observes: "Persecution,

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however, is not the only adversary whom religious feeling is bound to resist; there exists another enemy, not less formidable, and whose advance, it would seem, is the more rapid in proportion as the human mind awakens to the injustice of religious intolerance. Materialism and atheism, both representing, the one practically, the other theoretically, the same principle, or rather founding their right on the negation of every principle, are threatening us on every side. Anything rather than nihilism. And yet there is no disguising the fact that, under various forms and appellations, nihilism makes dreadful progress amongst us, and ensnares many in its deadly toils."

Surely these testimonies, coming as they do from such widely different sources, yet all exhibiting so mournful an agreement, go far to confirm that given by one of the most eminent of living historians, J. A. Froude, when he says, "At this moment the most vigorous minds appear least to see their way to a conclusion; and, notwithstanding all the school and church building, the extended episcopate, and the religious newspapers, *a general doubt is coming up like a thunderstorm against the wind, and blackening the sky.* Those who cling most tenaciously to the faith in which they were educated, yet confess themselves perplexed. They know what they believe; but why they believe it, or why they should require others to believe, they cannot tell or cannot agree. Between the authority of the Church and the authority of the Bible, the testimony of history and the testimony of the Spirit, the ascertained facts of science and the contradictory facts which seem to be revealed, the minds of men are tossed to and fro, harassed by the changed attitude in which scientific investigation has placed us all towards accounts of supernatural occurrences. We thrust the subject aside; we take refuge in practical work; we believe, perhaps, that the situation is desperate, and hopeless of improvement; we refuse to let the question be disturbed. But we cannot escape from our shadow, and the spirit of uncertainty will haunt the world, like an uneasy ghost, till we take it by the throat like men." Subsequently he remarks "The truth of the Gospel history is now more widely doubted in Europe than at any time since the conversion of Constantine." * This being interpreted, of course means that Christianity is a thing of the past; that though once believable it has ceased to be so.

Mr. Matthew Arnold has lately expressed the same thought in the following lines, poetical indeed, but inexpressibly sad to a Christian ear:—

"*While we believed*, on earth He went,
And open stood his grave.
Men called from chamber, church, and tent,
And Christ was by to save.

"*Now He is dead.* Far hence he lies
In the lorn Syrian town;
And on his grave, with shining eyes,
The Syrian stars look down.

And among the most recent utterances of this kind we find the following in the *Pall Mall Gazette*, which opens the New year with a leading

* "Short Studies on Great Subjects," vol. i. pp. 204, 205, 264.

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article in which we are told that "In every direction attentive observation will show a growing tendency to rip up fundamental questions. Look, for instance, at the aspect of religious affairs. Can any one look at the position of the Church of England, the claims of the Church of Rome, the question of the temporal power, without seeing that the point really at issue in the various matters which are brought under discussion in relation to such subjects is not whether this or that institution is well managed, but *whether the Christian religion or any form of it is true.*"

Nothing, however, which the present writer has happened to meet with lately, has appeared to him so strangely significant as the facts contained in the following extracts from the *Contemporary Review* (No. 12), and some remarks thereon in a work entitled *Liber Librorum*, the authorship of which has been acknowledged by Mr. Henry Dunn. "The recent appearance of a volume of essays, written by Englishmen of high talents and standing, 'avowedly for the purpose of advocating certain views derived from the writings of M. Comte,' is indeed a sign of the times, since Comte not only held that the Roman Catholic system was the only genuine form of Christianity, but proposes to 'organise the education of the West by means of a body or order, which can only rest as its prototype, the Catholic system did, on a community of faith.'"*

"'The writers of the essays generally regard Christian influence as pernicious, and there is hardly an essay in the volume which is free from attacks upon it; in some of the essays they abound, and are supported by misrepresentations of Christian teaching. Everywhere the quiet assumption is made that Christianity is a thing of the past, doomed, and rapidly passing away. Protestantism M. Comte never spoke of but with a protest as against a shapeless anarchical system, and he talks of being preserved from it with an unction worthy of a Romish zealot." And yet the book contains very much that is good. The motto taken as the guide of all moral and political speculation is one which every true Christian echoes from the bottom of his heart—'*Vivre pour autrui.*'

"'The constant reference is to a certain ultimate state of human society which is believed to be approaching, and of which the secret, though not explained, is supposed to be with the writers.' Into any details relating thereto, so far as they can be gathered, it is *here* impossible to enter; but there is to be 'a high priest of humanity,† who will

* The title of the book is, "International Policy: Essays on the Foreign Relations of England." Chapman and Hall. The essayists are Richd. Congreve, M.A., late Fellow and Tutor of Wadham College, Oxford; Frederick Harrison, M.A., Fellow and late Tutor of Wadham College, Oxford; E. S. Beesly, M.A., of Wadham College, Oxford, Professor of History at University College, London; E. H. Pember, M.A., late student of Christ Church, Oxford; J. H. Bridges, M.B., late Fellow of Oriel College, Oxford; Charles A. Cookson, B.A., of Oriel College, Oxford; and Henry Dix Hutton, of Lincoln's Inn, Barrister-at-Law.

† "A high priest of humanity." The phrase is ominous. M. Scherer, the pupil of the pious and accomplished Vinet, who has lapsed into disbelief of the Divinity, the incarnation, the miraculous birth, and resurrection of our blessed Lord, thus expressed himself nearly seven years ago:—"When criticism shall have overturned miracles as useless, and dogmas as irrational; when there shall be no standard

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be, more truly than any mediæval pope, the only real head of the Western world'; there are to be prayers, and priests, and sacraments, and by these the whole world is to be regenerated. 'Once,' it is said, 'let the re-organisation of the West be fairly secured, and a noble proselytism will become the principal collective occupation of the positive priesthood.'

"A wild dream this must of necessity appear to every sensible man, and yet, 'if M. Comte's notions were mere hypotheses, liable to all manner of changes by his followers, why should we be constantly reminded, in a solemn manner, that we are in a state of transition, and that some final state, which M. Comte's disciples know of, is at hand to supersede the present transitional state, or state of anarchy,'* by which terms the present condition of Europe is constantly denoted. "Nor should it be unnoticed," adds Mr. Dunn, "although the authors of the volume were probably quite unaware of the fact, that writers on prophecy have, for the last thirty years, amid no little scorn, been repeating their conviction that the advent of some organisation of the kind anticipated, is shadowed forth in the Apocalypse, and there associated with bitter and bloody persecution under the headship of the last form of Antichrist."†

There is little I care to add. The present paper is but a series of extracts, but they seem to me extracts of startling significance. No intelligent student of prophecy can, I think, deem them unworthy of most serious attention. Surely these are the footfalls of the coming Antichrist. Surely these are the gathering thunder clouds that will soon burst in darkness and terror upon a guilty world. Surely these are signs which should make us cry more earnestly every day we live, "Come, Lord Jesus; come quickly!" W. MAUDE.

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authority other than every man's private conscience; when, in short, man, having rent every veil and penetrated every mystery, shall contemplate the God he has been seeking face to face, it will be found that the same God is no other than himself, *man's conscience and reason personified;* and religion, or pretence of religion, growing more religious, will have ceased to exist."—Quoted in *The Record*, January 3rd, 1868.

"I am come in my Father's name," said Jesus, "and ye receive me not: if another shall come *in his own name*, him ye shall receive." "In his own name"—in the name of *man;* in the character of 'the high priest of humanity'; 'man's conscience and reason personified.'

* It has been thought better to adopt, in the paragraphs marked by single inverted commas, the language of the Rev. W. H. Freemantle, in the *Contemporary Review* (No. 12) than to offer any account of our own. Mr. Freemantle's name and position furnish an adequate guarantee for the truthfulness of his statements.

† "Liber Librorum," pp. 152—155.

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HISTORY OF WORLDLY EMPIRE.

DANIEL; chaps. ii. vii. viii.

THESE visions are the rehearsal of a mighty drama of which the execution has already occupied centuries and millenniums. Its actors have been the greatest potentates of earth, its catastrophes the overthrow of empires; and now before our eyes the work goes on, rapidly tending towards the closing scene, which will be nothing less than the dissolution and renovation of a world. The visions are universal history in miniature, from the days of the glory of Babylon to the era of the everlasting glory of the kingdom of Christ.

This we gather from the statements of the inspired seer himself. The successive parts of the image (chap. ii.) are described as representing Babylon, and three other empires following it upon the stage of human history, the whole at last giving place to the everlasting kingdom of the God of Heaven. So in the vision of the beasts (chap. vii.) we are told, "These great beasts, which are four, are four kings (or ruling powers—kingdoms) which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom for ever;" while the vision of the ram and the goat (chap. viii.), is referred in plain language to two of the empires which followed that of Babylon, namely, Persia and Greece, and directs us onward to "the time of the end," when he who will "stand up against the Prince of princes," shall be "broken without hand." Thus each vision manifestly largely relates to the same events, and all point to the same glorious consummation.

When we turn from the page of prophecy to that of history, we find that since the time of these predictions four different empires *have* arisen on the shores of the great sea (chap. vii. 2, 3), and obtained universal sovereignty, viz., Babylon, Persia, Greece, and Rome. Two of them, as we have noticed, are mentioned by name in chap. viii. and there is little probability of error in supposing that the four are those predicted in the other visions. Some few interpreters, indeed, endeavour to prove that the fourth empire here described is Greece as *divided* among the followers of Alexander, while the third is Greece as *united* under his rule; but the opinion is liable to insuperable objections. It is contrary to the description of chap. viii., where Greece united and divided is represented by the *same* symbol, a goat, the division being depicted by the appearance of four horns upon the *same* animal, and *not* by another symbol. Moreover, the description of the fourth empire, "strong as iron," "dreadful and terrible, and strong exceedingly," is *not* applicable to the divided Grecian dominion in contrast to the preceding empires; united Greece is expressly predicted as stronger than the divided empire. (Chap. viii. 22.) The prediction of the ten kings reigning together in connection with the fourth empire (chap. vii. 24), had no fulfilment in the history of the Grecian monarchy; and, indeed,

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long after the last vestige of Grecian dominion had been swept away by Rome, the reign of these ten kings is described in the Apocalypse among "the things that shall be hereafter." And once more, the fourth kingdom in the vision is followed by the kingdom of Christ, and his saints, whereas Greece was succeeded by Rome. Were the Pagan Romans, the "saints of the Most High"? was their cruel dominion, peculiarly set up by the God of heaven, and destined to endure for ever? Obviously the fourth empire is not divided Greece, but Rome.

Observe the suggestive contrast in the symbols of the visions. To Nebuchadnezzar the four empires appear as the different parts of an image "whose brightness was excellent, and the form thereof terrible;" to Daniel they appear as a collection of wild beasts. Earthly dignity and glory is a majestic thing in the eye of the worldling, but not to the godly man.

"An empire, in his balance, weighs—a grain!"

What the worldling most admires, he can afford to despise. To the one it may be grand and glorious, to the other worthless, and even hideous.

And observe, it is only to his true servants that God thus shows earthly things in their real character. The same God of visions who showed the empires to Daniel, displayed them also to Nebuchadnezzar, but to the former only do they appear as wild beasts. It is to the *disciples* that the Spirit of Truth is promised, guiding into all truth. Before a man can rightly understand prophecy, or even history, he must understand Christ. It is in the light of the cross and the crown that the lustre of earthly glory doth fade away.

Note what is the prescient verdict of the All-righteous upon the doings of earthly power. The march of empires is the march of wild beasts, whose every deed is cunning, ferocious, and cruel. The history of the world too accurately attests the truth of the description. Babylon, Persia, Greece, and Rome, have successively held the high position of universal empire, and successively abused it.

"Man succeeds man, and time gives way to time;
Change follows change, and still through all is crime."

All earth's empires have been founded in the depths of wrong, baptized in blood, built and sustained by foulest crimes against God and man, until the great heart of the world has seemed to groan out one sob of dire despair, and, travailing in pain, unconsciously to plead for the speedy manifestation of the sons of God.

But we will look a little more closely at these visions. The empire of Babylon is represented in the image by the head of gold, in allusion to its wealth, its grandeur, its general magnificence, which still lingers like a golden dream about the memory of the world. Daniel uses a striking phrase in the interpretation, "*Thou* art this head of gold," as though Babylon and Nebuchadnezzar were virtually identical, and the life of the empire were dependent on that of its founder. It was so. Nebuchadnezzar was the unchecked and unlimited lord of his empire; all its power and energy was concentrated in his hands, and with even more truth than the after author of the expression, could he

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have said, "L'etat c'est moi." And more, he was the one ruler under whom Babylon secured and retained her power; in the hands of his feeble successors it rapidly declined, and in a few years after his death Babylon fell to rise no more. As is represented in the vision of the beasts, the eagle's wings with which she had flown to rapid conquest were plucked; the bold kingly heart of the lion was replaced by the feeble heart of a man, unable to contend with wild beasts, and soon she became their prey. The mystic hand wrote upon her palace walls the declaration of coming doom, and "in that night was Belshazzar, king of the Chaldeans, slain, and Darius the Median took the kingdom."

The empire of Medo-Persia, which thus arose upon the ruins of the Babylonian, is appropriately represented in the image, by the two arms and breast of silver; two uniting to form one. The same idea is given us still more strikingly in the vision recorded (chap. viii.) as seen at Shushan, afterwards the capital of this very empire. "The kings of Media and Persia," are there represented by "a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last." This prediction was fully and exactly realised in the history of the empire. Media had been in existence centuries before Persia; yet the latter became so much the more prominent, as to give its name to the united empire. The progress of Persian influence is seen in the Bible itself. In Dan. vi. we read of "the laws of the *Medes* and Persians." But in the book of Esther, relating to events twenty-five years after, we read of "the laws of the *Persians* and Medes," "the power of *Persia* and Media," &c., the relative position of the two kingdoms being completely reversed. "One was higher than the other, and the higher came up last."

In the vision of the beasts, the second empire is denoted by a bear, with three ribs in its mouth, as though it would have devoured three kingdoms, at the time of its appearance. Accordingly when Persia assumed her position as chief among the nations, she had conquered and united to herself the kingdoms of Lydia, Media, and Babylon. The same idea is given by the ram (chap. viii.) pushing westward (Lydia), northward (Media), and southward (Babylon), the very *order of conquest* being here predicted.

The symbol used to denote this empire in the vision of the beasts is suggestive; a bear, to which the command is given, "Arise, devour much flesh." Nothing could more accurately represent the chief characteristic of the Persian monarchy. Bear like, it conquered by sheer brute force, crushed its opponents by its overwhelming strengt , waging its wars with a reckless disregard of human life, whether of friends or foes. By the mere weight of gigantic numbers, it strove to conquer the petty republics of Greece, and under Xerxes, hurled a force of two and a half millions against their feeble ranks, only, however, to meet with utter discomfiture and overthrow, and arouse that spirit of intense animosity which prompted the Greeks in turn to assail their huge antagonist, and utterly destroy his dominion and power. There was nothing of the grandeur of the Babylonian empire about that of Persia, it was "a kingdom inferior to thee;" its kings had not the royal power of Nebuchadnezzar, its whole history was that of cruel, unwieldy, and oft-times discomfited brute force. Babylon was as the

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gold, Persia as the silver; Babylon had the majesty of the lion, Persia the ferocity of the bear.

The representation of the empire of Greece in the image, by the belly and sides (margin) of brass, and its description as a "third kingdom of brass," is manifestly appropriate when we remember that the Greeks largely used brazen armour, and were called "the brazen coated Greeks." Nor is the symbol in the 7th chapter—the leopard—less appropriate. The leopard is the very model of cunning combined with cruelty; so was it with the Grecian monarchy. The Greeks obtained their victories by their skill and discipline, and were the most cultivated and intellectual people of antiquity, yet the infamous cruelties of some of their kings, and particularly of the notorious Antiochus Epiphanes, served very plainly to show the heart of true heathenish ferocity which underlay their polished exterior. Were an historian of the present day to represent the Grecian monarchy by symbol, none could be found so appropriate as the subtle ferocious leopard, the symbol used in prophecy 200 years before the empire existed.

The allusions of these predictions to the *founder* of the Grecian monarchy are very explicit. In chap viii., the empire is represented by the symbol of a goat, with "a notable horn," to denote "the first king." Two things are here impliedly predicted. The goat was the known symbol of the state of *Macedon*, and it is thus implied that at the time of the assault upon Persia, Greece would be under Macedonian authority; while the "notable horn" clearly teaches that "the first king" would be one of the world's great celebrities. Could anything more exactly designate the founder of the Grecian empire, the Macedonian king, Alexander "the Great"? According to Josephus, these predictions were shown Alexander during his stay at Jerusalem, and he concluding they must refer to himself, delightedly granted the Jews whatever they desired.

The *rapidity* of the Grecian conquests is plainly foretold in these visions. The spring of the ordinary leopard would have been insufficient to designate this, hence the leopard of chap. vii. has *four wings;* while the goat of chap. viii. comes bounding from the West so quickly that to Daniel he appeared *not to touch the ground.* History endorses the truth of these predictions. With an army of 35,000 men Alexander crossed the Hellespont, and meeting the army of 100,000 Persians on the banks of the Granicus, he attacked and routed them. Thus "he ran unto the ram in the fury of his power, and smote him, and brake his two horns" (Dan. viii. 6, 7); and as the result all Asia Minor submitted to his arms. Next year "he cast him down to the ground" on the banks of the Issus, where he defeated the Persian army 500,000 strong, commanded by the king in person. Syria and Egypt were next overrun, and finally, at the battle of Arbela he utterly routed the Persian army, "stamped upon the ram, and there was none that could deliver him out of his hand." Thus four years sufficed this mighty conqueror to overturn and utterly destroy the whole Persian empire; and so rapid was his progress, that on one occasion his army marched 300 miles in eleven days.

Especial mention is made of the *extent* of the dominion of the third empire. "It shall bear rule over all the earth" (chap. ii. 39),

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"dominion was given to it" (chap. vii. 6), "a mighty king shall stand up, that shall rule with great dominion" (chap. xi. 3.) These expressions being used of this empire alone, seem clearly to contrast the greatness of its dominion with that of its predecessors. And rightly so. The whole known world bowed before Alexander. Even the plains of India echoed the tramp of his legions, and its sunny skies witnessed his prowess. And at last, with ambition still unsatisfied, he could but sit down and weep that there was not another world to conquer, that we might learn from his tears the unsatisfying character of all earthly renown.

The leopard of chap. vii. had *four heads*. This is explained, chap. viii. 8—22. "The he goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven," meaning "four kingdoms shall stand up out of the nation, but not in his power." So chap. xi. 4: "His kingdom shall be broken, and shall be divided towards the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled." Again might the prophecy be read as history. In the prime of life, and the height of his glory. Alexander died, a victim of his own intemperance; his family was savagely butchered by Cassander; and ultimately the empire was divided into four, Greece in the West, Syria in the East, Thrace in the North, Egypt in the South; four notable horns towards the four winds of heaven.

As the power of Greece declined, the fourth empire, that of Rome, rose into prominence. It is represented in the image by the legs of iron, and the explanation is, "the fourth kingdom shall be *strong* as iron," "breaking in pieces and subduing all things." In the vision of the beasts, this empire is represented by an incongruous monster, "dreadful and terrible, and strong exceedingly," having "great iron teeth" and "nails of brass," "devouring and breaking in pieces and stamping the residue with the feet of it," "devouring the whole earth, treading it down, and breaking in pieces." Such was Rome to the world; a ruthless cruel power, knowing no law save its own lust and ambition; trampling down all those whom it styled barbarians—itself more barbarian still; pouring out human blood like water; cruel and bloodthirsty in its very amusements; the scourge of the whole earth. Its dominion was "the iron rule of Rome."

Iron is one of the most *durable* of metals; so has it been with Rome among the empires. The story of her power embraces the history of centuries. Babylon had an independent existence for ninety years, and retained its greatness but seventy years; Medo-Persia fell when it had continued two centuries; the death of Alexander shattered the strength of his empire, when it had scarcely been established; but Rome retained its independence for 1,200 years, and for six centuries was the acknowledged mistress of the world. And when she fell before the Northern hordes, in a very brief period she emerged from her eclipse, her paganism modified into a horrible caricature of Christianity, her power extended over the very souls of men, her cruel, ruthless heart, unchastened by calamity, more fierce, tyrannical, and bloodthirsty than it had been before. No other empire is represented in the visions as following that of Rome until the time of the kingdom

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of the saints, and no other power has arisen in her stead; the whole history of the Christian era is the history of Romish ascendancy, and still to a terrible extent does Rome sway the destinies of mankind; as she will, papal or infidel, until the descending King of Righteousness shall pour upon her the vials of his omnipotent wrath, and the universe shall at last be gladdened by the shout, "Babylon the Great is fallen!"

Observe how this empire is represented in the image—by the two legs, as if the kingdom would be *divided in twain*. Medo Persia is symbolised by the arms and breast, *two* uniting to form *one;* Rome by the two legs dependent upon one body, *one* divided in *two*. Three centuries after Christ the existence of the Eastern and Western empires attested the correctness of the symbol seen by Nebuchadnezzar 900 years before.

But there is in chap. ii. 41 a distinct prediction of a *still further division*. "Whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided." As the different empires and periods symbolised by the different parts of the image are represented in chronological order from head to feet, the feet and toes must necessarily refer to a period subsequent to that denoted by the legs; and the expression used, "the kingdom shall be divided," being distinctly referred to *the feet and toes*, clearly implies that the kingdom would be further divided, *after* the separation into Eastern and Western empires, symbolised by the legs. The history of Europe for fourteen centuries, and its present condition, is abundant proof of the correctness of the prediction. Within the territory once forming the empire of Rome, there now exist, in whole or in part, the following states and kingdoms:—Great Britain, France, Belgium, Bavaria, Rhenish Prussia, Baden, Wurtemberg, Austria, Switzerland, Italy, Rome, Spain, Portugal, Morocco, Algiers, Tunis, Tripoli, Egypt, Greece, and Turkey. So thoroughly is the prediction fulfilled, "the kingdom shall be divided." Of Persia it was foretold that it would be overthrown by another empire—the history of Alexander comprises the fulfilment; of Rome it was said "the kingdom shall be divided," the map of Europe is the suggestive commentary upon this prediction.

One other remarkable statement claims our attention. Of the empire thus divided, Daniel says, "but there shall be in it of *the strength of the iron*." So it has been. The chief seat of worldly power and influence since the day Rome fell has ever been the kingdoms which sprang from her ruins. The Saracens and Moors instinctively turned to these kingdoms as the most worthy objects of attack, and within their limits exclusively they established their empire. The Turks, so long the terror of all Christian Europe, arose in territory formerly Roman, and attained the height of their power when they had established themselves in Constantinople, the metropolis of the Eastern empire. Spain, which once proudly held and foully abused the position of supreme power, was a Roman province. Napoleon, the mightiest conqueror of modern days, was by descent a Grecian, by birth an Italian, by dominion a Frenchman, in every way a Roman. The colossal power of Russia, before which a while ago all Europe trembled, was speedily overthrown by the iron power of the old Roman pro-

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vinces, England and France; the prostrate burning fortress of Sebastopol abundantly manifested what students of prophecy had previously declared, that in Russia there was not the strength of the iron. In fact, the whole history of Russian aggression is an acknowledgment of the truth of Daniel's prediction; the old Roman city, Constantinople is the one dream and object of her Czars, who are fully conscious that there is the seat of earthly dominion. And need we refer to our own country? Supreme in Asia, feared in Africa, among the foremost states of Europe, in America the founder of an empire which may ere long embrace a continent, such is England, and for 400 years was she a Roman province. Nay, the fulfilment in our case is even more striking, if we consider the relative position of the three states composing the United Kingdom. England which was entirely Roman, is the leading spirit of the whole, and often gives its name to the empire; Scotland, which was partially Roman, stands next in order, and her influence is maintained by the inhabitants of the Lowlands, which were under Roman rule, while Ireland, which was never Roman, is little better than a conquered province. So accurate is this prediction, uttered 2,400 years ago.

What is the great conclusion we must draw from this investigation? Is it not clearly this? The book which uttered these predictions, now hoary with age, must have come from the great Omniscient, who knows all things present, and foreknows all things future, to whom there is no future, but one eternal *now*. When Nebuchadnezzar heard the dream, at once recognising its correctness, when its features were recalled to his mind, he cried, "Of a truth it is that your God is a God of gods, and a Lord of Kings, and a revealer of secrets, seeing thou couldst reveal this secret." We see not only the dream, but the fulfilment; what shall we say? We are told that the book of Daniel was written after the rise of the Grecian empire, in the times of the Maccabees. Even if this were true, how came Daniel to foresee the complete supremacy of Rome? How did he know it would be divided in twain? By what extraordinary effort of foreseeing sagacity was he enabled to describe it as the last universal earthly empire, and to foretell its manifold divisions? Had he seen fallen Sebastopol, or studied the history of England, that he knew so well where the strength of the iron would lie? There is but one possible explanation:—Daniel was inspired, the Bible is true, the God of the Bible is the true God; and every wave of revolution that sweeps over the world does but land the Bible higher on the shores of certainty and truth. Thrones fall, kingdoms totter, empires crumble, but the Bible is imperishable. "All flesh is grass, and all the glory of man as the flower of the field; the grass withereth, and the flower thereof fadeth, but the *word of our God shall stand for ever.*"

But the truth of the Bible is no mere barren theory. Truth is ever the parent of utility and beauty, and the Bible pre-eminently so. The history of worldly empire proves the truth of the Bible, and the Bible, its truth established, foretels how the history of worldly empire shall end; and though the history may be traced in blood, the close is written in letters of everlasting light. The visions make known that the changing divisions of the old Roman dominion will ultimately

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issue in the formation of exactly ten kingdoms *embracing the whole empire* (denoted by the ten toes of the image, and the ten horns of the fourth beast); moreover, that in the midst of these kingdoms there will arise a terrible blaspheming persecuting power (the little horn of chapters vii and. viii.), which will continue in power for 3½ years (Dan. vii. 25), and then the darkness shall finally disappear, and the everlasting morn shall dawn, the era of the reign of Christ and his saints. "These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. vii. 17, 18.) Such is God's summary of universal history; "the conclusion of the whole matter:" let us weigh its import. The Bible ever loves to finish its pictures with a vision of the glory of this kingdom; to sound forth this song of jubilee as the grand Amen to all its music, a wise and gracious plan, which we will seek to follow. We leave the subject of the ten clay-iron kingdoms for future consideration; and now ask what is the import of this grand finis to the visions; what do we here learn of the nature of that coming everlasting kingdom, that glory which shall brighten earth's closing days with the lustre of its appearing? Is this kingdom a reality, or is it, as so many believe, simply the universal triumph of the kingdom which now is?

I. Observe *when the kingdom is set up.* (Chap. ii. 44.) We read, "And *in the days of these kings* shall the God of heaven set up a kingdom." What kings? Read the two previous verses;—they describe the *ten kingdomed* vision denoted by the toes. Then the prophet adds, "And in the days of *these kings* shall the God of heaven set up a kingdom." This kingdom, therefore, cannot be a mere extension of "the kingdom of Christ within the hearts of men," as many teach: that was set up 1,800 years ago, while Rome was undivided; but the kingdom of the vision is to be set up when the Roman empire is divided into ten kingdoms—a time yet future. In accordance with this, while our Lord taught "the kingdom of God *is* within you," he also taught us to pray, "Thy kingdom *come.*" There is a kingdom of Christ in the world *now*, the heart of every believer is a throne whereon he reigns; but the coming universal kingdom is one whose very beginning the world has not yet seen, and must therefore be something distinct and different from "the spiritual kingdom of Christ," which now exists.

II. Observe *how* the kingdom is to be set up. It is symbolised by a stone cut out *without hands.* Other kingdoms were set up by human hands, hands often red with blood, and black with foulest crime, but this will be set up without hands, without human agency. And therein it will differ from the kingdom of Christ as now it exists in the world, which was set up by the fishermen of Galilee, and is now extended by means of the efforts of its own members. *The kingdom of the future will not be established by the effort of human ministers and teachers,* "it is to be set up *without hands.* Hence in that glorious Psalm of the kingdom, (the 72nd), the inspired king of Israel concludes his glowing description of coming blessing with—"Blessed be the Lord God, the God of Israel, *who alone doeth wondrous things;* and blessed be his holy name for ever, and let the whole earth be filled with his glory, Amen and Amen."

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III. Observe that the kingdom is described as *introduced by the second coming of the Lord Jesus Christ.* After describing the rise of the ten-horned fourth beast, and the little horn which appeared in the midst of the ten, Daniel says, "I beheld till the thrones were cast cast down (or rather "set up"), and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed, and given to the burning flame." (Chap. vii. 9—11.) Here first we must ask who is this august being thus represented? We answer the "Ancient of Days" can be none other than a symbolical representation of *the Lord Jesus Christ in the glory of his Godhead;* and for this reason: The scene of the vision is a *judgment* scene, "the judgment was set and the books were opened;" the "Ancient of Days" is a judge; and judgment is the exclusive prerogative of the Lord Jesus. Listen to his own words, "The Father judgeth no man but *hath committed all judgment unto the Son.*" The judge predicted in the vision therefore must be the *Son.* And the language used confirms this conclusion, when examined in the light of other Scriptures. Who can ever forget the exultant cry of the son of Amoz, which comes to us so rich with the music of prophetic inspiration? "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, Prince of Peace!" Is not this like "*the everlasting Father,*" or more literally, "the Father of eternity," but another form of Daniel's expression "the Ancient of Days?" And notice the striking likeness between the "Ancient of Days" of Daniel and the "Son of Man" of the Apocalypse. Of the one we read, "His garment was as white as snow, and the hair of his head like the pure wool;" and of the other it is said that he was "clothed with a garment down to the foot," and that "his head and his hairs were white like wool, as white as snow." Does not this identity of language confirm the impression forced upon us by the judgment character of the scene that the Ancient of Days must be the Son of Man in his Godhead?

To what event then does this vision refer? Again, we believe there can be but one answer; it is a description of Christ's second advent, for all judgment is to be executed by Him *then*, and subsequently He shall judge the quick and the dead *at his appearing* and his kingdom." "When the Son of Man shall *come in his glory*, before him shall be gathered all nations." And again the language confirms the interpretation, when compared with other inspired descriptions of that event. In Daniel we read of the fiery stream issuing before Him; so Paul says, "He shall be revealed in flaming fire;" in Daniel we read of the ten thousand times ten thousand, and thousands of thousands who gathered around the judge; so our Lord says that He will "come in his glory, and all his holy angels with him," angels whose number is described by John in the very words just quoted from Daniel, "ten

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thousand times ten thousand and thousands of thousands." And once more, the time of Daniel's vision is to be the time of the destruction of the little horn; this power is admitted to be identical with the Man of Sin foretold by Paul, and the Man of Sin is expressly declared to be destined to be destroyed by *the brightness of Christ's coming*, and clearly therefore, this vision of the destruction of the little horn must be a description of the second coming. Again, as if for the purpose of removing all doubt from the minds of his readers, Daniel explains the vision. (ver. 21, 22.) "The horn made war with the saints until the Ancient of Days *came*." And finally, the angel explains the meaning of the symbolical beasts, but not of the judgment scene; *its meaning was so apparent as not to need explanation*, and he passes on to a description of the succeeding kingdom. *The natural interpretation*, therefore, which every reader uninfluenced by prejudice and commentaries would adopt, is the true one; this is a vision of the second advent.

What follows? Read verses 13, 14. "I saw in the night-visions, and one like unto the Son of Man came with the clouds of heaven (another expression, by the way, always used with reference to the second advent), and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him." "One like unto the Son of Man" must be interpreted by the parallel passage (Rev. i. 13) of the Son of Man himself; and being placed in distinction from the Ancient of Days must represent Christ as the *man* in contrast with Christ as the *God*. Christ in his Godhead will sit as the judge; Christ in his manhood will reign as the king. In the one character he will appear as eternal, omnipotent, omniscient; in the other as the vice-regent of divinity, being subject unto the Father, that God may be all in all." (1 Cor. xv. 27, 28.) His *appearing* will be that of "the great God our Saviour" (Titus ii. 13); his *reign* will be that of the representative of manhood, supreme over all. (Heb. ii. 6—8.

But mark the connection between these as here pointed out. Christ will appear as the judge *before* he will reign as the King. The majesty of the "Ancient of Days" must *precede* the royal dignity of the Son of Man. The judgment seat is the precursor of the throne. Jesus must bless the earth with his presence, before He will fill it with the glory of his kingdom. Such is the important lesson of this sublime vision.*

And the lesson is the teaching of all Scripture. Nowhere do we find a hint of a universal kingdom of Christ this side the Advent; the

* It may be mentioned as a curious instance of the reasoning with which our post-millenarian brethren endeavour to satisfy their uneasy minds, that Mr. Young, in his "Short Arguments about the Millennium," urges that the coming of this vision is *past*. "I *saw*, and one *came* with the clouds of heaven." "The second coming of Christ," he says, "is yet future, and cannot be identical with an action which occurred 2000 years back." This "argument" is certainly "short"—of common sense. Was the rise of the beasts which *came* up out of the sea *past?* Would Mr. Young apply this reasoning elsewhere—say to Isa. liii.? Did "He *was* wounded for our transgressions" refer to something *past*, when the prophet wrote? How strange that the prejudice of good men should dignify such absurdities with the title of "arguments"!

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presence of the King is constantly represented as the preface to his universal reign. It is upon "the holy hill of *Zion*" that the God-man will "declare the decree" giving him "the heathen for his inheritance, and the uttermost parts of the earth for his possession." (Psa. ii.) "All the ends of the earth are to see the salvation of our God," when "*he cometh to judge the earth.*" (Psa. xcviii.) "The idols he will utterly abolish" when he ariseth "*to shake terribly the earth.*" (Isa. ii. 18, 19.) The new heavens and new earth wherein peace and righteousness shall triumph (Isa. lxv. 17—25) will *follow* the coming of the great day of fire (2 Pet. iii. 10—13). "The Lord my God shall come, and all the saints with thee," and *then* the Lord shall be King over all the earth." (Zech. xiv. 5—9.) "The Son of Man coming with power and great glory," will be the sign that "the kingdom of God is nigh at hand." (Luke xxi. 27—31.) The Lamb must be enthroned on *Zion* with the *firstfruits*—the Church of the firstborn—and then the *harvest* of the world shall be reaped. (Rev. xiv.) The King of kings descending with his white-robed followers through the open gates of heaven is the *prelude* to the glorious thousand years. (Rev. xix. 20.) The kingdoms of the world will become Christ's when *the dead are judged*, and He gives reward to the prophets, and to all that fear his name. (Rev. xi. 15—18.) Not through the kingdom to the advent, but through the advent to the kingdom, is the Bible programme. Paul lays down the order to the lasting rebuke of modern theology, saying that the Lord will "judge the quick and the dead at his "*appearing and his kingdom.*" (2 Tim. iv. 1.) Thus the prayer, "thy kingdom come," is the outgrowth of the other prayer, "Come, Lord Jesus, come quickly." The brightness which will chase away the long night of earthly darkness and usher in the millennial morn, will be the sunlight of Jesus's presence—the music that will hush the sighings of earth into everlasting peace, will be the sound of Emmanuel's voice. The glory that shall flood the whole earth, will first gild the hill top of Zion, and glisten around the throne of Him who there shall reign for ever and ever. First the King, then the kingdom. "Watch," brethren, for the coming kingdom, but rather for the coming King! Watch! the Master's advent is *not* 1,000 years distant, for *He has bidden us watch for it!* Watch! for ye know not the day nor the hour when the Son of Man cometh! "And what I say unto you I say unto all, *watch!*

IV. But observe what is said in the vision as to the *changes* necessary to the establishing of the promised universal kingdom. "It shall break in pieces and consume all these kingdoms;" they will "become as the chaff of the summer threshing floor," and "no place shall be found for them." In order to establish the universal kingdom of Christ, therefore, all others must be moved out of the way, that it may occupy their place. But the preaching of the Gospel alone would not necessitate this. The whole world might be converted, and yet the divisions into empires and kingdoms would remain. The coming kingdom, therefore, must be more than this. If literal kingdoms have to be removed to allow its existence, it must itself be *a literal kingdom.*

The prediction of Haggai (chap. ii. 6, 7) as interpreted by Paul (Heb. xii. 27, 28) is abundant confirmation of this idea. Haggai predicts the shaking of the heavens, the earth, *the nations.* Paul

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interprets this to mean the *removal* of the things that are shaken, and foretells the receipt by the saints of a kingdom which cannot be shaken, which will never be removed. All the kingdoms of earth will be removed, and the kingdom of the saints occupy their place. It must therefore be *an actual literal kingdom.*

The analogy of the visions would suggest the same conclusion. The predictions of the former portions were fulfilled in the history of four literal empires; naturally we suppose the one predicted at the close will be literal also. As with the first four, so with the fifth which will supplant them. Just as really as Nebuchadnezzar ruled the empire of Babylon, will God's Son and God's saints ere long rule the empire of the world.

Repeatedly in the Old Testament do we read predictions that the Christ will occupy the throne of David; and when He was about to appear on earth, the promise was uttered by an angel's voice, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." (Luke i. 32, 33.) David ruled over an earthly kingdom, exercised visible earthly authority; so, therefore, will the great Son of David. He, too, will reign in Mount Zion (Isa. xxiv. 23) over the re-gathered people of Israel (Mic. iv. 6, 7): and the superscription once hung in mockery over the cross shall be emblazoned in letters of gold about the throne, "This is the King of the Jews."

And it is only by a remembrance of the truth revealed to Daniel in these visions, that the saints are destined to exercise kingly authority and power upon the world, that we can understand those numerous predictions which associate their future glory with a kingdom on the earth. When the seer of Patmos was permitted for a while to hear the music of the Church in heaven, this was the burden of their melody. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests: and we shall reign on the earth.*" (Rev. v. 9, 10.) The Church on earth longs to be in heaven; but the Church in heaven longs to be on earth. So in the Saviour's picture of the judgment scene, He represents Himself as saying to the righteous: "Come and inherit *the kingdom prepared for you from the foundation of the world.*" The foundation of *the world* was the foundation of the kingdom of the saints, the kingdom into which they will be ushered "when the Son of Man shall come in his glory." When the Lord desired to animate the hopes of his apostles, He pointed them to the glory of an earthly kingdom, and promised that "when the Son of Man shall sit on the throne of his glory" (that is at his *advent;* see Matt. xxv. 31); "they also shall sit upon twelve thrones *judging the twelve tribes of Israel.*" And, strange to say, He did not add any "notes, explanatory and practical," to declare that this was "figurative." Addressing the Church at Thyatira, our Lord promises to every overcomer *power over the nations* as his reward; language which can only be fulfilled in the resurrection of those who overcome, and their reign on the earth. So also with the Psalmist's prediction of power of the saints over kings and peoples (Psa. cxlviii. 6, 9) of which he says, "This honour have *all* his saints;" all of every clime,

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all of every age of the world. All the saints who have fallen asleep must rise again, and exercise with the changed living the promised kingly power on earth.

Such, then, shall be the kingdom of the future. Not a mere extension of the mingled good and evil of the professing Church; not the universal proclamation of the Gospel; not even the general conversion of the world; it will secure this, but it will *be* more. It is a kingdom *yet to be set up;* a kingdom which shall be established *without human agency;* a kingdom which will *follow the second advent of the world's Redeemer;* a kingdom which shall destroy and *supplant all merely earthly kingdoms;* an actual literal reign of Christ and his saints.

Such is to be the portion of God's believing people. The kingdom to which we journey is not a dreamy and incomprehensible phantasy, it will be a reality. This earth, where now we suffer, shall be the scene of our glory; this earth where now we battle for the right, shall echo our shout of victory; this earth now heaving and throbbing under the huge burden of sin shall be transformed and beautified, shall reflect the glory of the heavenly city which shall descend from God out of heaven, shall leap with joy at the tread of ransomed immortals, and burst the chains of death asunder before the presence of Him who is the Resurrection and the Life.

The kingdom thus established will be *universal.* The stone cut out without hands shall "fill the whole earth"; "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him." Wheresoever the foot of man shall tread, shall the sceptre of King Jesus extend, and the worldling's dream of universal empire shall be completely realized in the reign of God's anointed King.

And this kingdom shall be *everlasting.* Every earthly empire is doomed to dissolution, but this shall know no end. The universe shall be its boundary line; all eternity the term of its duration. We describe it sometimes as "the millennium," but the term is apt to be misleading. The thousand years' reign is but the first chapter in the volume of our everlasting royalty; but the title-page to eternity. The millennium shall pass away, but the kingdom shall continue, more glorious and triumphant than before. "The saints shall possess the kingdom for ever, even for ever and ever." Such was the angel's language, as though he desired to pile word on word, and phrase on phrase, to express the fullness of his meaning. The empires of Babylon and Greece were dependent upon the lives of their founders; and so will it be with the kingdom of Christ, and He is immortal as the Godhead. Hence his kingdom shall endure for ever. No wave of revolution shall rise so high as the steps of his throne; no shaking of kings or dynasties shall make his kingdom totter; all eternity shall not dim the lustre of its brightness, but like the ransomed spirit it shall remain—

> "Secure unhurt amidst the war of elements,
> The wreck of matter and the crash of worlds."

Hampden Grove, Patricroft. WILLIAM W. SKEMP.

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THE CHURCH AND THE ADVENT IN THE OLD TESTAMENT.

By Rev. RICHARD CHESTER.

THAT the Christian Church as a corporate body, consisting of Gentile converts grafted in amongst believing Jews (and so making "of twain one new man," Ephes. ii. 15), not only did not exist in Old Testament times, but was not revealed during the Old Testament dispensation, is a fact so explicitly stated by the apostle Paul in his epistle to the Ephesians, that it seems strange indeed how it should ever have been either overlooked or questioned. It is one of those wondrous developments of the depth of the riches of the wisdom, and goodness, and grace of God which it took time to unfold, and which it will occupy eternity to understand and to admire. The peculiar closeness and blessedness of the relationship to God in Christ into which it brings the believer, the inestimable privileges which it confers upon him, had to become matters of actual experience before they could be adequately realized or expressed.

Many commentators upon the Word of God, unaccountably overlooking or ignoring this fact, have in consequence made strange confusion in their attempted interpretations of the Old Testament prophets. They have been unmindful of the express statements of the apostle that the Jew, not the Gentile, is he "to whom pertaineth the adoption, and the glory, and the covenants, and the promises" (Rom. ix. 4); and that consequently it is only by being "grafted in *among*" Jewish "branches," in the room of "*some*" of these Jewish branches "broken off" for unbelief; and by, "*with them*" (*i.e.*, the believing Jewish branches) "partaking of the root and fatness of the olive tree" (Rom. xi. 17), that Gentiles acquire salvation, and blessing, and privilege in this present dispensation. They have been equally unmindful of the fact that the Gospel was in the first instance preached exclusively to Jews; that the first converts to Christianity, the first five or six thousand members of the Christian Church, were, every individual of them, circumcised members of the house of Israel. They have practically ignored the teaching of the Holy Spirit in the Acts of the Apostles, whence we learn that it was not until after the wonderful vision, thrice repeated, of the "great sheet, knit at the four corners, let down from heaven to the earth," and full of "all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air," had been vouchsafed to him, together with the remarkable combination of attendant circumstances, that Peter had the smallest idea that the Christian Church—then in the eighth year from its birth upon the memorable day of Pentecost—was to consist of any other than exclusively Jewish members. It was only by the irresistible evidence of that vision, combined with that of the corresponding one seen by Cornelius, that he was led, and that subsequently the other apostles and brethren that were in Judæa were led, to the conclusion, that "God had *also* to the Gentiles granted repentance unto

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life." (Acts x., xi. 1—18.) Unmindful of all this, these commentators have regarded and portrayed the Christian Church as altogether Gentile in its character and aspect; they have looked upon Jews, if entering it, as so doing by becoming Gentile proselytes, in like manner as occasional Gentiles became Jewish proselytes of old. They have, as it were, crowned all this ignorance and misconception by utterly ignoring the assertion of the Spirit of God by the mouth of the apostle Paul that Gentile fellow-heirship, and incorporation, and mutual participation of the promise in Christ by the Gospel, is "a mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit;" a "mystery which from the beginning of the world hath been hid in God." (Ephes. iii. 4, 5, 6, 9.) They have accordingly taken and applied to Gentiles all the glowing descriptions given by Old Testament prophets of the yet future restoration and blessedness of the nation of Israel. They have in their interpretation of these prophecies erased and excluded from them the Jew, and substituted for him the Gentile. Where God with his pen of light and truth has written "the nation of Israel," they, with their pens of darkness and error, have drawn a blot across his handwriting, and have written over it, and instead of it, in their own handwriting, "the (so-called) Gentile Christian Church!" To say only that by such mode of procedure many have been altogether repelled from the study of prophecy, were to make comparatively light of the mischief which this school of interpreters have done. In addition to this they have falsified God's Word of Truth. They have "darkened counsel by words without knowledge." They have given a character of doubtful meaning to the predictions of the Most High, like that which belonged of old to the vaticinations of the Sybil. Moreover they have cast the national hope of the Jew to the ground, and trampled it under foot; treating the people whom God "has chosen to himself to be unto him a peculiar treasure above all the nations of the earth" as though the one sole object of all their marvellous existence had been to typify a Gentile Church, to furnish the prophets of Jehovah with an allegorical name under which to predict the future supremacy and glory of a people to be gathered from amongst the heathen nations. In doing this they have further given occasion to the Gentile members of the professing Christian Church to look for earthly exaltation and triumph when their calling is to be "not of the world even as HE is not of the world;" and when desolating judgment for wilful neglect of this calling, and for consequent corruption and apostasy, is what God has denounced, and is about to execute upon them.

Happily this monstrous evil belongs rather to the past than to the present; we possess it rather as an heirloom handed down to us, than as the actual product of the present generation. God has graciously been pleased to raise up amongst us a very different class of interpreters of his Holy Word, men who do Him the common justice of believing that He speaks to be understood, and means what He says; and who have accordingly assigned to Jew and Gentile their proper respective places in Old Testament prophecy.

What we have now, perhaps, the greatest reason to apprehend is an

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oscillation into an opposite extreme from that of which we have been speaking. That has originated, as we have seen, in an overlooking, or ignoring of the fact that the Christian Church, consisting of Jew and Gentile incorporated into one body, made into "one new man," is not a theme or subject of Old Testament revelation. But there are those at present who, on the other hand, push this fact too far, and who draw conclusions from it which the apostle's statement concerning it will by no means warrant, and which are at manifest variance with other equally important statements and passages of holy writ. There are some, for instance, who most truly affirm that the Church of this dispensation was not in existence prior to the memorable day of Pentecost recorded in the second chapter of the Acts of the Apostles. Nothing, they say, was known concerning it in Old Testament times. Little, if anything, they maintain, is said about it in the history of the life and death of the Redeemer; unless in that one passage in which the Lord Himself, clearly speaking of it as altogether future, declares that He will build it upon the rock of Himself as "the Christ the Son of the living God," as set forth in Peter's noble confession of faith, and that "the gates of Hades shall not prevail against it"—shall not detain in death the living stones which have been built upon that living and sure foundation. From these facts they draw the most unwarrantable conclusion that the real practical guide book and directory of the Church begins with the time of its birth, and is to be found only within that portion of Holy Scripture which is comprised between the second chapter of the Acts of the Apostles and the last chapter of Revelation. Thus the entire Old Testament and the four Gospels are practically ignored and set aside as a present standard of faith and hope, and conduct to the believer. Interesting, and instructive, and worthy of intimate acquaintance and continual study, they are of course admitted to be, as inspired historical records of past important truths; but the moment that a quotation is adduced therefrom, in the way of present practical application, whether it be doctrinal, preceptive, or prophetical, it is met by those of whom we are speaking with, "Oh! that does not concern us; that has nothing to say to the Church—it belongs altogether to the Jew!" It were difficult to conceive anything more surely calculated to promote narrowness of view, and error and defectiveness in practice, than this most unscriptural narrowing of the comprehensive rule alike of doctrine and of precept which our God has in his love and wisdom given to the children of men. How it can ever find acceptance with any one who is acquainted with the apostle's assertion that "*all Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," would indeed be an enigma, were we not painfully aware of the extent to which a previously adopted system, and the necessity for upholding it—previously conceived opinions, and the desirableness of getting rid of everything that may interfere with their maintenance—will warp the judgment and pervert the understanding, even to the deceitful handling of the Word of God. It is not, however, only because of its injurious effect upon doctrine and practice that the false conclusion thus unscripturally and illogically arrived at requires

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to be overthrown. Its refutation becomes equally needful in order that the testimony which the Spirit of God has borne in the sure word of prophecy to the destiny of the Christian Church in connection with the second advent be not seriously weakened and curtailed.

It is for this reason especially that we desire at present to endeavour to determine the exact limit actually set by the apostle's language, concerning the Church of this dispensation as "a mystery not made known in other ages," to the character and amount of information concerning that Church, her position, her privileges, and her destiny, which may be derived from the Old Testament Scriptures. A similar endeavour with regard to the four Gospels may, if God permit, form the subject of a future paper.

Let it then, in the first instance, be distinctly observed and understood, that the matter which St. Paul speaks of as not having been "made known in other ages to the sons of men," was not by any means (as seems to have been taken for granted by many) the future existence of a believing people, a people which in its corporate capacity, should stand to the Messiah in the relationship of a bride to a bridegroom, and whose individual members should stand to God in the relationship of willingly obedient children to a reconciled and loving father. For aught that the apostle says, or even hints to the contrary, this fact may be found most amply revealed in the Old Testament. The unrevealed fact—the hidden mystery was, he distinctly states, that *Gentiles* should constitute any portion of this believing people—that it was not to consist exclusively of members of the family of Israel—that in this Christian Church the long existing middle "wall of partition" between Jew and Gentile was to be broken down, and "the Gentiles" were to be "fellow heirs" (with the Jews) "and of the same body." Such is the sum and substance of what he teaches concerning "the hidden mystery." To assume upon the authority of such teaching that little or nothing doctrinally, or preceptively, or prophetically applicable to the Christian Church is to be found in the Old Testament is, therefore, unwarrantable in the extreme. The apostle's statement fairly interpreted and understood would not for a moment cause a doubt in the mind of an unbiassed reader of the New Testament, who had not as yet addressed himself to the study of the Old, that there might, and most probably would, be found in it, not only very many precepts and examples and warnings concerning the eternal immutable differences between right and wrong, which, however primarily intended for the people of Israel, are equally applicable in all ages to every individual of the children of men—but there would also be found therein many foreshadowings and foreshowings of the peculiar position and destiny of the future election from amongst that people which should constitute the fundamental although not the sole material of the Christian Church. Nor assuredly would such student of God's Word, when turning from the New Testament to the Old, be disappointed in this expectation. On the contrary, reading the latter in the light of the former, he would find that—different in most respects—contrasted in many—as are the positions of the Jewish "servant" under the law, and of the Christian "son" under the Gospel—the former, if a believer, being in reality "a child," although a child in his

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nonage, or minority, and therefore "differing nothing from a servant" (Gal. iv. 1—7), had, during the educational process which he was then undergoing, many a bright insight given to him of future blessing, future privilege, when he should indeed be "lord of all." He would find, moreover, that these insights are not the less bright or real because of the incapacity of those to whom they were then vouchsafed to understand or realise them. While the right of the Gentile believer, now "a fellow heir, and of the same body" with the believing Jew, to appropriate all such Scriptures to himself as fully as though they had been originally and exclusively written for him would (without one doubt or question being for a moment entertained concerning it) be blessedly embraced and experienced in his mind.

On what other consistent or intelligible principle, we may safely ask, can the Song of Solomon, or Psalm xlv., be interpreted than that of predictions vouchsafed of old to the people of Israel, of the blessed intimacy of relationship to "the seed of the woman," the Son of David, and the "Son of God," into which an election from amongst their nation should yet be brought? If so, has not the Gentile believer now —has not every member of the Christian Church, whether Jew or Gentile, a right to regard these Scriptures as pourtraying beforehand, in the language of the Spirit of God, the privileged intercourse with a risen and glorified Redeemer which by faith they now enjoy, and the fellowship of the glory which shall be theirs ere long, when faith shall have been exchanged for sight?

If this be granted, and we see not how it can be denied, then the same rule must hold good with regard to many another precious portion of the Old Testament Scriptures. Then, to those New Testament proofs of what many are disposed to deny, namely, the "receiving to himself" by the Lord, of his waiting, watching, and expectant people before his "day of wrath" shall have set in, which have been adduced in the admirable article entitled "Responsibility of Christian Teachers" in the January Number of THE RAINBOW, there may be added some not one whit less explicit or conclusive from the Old Testament. For instance, in Psalm xxxi. 19, 20, we find David writing in the spirit of prophecy, "Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men! Thou shalt *hide them in the secret of thy presence* from the pride of man, thou shalt keep them *secretly in a pavilion* from the strife of tongues." Again we read these very remarkable words addressed to the people of Israel (Isa. xxvi. 19, 21), "Thy dead shall live, *my dead body* shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, *for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity;* the earth shall also disclose her blood, and shall no more cover her slain."

To refer such passages as these to any deliverance as yet vouchsafed to Israel, were to assume the occurrence of some memorable event in the history of the nation of which no record has been handed down.

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Often were they, or portions of them, miraculously preserved, but never in such manner, or under such circumstances as to fulfil these predictions. Never as yet have they been "hidden in the secret of God's presence"—never as yet in connection with a resurrection of their dead, have they been shut up in a place of security while his judgments were abroad upon the earth. Nor yet in the future of the nation of Israel as such—wonderful as that future is to be—are we warranted in expecting any such deliverance as these passages predict. That they are, on the contrary, to go through the fiery ordeal of the great tribulation, and to suffer most intensely under it—that a far heavier judgment than any they have as yet undergone, is in store for their continued and obstinate unbelief, is the reiterated testimony of the sure word of prophecy. One-third of them, indeed—a faithful remnant—shall not be cut off from the land in that last great gathering of the nations against them which shall prove fatal to two-thirds of the nation. (Zech. xiii. 8, 9.) But these are to be preserved by being "left in the land," not by being "hidden in the secret of God's presence." Nor is their preservation in any way connected with a preceding resurrection of the dead, as shall be that foretold by Isaiah. The correspondence between the passages which we have quoted from Psalm xxxi. and Isa. xxvi., and the language of the apostle Paul 1 Thess. iv. 16, 17, would seem to be too close to leave room for doubt in an intelligent, unbiassed reader's mind that they refer to one and the same event, and that in so doing they shed mutual light upon each other. If, for instance, it be asked, what are we to understand by the "pavilion" of Psa. xxxi. 20? have we not the answer in 1 Thess. iv. 17—"caught up *in the clouds* to meet the Lord *in the air?*" If it be further asked, when shall the hiding of his people in the secret of his presence, as spoken of in the Psalm, take place? Have we not in like manner the answer in the language of the prophet Isaiah (xxvi. 19—21) compared with that of 1 Thess. iv. 16, 17, that it shall be cotemporaneously with the descent of the Lord in the air, the resurrection of the dead in Christ, and the catching up of the living? Or again, if it be inquired where are "the chambers" within the "shut doors" of which the prophet teaches that the Lord's people are to be hidden while the work of judgment is being executed upon the earth? Will not the "pavilion" of Psalm xxxi., and the clouds, and the air of 1 Thess. iv., supply the answer? If, moreover, we add the words of the Lord himself, "In my father's house are *many mansions.* . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again and *receive you to myself,* that *where I am, there ye may be also*" (John xiv. 2, 3), and the visions of the Apocalypse, in which (chaps. iv., v.) the four-and-twenty elders, symbolising a people "redeemed out of every nation, and tongue, and kindred, and people," are seen *in heaven* prior to the opening of the seals, the sounding of the trumpets, and the outpouring of the vials; and in which (chaps. xii., xiii.) the "man-child" is seen "*caught up to God, and to his throne*" before the casting down of Satan, and the rise of the last Antichrist; we have altogether a chain of evidence which it may be easy to ignore, but which it is by no means easy to refute. We have such harmonious exhibition of a settled purpose of the Most High

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contained in both Old and New Testament Scriptures, as brings assured conviction to the mind which is heedless of man's systems and opinions, and desirous only of knowing and believing in God's truth.

If there be any reality in the principles concerning the Church of this dispensation which we have thus endeavoured to lay down and to exemplify, they cannot but be regarded as of primary importance in the interpretation of the mind of God, as He has revealed it in his Word. A brief summary of these, and of the consequences which we seek to adduce from them may not unsuitably conclude this paper.

1. The Christian Church consists in the first instance (see Romans i. 16; xi. 1—21) of believing Jews, taken out "according to the election of grace" from amongst the unbelieving nation, and made by faith "children of Abraham, and heirs according to the promise" (Gal. iii. 29); and "ALSO" (Acts xi. 18) of believing Gentiles grafted in *among* these believing Jews, and thus made "*fellow-heirs*, and partakers of the promise in Christ by the Gospel." (Ephes. iii. 6.)

2. This incorporation of Gentiles with Jews, constituting of "the twain one new man" (Ephes. ii. 15), was in Old Testament times an unrevealed mystery "hidden in God." (Ephes. iii. 3—10.) It belongs to a parenthetical dispensation, and constitutes a peculiarly gracious and wonderful dealing of God with the children of men during the suspension (between the ascension and second coming of the Lord Jesus Christ) of his regular revealed course of action towards the nation of Israel, and ultimately, through them, towards all the other nations of the earth.

From these principles it indisputably follows that the Church of this present dispensation cannot possibly be (as some would have her to be) the great subject of Old Testament prophecy—the name of Israel serving (as such would have us to believe) but as an allegorical name under which—and the people of Israel being only a typical people through whom—to represent the triumphs, and glories in, and over, and upon, this present world, of a Christian Gentile Church.

From these principles, however, it by no means follows that the people of Israel were not supplied in the Old Testament Scriptures with both types and prophecies, not alone of the ultimate glory of their nation when restored to their own land, and brought to the knowledge of Jesus of Nazareth as their Messiah, and made instrumental in diffusing that knowledge from end to end of all the earth, but also, and quite distinct from this, of the special and far higher privileges and blessings which should pertain to an election from amongst them, who should accept and acknowledge Jesus as their Prophet, Priest, and King, during his temporary rejection by the nation.

That "all Scripture given by inspiration of God," thus becomes "profitable for doctrine, for reproof, for correction, for instruction in righteousness," to the believing Gentile no less than to the believing Jew, is a sequence so palpable that it is needless to attempt its proof.

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MILLENARIANISM A PRACTICAL DOCTRINE.

"Occupy till I come."—Luke xix. 13.

I HAVE selected these words at the head of this paper on account of their suitability to the subject I propose to deal with; a subject which is very dear to the heart of millenarians, namely, the *practical character* of the doctrine of the pre-millennial advent. Frequently do we hear Christian people object to millenarian subjects from the pulpit, on the ground that they are disputed points, and—as they say— a pet theory of the preacher's, when his time and opportunities would be better employed in practical subjects. It is stated that we lose the golden opportunity of preaching the Gospel to sinners who mingle with worshippers in the public places of worship through our land; and that we "spend money for that which is not bread, and labour for that which satisfieth not." Our reply to this plausible objection is that, we preach the Gospel in its integrity; we preach not only the truth, but the *whole* truth; and the whole truth is—as we have hinted elsewhere*—Jesus Christ crucified, risen again, ascended into heaven, sitting at the right hand of God, from whence also He shall come again, and all his saints with Him, and that we shall reign upon the earth. (Rev. v. 10.) Redemption does not end with the Cross; it is but the earnest of a future redemption in which our bodies are concerned, and the earth on which we now dwell. Rom. viii. 19—23 is plain enough (Gk.) in this behalf. "The earnest expectation of the creation waiteth for the revelation of the sons of God. For the creation was reduced to vanity, not willingly, but by reason of him who hath subjected the same; in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now: and not only it, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." Anything less than this we contend, is not the whole truth. The *love of God*, as exhibited in the cross, is very dear to us, and we place it in the foreground as we ought; but knowing also the *terror of the Lord* we persuade men to flee from the wrath to come. We gladly follow the example of the Baptist, and point to the "Lamb of God which taketh away the sin of the world;" but we also warn impenitent sinners that when Christ stands up from his mediatorial throne, it will be the Lamb in his wrath: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the

* RAINBOW, December, 1867, p. 539.

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mountains; and said to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the *wrath of the Lamb;* for the great day of his wrath is come, and who shall be able to stand?"

We shall, however, dismiss this charge by sitting at the feet of the apostles, and learning their manner of preaching; and if we copy their example in dwelling upon the *whole truth*, we may fairly be commended instead of being condemned. Peter addressed the multitude under the shadow of "the porch, that is called Solomon's," and *inter alia* said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and *he shall send Jesus Christ, which before was preached unto you;* whom the heaven must receive *until the times of restitution of all things.*" (Acts iii. 19—21.) The entire passage is full of Christ crucified, glorified, and coming again.

There is, however, another feature in this preaching question, which is usually lost sight of, and that is, the paramount duty of the pastor to "build up" his flock in their most holy faith, and "leaving the principles" (the A B C) "of the doctrine of Christ, go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment;" and, let me add, in the sacred words following—"*and this will we do,* if God permit." (Heb. vi. 1—3.) Here are six important subjects connected with our common belief; and yet the inspired apostle calls them "the principles," or, as in the marginal readings, "the word of the beginning of Christ;" subjects which engross the sole routine of thousands of pulpits, and which every ordinary Sunday-school child ought to be conversant with; and we are condemned if we get out of this groove, although the words are plainly written for our guidance, "leave them," and "go on unto perfection."

But to return to our subject: We say that the doctrines of the pre-millennial advent of our blessed Lord is a vey practical one; and I will venture further and state that it is the *most* practical subject in the Word of God, and that it is the great duty of the minister of that word to give it due prominence in the Church and the world. It encourages to—

I. *Diligence and activity in the Master's service.* "Occupy till I come;" literally, do your work (πραγματευσασθε) until I come; be engaged in business; do business with, or by investment in trade, until I come. On the return of the "certain nobleman," he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. The summing up, and rewards given according to the servant's success in trading, is a strong practical lesson to us to be diligent in Christ's service. (See also 2 Peter i. 5—19.)

II. *To faithfulness and holiness.* "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. xvi. 15.) "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." (Rev. xxii. 7.)

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III. *To mutual love and patience.* "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii. 12, 13.)

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." (James v. 7—9.)

IV. *To Watchfulness.* Time would fail to dwell on the multitude of passages inculcating watchfulness; we shall, therefore, select a few:— "Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." (Matt. xxiv. 42, 44.) The parable of the ten virgins (Matt. xxv.) is summed up, "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh."

The solemn warning to his disciples may be given: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole world. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 34—36; see also 1 Thess. v. 1—6.)

V. *To sobriety of spirit.* "Let your moderation be known unto all men. The Lord is at hand." (Phil. iv. 5.) "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. i. 13. "The end of all things is at hand; be ye therefore sober, and watch unto prayer. (1 Pet. iv. 7.)

VI. *To heavenly citizenship.* "For our conversation (Gk. citizenship) is in the heavens, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. iii. 20.)

Thus we see, from the few passages I have quoted on this important question, that it is of a most practical character; and we conclude that it ought to be the prominent theme on the lips, and from the heart of every child of God. So far from excluding it from our pulpit ministrations, we should rather give it more prominence, as the great hope of the Church of God in these days of doubt and perplexity, and as a warning voice to those lukewarm disciples who seem to compose the majority of all our congregations. All other truths gather round this great and absorbing one, and there is none other so appropriate to meet the growing worldliness of the Church, the moral numbness of professing Christians, and the Romanizing tendencies of our age.

Darlington. GEORGE LLOYD, F.S.A.

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Correspondence.

REPLY TO "IOTA."

DEAR SIR,—Will you allow me to reply to the difficulty raised by "Iota?" He observes, 'that in the opening of Rev. xvii. the angel promises a view of the judgment of the great harlot, and in the opening of the nineteenth chapter voices proclaim that God has judged the great harlot. Is it not then, he says, the natural inference that the Babylon spoken of throughout is but one?'

We answer, it is quite the natural inference at first. But then this is a theory to be proved. We must compare it with the evidences afforded by the intermediate details. And there it is that the theory breaks down.

(1.) We observe that there are *two* announcements of Babylon's fall, evidently quite different the one from the other. (1.) The first is found in Rev. xiv. 8, just before the awful claims of the false Christ are named. The second angel cries, "*Fallen is Babylon the Great*, who made all the nations drink of the wine of the wrath of her fornication." This I give from Tregelles' text. (2.) The second proclamation of Babylon's fall is made at the last vial. There the great earthquake is described, and then Babylon, which for ages seemed overlooked by God, drinks of his wine of wrath. (Chap. xvi. 19.) Now these two events must be at some considerable distance of time apart. Babylon *mystic* seems to be destroyed by the *great Antichrist* before he puts forth all his impious pretensions. Babylon *literal* (as we suppose) is destroyed afterwards by God, just when Jesus is about to manifest himself from the sky.

2. We find two very different *styles of description* in chapters xvii. and xviii. The seventeenth chapter is full of mystic terms—heads and horns, wild beast and woman, and so on. But in chapter xviii. we have in general only the literal description of a great city, its commerce, its luxury, and its vast importance to kings, merchants, sailors. This, then, has led many of us to reject the theory which we naturally start with, as incapable of solving the conditions of the case. For *Rome the mystic* city has never been great in commerce; nor has it to this day facilities for becoming so. And *Babylon the literal* never was great in spreading false religion, or corrupting kings, as Babylon mystic is.

3. We observe next, that the Apocalypse deals with two different dispensations; the time of the churches is that of *the mystery*." (Eph. iii.) And answerably thereto, the city of man and of Satan is a *mystery* also; for Satan imitates God's work. But God is about to introduce another dispensation, and Satan is to be cast out of heaven. (Rev. xii.) God returns to his *literal people* Israel, and then the *literal Babylon* re-appears. We are persuaded that the command to God's people to leave Babylon, lest they be consumed in it, is a word that does not apply to us, in this time of God's patience. For we are morally separate from evil, wherever we are locally situated, and now is not the day of wrath. But God's literal people Israel are commanded to leave locally the literal Babylon, when judgment is about to swallow her up. (Chap. xviii. 4.) And this idea we think strongly confirmed by the like call in Jer. li. 45—47. That was spoken to *Israel*, was it not? Moreover, this people who are to leave Babylon, are to *avenge themselves upon her*, for her injustice, and cruelties, and luxury. (Rev. xviii. 6, 7.) Is *that* permitted to members of Christ in this day of grace? "Dearly beloved, *avenge not yourselves*." (Rom. xii. 19.) It must refer then to another people, under another economy of God.

4. We observe next that very distinct *agencies of destruction* are employed in the two cases. *Babylon mystic* is burned by Antichrist and his ten kings, who hate her. But *Babylon*

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literal is destroyed in a single hour by the last great earthquake sent by God, which hurls her—like a stone falling from a height through water—into the abysses of earth. And the kings of earth stand afar off, and weep. They who loved Babylon, are powerless to aid her.

5. We notice, again, that the *times* of destruction are different. The *mystic* Babylon has burnt out, and is become a ruin, where evil birds and evil spirits dwell, before *literal* Babylon is smitten." (Chap. xviii. i. 2.)

6. We observe a difference also in regard to *the fate* of the two cities. The one is a city in visible desolation; the other sinks out of sight, and is never more seen. (Chap. xviii. 2, 21.)

7. But we believe also in the *moral unity* of the two cities; and that that is the reason of God's putting them into such close juxtaposition, that they appear to most eyes to be but one. From a certain point of view they are one; Babylon is a double star, only when it is seen through the telescope of more careful investigation.

If I mistake not, therefore, the two separate descriptions of the city are at certain points brought together. The angel, at the opening of chapter xviii., presents the reasons for Babylon's overthrow, as found in her fornicating with kings and making the nations drunk. These were the charges against the *mystic* Babylon of Rev. xvii. But then the angel prefers a *new* accusation arising from her luxury, which enriched to a wonderful extent all merchants connected with her. That is peculiar to the *literal* city of Rev. xviii. So then, it seems, God has bound together the two forms of Babylon, because in his sight it is *morally one*. The city of man and of Satan took one form under the Gospel, but in the latter day, it reverts to the form it held, when Israel, God's people of the letter, were his witnesses. Hence also, I suppose we have the *two* notices of its fall brought together in chap. xviii. 2: "*Fallen, fallen* is Babylon the great."

Both cities persecuted God's people Israel, burnt Jerusalem, destroyed the temple, and carried the children of Zion into captivity. Hence there is joy in heaven, after *both* forms of Babylon are destroyed. The angel calls for praise in chapter xviii. 20. The answer to his call is given in the opening of the next chapter. And that rejoicing takes place over *both* forms of Babylon. The harlot of chapter xvii. is most conspicious in the words of their triumph, but the conclusion—"and hath avenged the blood of his servants at her hands"—takes in the crimes of both cities.

II. But "Iota" has a second question. 'Babylon after its destruction is to lie desolate as Sodom. How, then, can it be *rebuilt?*'

We answer: It will never be rebuilt *after the desolation described by Isaiah and Jeremiah has come to pass.* He assumes a point we do not grant—that that destruction has taken place. *Has it?*

Desolation, it is true, has overtaken literal Babylon. But is it the one foretold?

None is to dwell in it after that destruction. But there is still a town of ten thousand inhabitants on a part of the site of ancient Babylon. Will "Iota" refer to last year's RAINBOW, p. 184?

2. When Babylon is destroyed God's time of mercy to Israel will have come, and the day of wrath will be past. (Isa. xiii., xiv.) Has the day of wrath gone by? Is Israel restored to God's favour?

Yours very truly,

R. GOVETT.

NAPOLEONISM.

"The Prince that shall come . . . shall confirm a covenant with many for one week."—Dan. ix. 26, 27.

DEAR SIR,—Permit me to lay before your readers the following communication from *The Prophetic Times*, Philadelphia. The Rev. Mr. Shimeall writes: "I beg to trouble you with the following incident. Connected with the Baptist Church are three brothers by the name of Knapp—Halsey, Samuel, and William, all of them in the ministry, and all of them men of extraordinary talent. William, the youngest, now about thrirty-three years of age, besides being a general

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scholar, not only translates and writes, but speaks various languages, with fluency. He went to Europe to bear witness to the pre-millennial coming of the Lord, of which he is an able advocate, before the crowned heads, statesmen, diplomats, &c., of the Old World, and is now in Jerusalem. Well, with these facts premised, the incident I have to relate is as follows. Having delivered the discourse ('Post-millenarianism 150 Years Old, of which I have a copy) in Brother Halsey Knapp's Church, in Thirty-third Street, New York, he desired me to prepare another on 'The Distinction between the many Antichrists and the last Antichrist of prophecy,' &c. I did it, and preached it to his people last Wednesday evening. In it I purposely avoided to state *who* I believed *would be* the said Antichrist. When I took my seat, Brother Knapp arose, and addressing the audience, said: 'Brethren, I have a communication to make to you, of which, I wish you to understand that Brother Shimeall, who has just addressed you on the subject of the last Antichrist, knows nothing. This afternoon, I received a letter from my brother William, who is now in Jerusalem, and after stating that he had conversed with many Jews in the Holy City, and especially with their learned Rabbi, they all stated, that they as a nation had relinquished all hope of the coming of the Messiah, as looked for by the Gentile Christians, but added, that our Messiah *will come*, and he is *nigh at hand*. We are now negotiating with him, he to restore our nation to Palestine, and we to acknowledge him as our head, or Messiah; and that person is Napoleon III.! Again writes my brother, 'You on the other side are greatly misled as to the *actual* state of things in Europe. Every kingdom, state and nation in old Europe is leavened with republicanism—they are worn out with misrule, war, and bloodshed, created by the crowned heads of Europe, and are even now ripe for revolution; and their purpose is to sweep them all by the board and form one vast confederation of nations under *one head*, and that *one head* will be Louis Napoleon!'"

I am yours, very truly,
JOHN MASON.

Newcastle-on-Tyne.

NECESSITY OF THE ADVENT.

"To this hope, even mankind at large are constrained to do homage, by their fretting and chafing under mismanagement, and agitating for righteous rule. For until the benignant reign of Israel's glorious King arrives, power will not cease to be abused, nor oppression to be felt. In the field of political and philanthrophic exertion, all the strugglings and combinations of earth's wisest sons will prove abortive except to demonstrate the necessity of Messiah's second advent. 'Believe me,' said Frederick the Great of Prussia, 'if I knew everything, if I could read everything myself, and answer every one myself, all my subjects should be happy. But alas! I am but a man.' Yes, mere men will not avail to sit in the seat of government. He must be the God-man, the king of righteousness and king of peace. Society may throb and pant, for what with singular coincidence with the Divine Word, it calls its regeneration; like the parched and gaping soil, it may thirst at every pore for well-ordered institutions, mild sovereignty, and impartial laws. But until it drink these blessings from heaven, in the accession to the throne of Him who is now at the right hand of God, who will scatter away all evil with his eyes, and shall come down like rain upon the mown grass, as showers that water the earth; its travail will be in vain, and its own efforts will terminate but in a repetition of Babel's folly. In a word, on this consummation are suspended the interests of all creaturehood—spiritual, rational, animate, and material."—JAMES KELLY, M.A.

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CHRISTIAN HOPE.

(*Lines from an unpublished Poem, entitled* "Christian Hope.")

But Oh, celestial Hope's immense *reward*,
What pen, what tongue its triumph may record?
When pass'd the gloom of expectation's night,
Fruition's sunbeam bursts upon her sight!
And, first, th' *appearance*, manifest to sense,
In all the pomp of Heaven's magnificence,
Of Him on whom Hope fixed her ardent gaze,
Through every step of life's entangled maze;
The *issuing forth*—while Heaven's attendant throng,
In dazzling splendour, pours its hosts along
To call earth's "prisoners of hope" away,
To swell the triumph of that glorious day!
And then the *rising from the dead!*—the first,
The blessèd Resurrection! when, reversed
Death's awful penalty, the Grave shall see
Its chambers rifled, and its pris'ners free;
And ransomed souls their rising forms shall greet
With fond embrace and re-communion sweet;
Shall gaze with rapture on the charms which glow,
On those marred forms they left on earth below;
Now with such peerless grace and beauty fraught,
Unto Immanuel's glorious likeness wrought,
Meet tenements for souls from glory come,
To make in them their everlasting home.
And, Oh, the 'wild'ring joy the saints shall prove!
The *living* saints, their Lord's return who love;
Who, through the gloom of Time's beclouded day,
Pant for the rapture of His rising ray!
Who may conceive th' unutterable thrill,
The more than transport which their souls shall fill,
When at that "shout" which rolls Heav'n's concave round,
"Th' Archangel's voice," the "trumpet's" awful sound,
They feel, with instant and electric throe,
Their mortal frames with life immortal glow,—
Their frail, terrestrial tenements assume
Celestial vigour, and unfading bloom—
Heav'n's glory pour'd upon their mental sight,
Its darkness bright'ning into God's own light,
Their grosser faculties and pow'rs refin'd,
Cast in the mould of the Eternal Mind,
And body, spirit, soul, sublimed, restor'd
To beauteous likeness of their risen Lord.
And they, commingling with the elder-born,
The sons of that glad resurrection-morn,
Soaring with them to their bright fatherland,
In one triumphant, consecrated band,
Instinct with life divine, shall joyous rise,
To meet their Saviour-God, descending from the skies.
The *Glory*, next, when she, the white-rob'd Bride,
Attendant angels minist'ring at her side,

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With gladness jubilant, and choral song,
Unto the Royal Presence led along,
Shall meekly stand before her glorious LORD,
Behold his beauty, feel his love's reward!
That love, wherewith He lov'd her, when He gave
His life, his all, her guilty soul to save!
Oh, in the transport of her heart's deep yearning,
Love, love divine in every fibre burning,
How will her nature, heav'nly though it be,
Endure the thrill of that sweet agony!
How will her bosom tremble with its joy,
And love ecstatic kindle in her eye!
How will she struggle with th' intense delight
Of bliss *too* vast, *too* exquisite, *too* bright!
How will she strive the surges to control
Of gushing rapture which o'erwhelms her soul!
And bending low before her SAVIOUR'S feet,
Dumb with emotions, too divinely sweet,
Cast her bright blood-bought crown those feet before,
And with love's silent homage wonder, praise, adore!
Then shall her Lord with joy exultant bring
His mystic Bride before th' eternal King,
And in the awful brightness of that face,
In which th' heav'ns are dark, her faultless form shall place—
And He, the FATHER, shall behold her there,
In spotless purity, divinely fair,
No flaw to mar her loveliness supreme,
No stain her perfect holiness to dim,
So perfect, that the mind which hath renew'd,
Smiles on his fairest work, pronounced for ever "good."
Lastly, the *Life eternal*—when, from Heaven,
The holy Salem shall to view be given,
Descending from her God, in glory bright,
Glory divine—instinct with living light,
Like to a gem of costliness supreme,
Lustrous with lines of iridescent beam.
In it no temple meets th' inquiring eye,
For GOD Himself, in radiant majesty,
Forms, with the LAMB, in equal glory, there,
The living temple of that city fair.
That habitation of the INFINITE,
Asks not the sun's, nor moon's obscurer light,
For GOD'S own glory gilds her with its ray,
The LAMB Himself is her eternal day.
There, from the throne of Him, the Great I AM,
And HIM, the smitten and co-equal LAMB,
Rolls down, instinct with *light's* essential beam,
In crystal clearness, *life's* eternal stream.
Upon its banks, where flow'rs of beauty twine,
Smiles in perennial bloom the *Tree of Life* divine;
No more prohibited its mystic power,
As erst in Eden's desecrated bower,
But now restor'd, with richer blessings rife
At once the pledge, and aliment of life.
No *curse* shall e'er deform that region fair,
The throne of GOD, and of the LAMB is there—
And there his servants serve Him—and they see,
Unveiled, his face of soften'd majesty,

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While, traced in light, upon their brows serene,
His name of love and holiness is seen.
On that blest world descends no shade of night,
Nor needs it more the sun's inferior light,
For God Himself its living sun appears,
And He will reign therein thro' never-ending years.
Such the reward to which the heav'n taught soul
Of *Christian hope* aspires—the glorious goal
Of all her efforts—fix'd on *this*, her eye,
Thro' life's rough path,—'neath Time's inclement sky.
And not more *vast* this infinite reward,
Than *sure* the promise of her cov'nant Lord,
Which makes it hers, when, Time's dark mission o'er,
Fruition crowns her on th' eternal shore.—

W. C. Stather.

"THE KING'S DALE."

Genesis xiv.

By Mrs. Joseph Fearn, Author of "Plain Rhymes," &c.

Abram has been called to fight,
In the cause of God and right;
Kings are slaughter'd, vict'ry won,
He returns when war is done.

Meets him now *the* "*King of Peace*,"—
May His government increase!
He is "King of Righteousness,"
And the "Priest of God," to bless.

In his hands, with grace benign,
See, He beareth bread and wine!
Sweet refreshments after toil,
Better than the hills of spoil.

Abram, bless'd of God, Most High,
Hath his treasure in the sky;
And is well content to yield
All his gain on battle-field.

Children of the faithful, go—
In *your breast* reigns many a foe—
Point the shaft, and bend the strings,
To *the slaughter of the kings*.

Trample thou on every neck,
Would'st thou see Melchisedek;
Fight with sin till sin shall cease,
Then behold the King of Peace!

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Literature.

Outlines and Expositions of the Apocalypse, or Revelation of St. John. By the Rev. BENNET HARVEY, Moravian Minister. London: William Macintosh.

THIS work is the result of much painstaking study and research. It will be read with pleasure and with profit by all students of the prophetic word. Each one, no matter to what school of interpretation addicted, will find therein additional light thrown, and information given, alike upon some points with which he agrees, and upon others from which he feels constrained to differ. The author's views are partly futurist and partly historical. He does not hold (and gives very satisfactory reasons for not holding) the year-day theory. He looks for (and assigns reasons equally satisfactory for so doing) a personal Antichrist yet to be revealed. He regards, however, the seals and trumpets as having commenced their course with the commencement of the preaching of the Gospel. He divides the Apocalypse, or what he regards as the prophetic portion of it, into two great periods:—(1.) The pre-millennial period, subdivided into the former part, of which he regards the first five seals as furnishing an outline, and the latter part, which he looks upon as mainly commencing with chapter x. (2.) The day of the Lord, commencing with the sixth seal in chapter vi., also foretold in portions of chapters xiv., xvi., xix., and supplemented by the millennial, the post-millennial periods, and the world to come, in chapters xix. to the end of the book. Our reasons for being unable to fall in with such a mode of exposition and division, have been given too frequently, and too much at large in preceding pages of the RAINBOW, to need repetition here.

Occasional Papers. By C. H. M. London: W. H. Broom.

"SOME of these papers," the writer informs us, "appeared many years ago in periodicals which are now out of print, whilst others appeared more recently in a separate form." Together they form a very interesting little book for Christian reading. Sometimes we meet with an expression which fails to enlist our sympathy; but as a whole, the volume exhibits much knowledge of the truth on the part of the author, a deep insight into the peculiarities of human nature, and ability in committing to paper the thoughts that commend themselves to his mind.

London by Moonlight: Being an account of Midnight Cruises on the Streets of London during the last thirteen years. By Lieut. JOHN BLACKMORE, R.N. With a brief Memoir of the Author. London: W. H. Broom.

A remarkable man whose life is a romance, is Mr. Blackmore. He knows both what it is to be "without Christ" and what it is to be "in Christ." His labours of love for the rescue of the fallen are wonderful, and the results of those labours may be seen in this volume to an extent which must dispose all who can to help him in his mission of mercy. Some of the incidents in this book are of thrilling interest. The gratitude expressed by the rescued is intense, a proof of the unspeakable wretchedness of the condition from which they were delivered. It is indeed a terrible evil which the Midnight Mission seeks to check, and that mission, therefore, deserves the practical sympathy of true Christians.

Conversations on the Book of Revelation. London: Hall and Co., Paternoster Row.

THESE conversations are supposed to be between a child and her mother. The book is described on the title page as a "Simple Exposition for the Young, according to the views of the

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Rev. John Cumming, D.D., and the Rev. E. B. Elliott," and the writer, consequently, disclaims, "in the broadest sense, any idea of originality." Dr. Cumming's arguments appeared to him "the most satisfactory of any" works on prophecy which he has read, and here the "Apocalyptic Sketches" are made "intelligible to children." Believing, as we do, that Mr. Elliott's great and learned work is based upon a fallacy, so far as the interpretation of the Apocalypse is concerned, we cannot of course, recommend parents to place in the hands of their children a book which reproduces his views. As an ecclesiastical historian, Elliott is grand, but the time for the history of the Apocalypse is not yet come.

Lectures on the New Testament Doctrine of the Holy Spirit. By W. Kelly. London: W. H. Broom.

Here are ten lectures on a subject profoundly interesting and most sacred. The book is a study for enlightened believers; and though on several points there will be differences of conviction, yet it is impossible to read these elaborate and able lectures without feeling that the doctrine of the Holy Spirit is of unspeakable moment. Not, indeed, that any child of God can be ignorant of the fact, but we all need to be occasionally reminded of the vital importance of certain truths which we readily admit as part of the things most surely believed among us. We are deeply indebted to Mr. Kelly for this most valuable book.

Notes on the Unfulfilled Prophecies of Isaiah. London: James Nisbet and Co.

This book proceeds on the principle that the present dispensation is a "gap" unseen by the prophets when they spoke of the sufferings of Christ and the glory that should follow. "The silence of Scripture is offered as a key to the true understanding of the Word." Perhaps the author finds Antichrist in Isaiah more frequently than we should; but that Antichrist is there often, and the years of the present dispensation never, seems to us very certain. The book is valuable as an illustration of the art of comparing Scripture with Scripture. We have read it with deep interest, and find in it much that is both admirable and suggestive, with now and then a sentiment to which we should hesitate to commit ourselves. It is high praise to say of any volume that we cannot lay it aside until we have read it through, and that some passages demand a second reading, but this is what we have to say of these Notes on Isaiah.

The Revelation Unravelled: An Outline Exposition on a New Plan. By the author of "The Coming Crisis." With a Preface by the Rev. Richard Chester. London: S. W. Partridge.

A book that has the benefit of an introduction by our dear and valued friend the Rev. Prebendary Chester, at once commands our respect and confidence. It is a singularly interesting little volume, able, thoughtful, suggestive, the perusal of which would be of service to any student of prophecy, whether he saw his way clear to accept its conclusions or not.

Lever Lines for Spare Minutes. Intended as Helps to a Higher Life. By S. W. Partridge, London: S. W. Partridge & Co.

A curious book: *multum in parvo.* It consists not of chapters, or sections, or paragraphs, but simply of single lines, each line forming a complete sentence, a sort of moral axiom. Many of these "Lever Lines" are very suggestive. For example:—"A good man is a silent homily. The Sabbath is the savings' bank of life. Be generous, and God will send the means. High motives can ennoble meanest acts. Beware of him who scoffs at sacred things. Troubles are blessings when they lead to Christ. They who love Christ should long for his return."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1868.

THE CHERUBIC SYMBOL.

MUCH has been written on the subject of the cherubim, and strangely diverse are the interpretations which have been put upon this sublime symbol alike by ancient and modern writers. The four standards of the camp of Israel in the wilderness; the four Gospels or Evangelists; the ministers of the Gospel (Vitringa and Gill); the Divine persons of the ever-blessed Trinity (the Hutchinsonians, Bishop Horsley); the divine powers and perfections of God, as manifested in creation (Rosenmüller, De Wette, Bähr); an exalted order of angelic beings (Chrysostom, Athanasius, Augustine, the Fathers generally, and many moderns); redeemed humanity, or a part thereof (Faber, Dr. George Smith, Candlish, Bonar, Mudge, &c.) These are but a few of the more important theories which have been from time to time propounded, though at present the choice seems to be regarded as lying between the last three, and even amongst these the last again has by far the most general support.

On a subject, then, of such acknowledged difficulty, and regarding which such a variety of opinions have been held by those most competent to judge of it, it may seem to argue no small presumption in the writer to broach a theory which is, at least in some measure, novel. In mitigation of this charge, however, I may be allowed to plead—in the first place, the acknowledged fact that none of the interpretations referred to have proved quite satisfactory to many minds; that in truth each of them, regarded as *exclusively* true, is encumbered with considerable difficulty; and, secondly, that in the remarks I am about to make, I at once and altogether disclaim any idea of dogmatizing; I simply desire to lay before the reader an interpretation of this wondrous symbol, which much commends itself to my own mind, though I am

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quite ready to admit that parental affection (for I have never met with this precise view in any book), may create some bias in its favour. However, let it go for what it may be worth.

In order, then, that the reader and the writer may clearly understand each other from the outset, I will at once state that the interpretation which I venture to suggest is this, *the cherubim symbolize the "new creation;"* or, in other words, that sublime *re-genesis* which, having its living and germinating seed in the incarnate and risen Saviour (see Luke xvii. 21,* and John xii. 24), and its first sphere of manifestation in the spirit of man, extends in ever-widening circles, first to his body in the day of resurrection, and finally to the whole creation, finding its consummation only in the new heavens and new earth, wherein dwelleth righteousness: when the eternal purpose shall be accomplished, "That in the dispensation of the fulness of the times he might head up the whole range of things in Christ, both which are in heaven and which are on earth, even in Him." (Eph. i. 10.) "For it pleased the Father that in him all the fulness should dwell; and making peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." (Col. i. 19, 20.) Let us briefly trace the cherubic symbol through the pages of Scripture, and see how far the manner in which it is there presented to us, harmonizes with this idea. The Lord guide us into his own truth.

It is a beautiful characteristic of the symbolism of Scripture, that the same symbol is commonly found to run more or less through the whole of the inspired volume. Like a stream which flows for part of its course through some subterranean channel, it may, indeed, for a time disappear, but anon it bursts forth again in all its force and freshness. Of this the cherubic symbol is an admirable example; we meet with it first in the book of Genesis, we part with it only in the book of Revelation. Like a beauteous rainbow, it seems to span the whole field of revelation, one limb sparkling in the weeping skies of Paradise lost, the other lost amid the splendours of the throne in Paradise regained. In the first place, then, we have—

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* "The kingdom of heaven is *within you*." "Doubtless," says Archbishop Trench, "the words ἐντὸς ὑμῶν may mean this, but how could the Lord address this language *to the Pharisees?* A very different kingdom from the kingdom of heaven was *within them*, not to say that this whole language of the kingdom of heaven being within men, rather than men being within the kingdom of heaven, is, as one has justly observed, modern. The marginal reading, 'among you,' should have been the textual. 'He in whom the whole kingdom of heaven is shut up as in a germ, and from whom it will unfold itself, *stands in your midst.*'"—"On the Authorized Version of the New Testament."

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I. THE CHERUBIM OF THE GARDEN OF EDEN.

"So he drove out the man; and he placed in the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. iii. 24.)

So we read in our authorized version, but it seems to be generally allowed that this translation of the passage altogether fails to convey the sense of the original. In the first place, the Hebrew word rendered "cherubims" has the definite article prefixed; it is not simply "cherubims" but—THE *cherubim*;* which language could not be applied with accuracy to two or more creatures, such as angels, selected from a larger number, but must refer to some specific objects. So again, the phrase rendered "a flaming sword," does not, in fact, mention any "sword" at all; it consists of two words only—one denoting "fire, flame, or ignited vapour," and the other applied to any destructive or consuming instrumentality; they should rather be rendered therefore, "the fire of wrath," or "the consuming fire." And, lastly, the word rendered "keep," does not signify 'to guard' or 'defend,' but rather 'to preserve.' It is the same word in precisely the same form, which occurs in Gen. ii. 15, "And the Lord God took the man, and put him into the garden of Eden to dress it, and to *keep* it." The whole passage is accordingly translated by Mr. Morison, "So he drave out the man. And he inhabited (or dwelt between) *the* cherubim at the east of the garden of Eden, and the fire of wrath (or 'fierce fire,') infolding itself to preserve inviolate the way of the tree of life."† And this translation is substantially adopted by Dr. George Smith.‡ In order to estimate aright the significance of this primary manifestation of the cherubic symbol, we must consider—

(1.) *The events immediately connected therewith.* These are sufficiently indicated by the preceding words, "So he drove out the man." Man had fallen, Eden was lost, and the creative word of God apparently for ever marred by Satan. "Sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned' (Rom. v. 12); nay, not only so, but the creation itself had become subject to vanity, decay, and death; for the sentence had gone forth,

* The *s* is also a superfluous addition to the Hebrew plural form. The singular, 'cherub,' is seldom used when they are spoken of generically, except in Psa. xviii. 10, and as a proper name, Ezek. xxviii. 13, 14.

† "The Religious History of Mankind," pp. 96, 97, second edition. The *Jerusalem Targum* reads, "And He expelled Adam, and caused to reside the splendour of his Shechinah from the beginning at the east of the garden of Eden, above the cherubim."

‡ "The Harmony of the Divine Dispensations," p. 73, note.

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"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. iii. 17—19.) Thus it is amid the gloom of descending judgment that the cherubim first shine forth. What manner of message do they bear to fallen man upon their wings? Shall we be content with the old traditional notion, and regard them merely as an angelic guard, barring man's approach to the forfeited tree of life? Surely not; for this, apart from other objections, is *to confound them with the associated symbol.* Rather remembering that the Divine procedure is ever in the midst of wrath to remember mercy, may we not humbly hope to find in them a revelation of God's redeeming mercy?

(2.) By '*the associated symbol*,' I mean, of course, the "flaming sword," or "consuming fire," which I have no hesitation in identifying with the Shechinah-glory which we shall afterwards find accompanying the cherubim. "The word '*yashkan*,'" says Dr. George Smith, "which our version renders 'placed,' signifies 'to dwell in a tabernacle, to inhabit.' It is the word from which was derived *Shechinah*, the term employed to designate the glorious visible presence of the Lord in the Hebrew tabernacle. Although found in several connections where the sense of secular habitation is obvious, there appears reason for believing the ruling idea to be that of *sacred* indwelling. (See Exod. xxv. 8; xxix. 45; Num. v. 3; Psa. lxviii. 16; lxxiv. 2). It is more especially employed when the Lord is said 'to cause his name to *dwell*,' implying the stated visible manifestation of his presence. Ezra vii. 12: "And the God that hath caused his name to *dwell* there,'—literally, 'hath *shekinized* his name.' Compare Deut. xii. 11; xiv. 23; xvi. 2, 6, 11; xxvi. 2, and Neh. i. 9. It is used emphatically in speaking of the cloud of the Divine glory dwelling upon Mount Sinai. Exod. xxiv. 16: 'And the glory of the Lord *abode* upon Mount Sinai.'"

Thus we have a memorial set up "at the east of the garden of Eden," immediately upon man's expulsion; and this memorial is called *the cherubim*, and is associated with the consuming fire, or Shechinah-glory, through which is manifested the *Presence* of the Lord. Now, in connection with this, it is an interesting fact that there was some place of stated Divine worship and manifestation immediately after the fall. This we may certainly infer from the language used respecting Cain, who is said, in Gen. iv. 16, to have gone out "from the *presence* of the Lord, and dwelt in the land of Nod, *on the east of Eden.*" "But,"

* "The Doctrine of the Cherubim," pp. 26, 27.

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observes the learned Faber, "if he thus went out to the east of Eden, and if *he* previously dwelt in the region of Eden, the same country must evidently have been the habitation both of Adam and of Abel. Indeed common sense itself may teach us, that, on every account, our first parents would not depart far from their native Paradise. Yet this is not the whole that is said of Cain's emigration: he not only went out from Eden, but he likewise *went out from before the presence of Jehovah.* The presence, therefore, of Jehovah was manifested in the region of Eden; and when we recollect the way in which it was manifested at a subsequent period in the Levitical tabernacle, we can scarcely doubt that it was there also permanently revealed *between the cherubim at the eastern gate of Paradise.*"* Hence we may conclude that the cherubim placed at the gate of the lost Eden, in connection with the Shechinah, or consuming fire, marked the place where Jehovah was pleased to manifest Himself, and towards which He was worshipped.

But then it be borne in mind that the Lord never presents Himself to his creatures as the object of their worship in an aspect of unmingled severity. Mercy exercised in righteousness is ever the character of his dealings with fallen man, and therefore, we cannot regard the cherubic symbol in this relation as simply wrathful and repellent. The consuming fire might, and, doubtless did, represent the awfulness of the Divine holiness, and the inexorableness of the Divine love, but the cherubic figures, on the other hand, betokened, as I believe, the riches of Divine grace, and revealed the hope of a better Paradise to be won in a new creation. "Our God is a consuming fire." In these words we may read the doom of the old creation, and of all that appertains to it; but the cherubim from the midst of the fire, like the bush of Horeb, burning yet unconsumed, reveal the promise of a new creation, and answer, as it were by anticipation, the awful challenge of the prophet, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14.)† How sweetly does the fair rose of promise—"The seed of the woman shall bruise the serpent's head"—bloom amid the thorns of the curse? How graciously does the light from cherubic wings cheer and gladden the land of exile into which lost man is driven!

(3.) For, lastly, the *office* of the glory-circled cherubim is "to keep the way of the tree of life." To 'keep,' not, as has been already said, in the sense of 'guard,' but rather in the sense of 'preserve.' Not,

* "Treatise on the Three Dispensations," vol. i. pp. 389, 390.

† Strangely are these words perverted into a mere threatening of eternal punishment, when the key to their true meaning lies in the very next verse.

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in other words, to keep shut, but, on the contrary, to keep open "a new and living way." For the apparent wrath which excludes man from the forfeited Paradise, is in reality only mercy in disguise, which secures for him its final fruition in a higher sphere. The tree of life, which was in the midst of the earthly Paradise, is indeed for ever lost, for to gain access to it the consuming fire must be passed through, and to man *out of Christ* the touch of that fire is death. But to "the tree of life which is in the midst of the Paradise of God," the way is kept open, symbolically, by those cherubim "upon whose bodies the fire has no power."

"When the eye of man looked to the sword, with its burnished and fiery aspect, he could not but be struck with awe at the thought of God's severe and retributive justice. But when he saw, at the same time, in near and friendly connection with that emblem of Jehovah's righteousness, living or life-like forms of being, cast pre-eminently in his own mould, but bearing along with his the likeness also of the choicest species of the animal creation around him—when he saw this, what could he think, but that still for creatures of earthly rank, and for himself most of all, an interest was reserved by the mercy of God, in the things that appertain to the blessed region of life? That region could not now, by reason of sin, be actually held by him; but was ideally held—by composite forms of creature life, in which his nature appeared as the predominating element. And for what end, if not to teach that when that nature of his should have nothing to fear from the avenging justice of God, it should regain its place in the holy and blissful haunts from which it had meanwhile been excluded? So that, standing before the eastern approach to Eden, and scanning with intelligence the appearances that there presented themselves to his view, the child of faith might say to himself, 'That region of life is not finally lost to me. It has neither been blotted from the face of creation, nor entrusted to natures of another sphere. Earthly forms still hold possession of it. The very natures that have lost the privilege, continue to have their representation in the new and unreal-like occupants that are meanwhile appointed to keep it. Better things, then, are doubtless in reserve for them; and *my* nature, which stands out so conspicuously above them all, fallen though it be at present, is assuredly destined to rise again, and enjoy in the reality what is there representatively assigned to it.'"*

Such, then, seems to be the teaching of this primary manifestation of the cherubic symbol, teaching which is, I conceive, perfectly in harmony with the interpretation suggested. True, indeed, it may be

* Fairbairn's "Typology of Scripture," vol. i. p. 237. Third edition.

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said that there is nothing here to prevent our regarding the cherubim as the representatives of redeemed humanity *exclusively*. This is admitted; but at the same time I contend that there is nothing, on the other hand, to prevent our adopting the wider view, supposing that in subsequent relations of the cherubic symbol, more decisive evidence in its favour should be afforded.

After the description of them in Eden, we read no more of the cherubim till Moses is commanded to make, in the Tabernacle, a copy of the heavenly things shown to him in the mount; amongst which were—

II. THE CHERUBIM OF GLORY. The account of these is contained in the 25th chapter of Exodus: "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on one end, and the other cherub on the other end, even of the matter of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony." (Ver. 18—22.) Again, in the following chapter we read: "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, of blue, and purple, and scarlet; [with] cherubims of cunning work shalt thou make them." . . . "And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, of cunning work; [with] cherubims shall it be made." (Exod. xxvi. 1, 31.) In a subsequent chapter we are informed of the execution of these commands. (See Exod. xxxvii. 7—9.) Short as this description is, it embodies a mass of most precious truth. The location of the cherubim in the holy of holies; the figure, as we learn from Heb. ix. 24, of "heaven itself;" their position upon the mercy-seat; their attitude of bending adoration; the material—beaten gold—of which they were made; the circumstance of their being formed out of the same piece as the mercy-seat itself; their appearance in the curtains and veil, as well as upon the mercy-seat (see Exod. xxvi. 1, 31). All these particulars are fraught with rich spiritual instruction. I may only, however, touch upon such of them as seem to me to bear more immediately on the interpretation I am seeking to commend, And—

(1.) *Their position upon the mercy-seat.* The *capporeth*, or mercy-seat, was, as we know, symbolic of the person of Christ in resurrection-glory;

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for it consisted of a solid plate of beaten gold, and gold is always to be regarded, in the construction of the Tabernacle, as the symbol of resurrection glory; or, in other words, of new creation. The mercy-seat, moreover, was on the great day of atonement sprinkled with the blood of the sin-offerings. (Lev. xvi. 14, 15.) And here a very important and fundamental truth is at once presented to us, namely, that the new creation—assuming that the cherubim really symbolize it—*rests upon atoning blood.* If we wish for proof of this solemn truth, we need only turn to the sublime vision contained in the 5th chapter of Revelation, where, as we listen to the 'new song' of redemption, we hear these words: "Thou art worthy to take the roll (the title-deeds of the 'purchased possession,') and to open the seals thereof, *for thou wast slain.*" (Rev. v. 9. comp. verse 6). And the same truth is taught us, in unsymbolic language, by the apostle Paul, when he says, in words already quoted, "For it pleased the Father that in Him all the fulness should dwell, *having made peace through the blood of his cross.*" (Col. i. 19, 20.) And is it not to adumbrate this still further, that the cherubim themselves have their faces "turned toward the mercy-seat?" Not, as some have supposed, regarding them as angelic representations, and applying to them the language of Peter: "Which things the angels desire to look into" (1 Pet. i. 12); but rather to set forth the never-to-be-forgotten fact that the very foundation-stone of the new creation is cemented and held in its place only by "the precious blood of Christ."

Again we may notice (2.) *Their formation out of the same piece of gold as the mercy-seat.* "Even of the matter of the mercy-seat shall ye make the cherubim." (Exod. xxv. 19, *margin.*) Such was the Divine direction given to Moses; and in accordance with this direction, "He made the two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat." (Exod. xxxvii. 7.) The truth intended to be thus symbolized seems to admit of little doubt. *Oneness in resurrection glory* is the obvious teaching. Of one piece of precious metal, and by one process of beating, both the mercy-seat and the cherubim were formed. The one would not have been complete without the other; each apart were but fragments. Apply a chemical test to the mercy-seat and to the cherubim respectively, and the same result is obtained in each case—they are pure gold: here is oneness of nature. Strike the mercy-seat, and the vibration of the blow is felt through the cherubim: here is oneness of sympathy. Herein, then, beyond all doubt, we have the divine mystery contained in those wonderful words, "The church, which is his body, the fulness of him that filleth all in all." (Eph. i. 22.) But is this the utmost extent of the

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teaching—is this the fulness of the mystery contained in this symbolism? I think not. As the whole creation fell with man, in Adam, so shall the whole creation rise again with man, in Christ. For the world also has its resurrection, and *that* resurrection is as truly dependent as our bodily resurrection is, on the resurrection of Christ. True, the glorified person of Christ is indeed the nucleus of the glorified Church; but is not the glorified Church, in its turn, the nucleus of a glorified creation? Assuredly, yes. The risen Christ is declared in Scripture to be the first fruits of the great harvest of the risen Church. (1 Cor. xv. 23.) But the Church is also declared to be "a kind of first fruits of God's creatures." (James i. 18.) "For," says Paul, "the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same, in hope, because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. viii. 20, 21.) And all this "in Christ," He being the Divine centre, of which the Church is, indeed, the inner circle, but the new creation alone the utmost verge of circumference; "the fulness of him that filleth all in all."

(3.) *The association of the cherubim with the Shechinah* also demands our attention. The glory which, as we have seen, indwelt the cherubim in Eden, reappears in the Tabernacle, and indeed continues inseparable from the cherubim throughout the Scriptures. "Thou that dwellest between the cherubim" is an often recurring expression, indicative of the Divine presence and glory (see 1 Sam. iv. 4; Isa. xxxvii. 16; Psa. lxxx. 1, and xcix. 1, &c.); and plainly originating in the promise of God that He would "meet and commune with Moses from *between the cherubim*" (Exod. xxv. 22), unless, indeed, we should not rather trace it back to the primeval manifestation of the symbol. But it is worthy of notice, as Dr. Smith has pointed out, that "in every case where we find the presence of the Lord spoken of in our authorised version, as 'sitting' or 'dwelling' between the cherubim, it will be found that the word '*between*' is printed in italics, to show that there is no word in the Hebrew corresponding to it. The original simply speaks of 'dwelling' or 'inhabiting' the cherubim. (See 2 Sam. vi. 2; 2 Kings xix. 15; 1 Chron. xiii. 6; Psa. lxxx. 1, and Isa. xxxvii. 16.) And the description of Ezekiel, although differing in the form of expression, is no exception to this rule; for, in that case, the Spirit is described as the life and animating principle of the living creatures.

"The expression, 'dwelling,' then, indicates the character of the personal Presence which stood connected with these symbolic figures. But such a form of speech not only establishes the fact of the Divine Presence in the cherubim, it also affords important information respect-

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ing their symbolic character." * It demonstrates, as does also their position on the blood-stained mercy-seat, that these figures could not have been intended to represent the Divine nature or attributes. For the Scripture can scarcely be supposed to teach that the Divine Presence inhabited Himself, or the symbol of Himself, or stood on the ground of *accomplished atonement*. Neither does this mode of description, or the fact that the cherubim were formed out of the same mass of gold as the mercy-seat, accord any better with the scriptural doctrine respecting the holy angels. *They* are pure and unfallen beings, never spoken of as in any personal union with Christ, or as the recipients of his indwelling Spirit. This is rather the ruling element of redemption; it is in fact the great principle of the Gospel,—"Christ in you" (Col. i. 27); "Led by the Spirit" (Rom. viii. 14); "Christ our life." (Col. iii. 4.)

Moreover, it is important to observe that the term used in the prophecies generally to indicate that manifested presence of God which shall hereafter, in the millennial and eternal kingdom of Christ, be universally revealed, and which is in our version rendered "glory," is the very word by which the sacred writers designate the radiance which shone forth from above the mercy-seat in the midst of the cherubim,—the precise term that is used in speaking of the glory of the Lord filling the Tabernacle and the Temple. (See Exod. xl. 34, 35; 2 Chron. v. 14; vii. 2.) When, therefore, we read that "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5); and when we find this declaration confirmed by the Divine oath, in the words, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21); we have plainly a prediction which, being based upon the type, must refer to the antitype; and which, in fact, identifies the shechinah in the holy of holies of old, with that "glory of the Lord" whose ultimate sphere of manifestation is found only in the new heavens and new earth which are to supersede the millennial kingdom of Christ; as it is written: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, *the tabernacle of God is with men, and He will* DWELL (shechinize†) *with them*, and they shall be his people, and God

* "The Doctrine of the Cherubim," pp. 94, 95.

† The same Greek word is used for the divine Word, "*shechinizing* among us" (John i. 14); and that the allusion there is to the shechinah dwelling in the Tabernacle is manifest from the parenthetical clause which follows, "And we beheld his *glory*."

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himself shall be with them, and be their God." (Rev. xxi. 1—3.) And thus we seem to arrive legitimately at the conclusion that the cherubim in which the Divine glory was typically manifested were themselves the symbols of that new creation in which alone that glory finds its antitypical dwelling-place.

Here I pause for the present, reserving the consideration of the cherubim of Ezekiel and the Apocalypse for a second paper. At the present stage of our inquiry I would only request the reader who has thus accompanied me so far kindly to suspend his verdict on the theory suggested. I am quite aware that my argument hitherto has been mainly negative; indeed, if it be only conceded that there is nothing in the description of the cherubim in Eden and in the Tabernacle irreconcilable with my theory, I am content; the more positive evidence has yet to be adduced, and by that it must stand or fall.

Birkenhead. W. MAUDE.

BABYLON AS LITERAL AS JERUSALEM.

By the Rev. JAMES KELLY, M.A.

Revelation, chaps. xvii. xviii.

THESE chapters are intimately connected, and ought to be read together. They give us a detailed account of that city which is alluded to at the close of chapter xvi., upon which the judgment of God falls, under the seventh vial. In this event, the vial plagues had formally terminated. But little information having been furnished concerning the previous phases of so terrible an organization of iniquity, the vision which now ensues is supplementary to this end. And, here, remembering that, in exploring the contents of the Apocalypse, as of any prophetic revelation, acquaintance with the other Scriptures is our best guide, we ought to expect that on the subject of the Apocalyptic Babylon, the history of the Babylon of the Old Testament would prove useful. Is it not because of information in this obvious direction being overlooked, that learned commentators have drawn the Church into tracks of inquiry on the point, never intended by the Spirit of God; associating, for example, the name of the metropolis of Chaldea, in the East, with Rome a city in the West, and making the material splendour of a great emporium of luxury and commerce descriptive of a mere system of corrupted Christianity? And still more indefinite notions prevail with some, who divest the

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name *Babylon* of all local import, and only see under it an opprobrious epithet for obnoxious Churches, from which they have separated themselves! Let us apply ourselves, then, with reverence to the consideration of what Scripture itself suggests, towards the solution of this leading question.

And, first, it is remarkable that to original embryo of the literal Babylon's existence, *the city and tower of Babel*, mentioned in Gen. xi. 1—9, an evil omen attaches, exactly accordant with the arrogant pretensions of the great city of the Apocalypse. Come and "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name," discloses the design of mankind of old—not indeed, as is foolishly imagined by the generality of readers, to defy by their lofty refuge, the possible retribution of another flood; but, in self-will, to erect a centre of unity for themselves, on the plain of Shinar; whereas, as early as in the days of Peleg, God had designated to such end the land of Palestine, for then, we read, "was the earth divided," (Gen. x. 25.); and in Deut. xxxii. 8., it is added, that when this event was transacted, that is, "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." In disregard, then, of the Divine purpose concerning Israel, which had, also, reference to *their land* as the metropolis for the future world, the families of mankind ceased their migrations when they reached the fair region of Shinar, and would invest it with Canaan's reserved distinction. And, now, what is the Babylon of the Apocalypse, but this same project at length ripened into execution by a combination of diabolical and human agency against the clearly revealed mind of Jehovah, which has not only assigned to Jerusalem, but already rehearsed, in type, its glorious prerogative, as the radiating centre of all beneficent influence throughout the earth?

Again, another sinister omen of Babel, which has its mature counterpart in the Babylon of the Apocalypse, is its connexion, as the beginning of his kingdom, with Nimrod, denominated "the mighty hunter before the Lord," and "a mighty one in the earth"; type, as he is, of the Antichrist, who is emphatically called "the man of the earth" (Psalm x. 18), of whose empire Babylon will be the seat.

So early, also, as the period of Israel's entrance into Canaan, as though significant of the malignant influence afterwards to be exerted on them from Babylon, (and it is not yet exhausted,) we read of "the goodly Babylonish garment," "the accursed thing," the secreting of which by Achan entailed disaster upon the whole Israelitish host. (Josh. vii.) As we pursue the history of the chosen people, we find

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that just in proportion as they declined from their relation to Jehovah, Babylon rose into the ascendant; till, at last, "the daughter of Zion" became a weeping captive by the waters of the Euphrates, and Jerusalem, desolated and burned with fire, ceased to disturb the complacency of its Chaldean rival.

All this association of Babel and Babylon, of old, with proud rebellion against God, and competition with the place where He had put His name, should prepare us for its yet playing its part upon the stage, when Zion again lifts up her head to take her appointed place in the earth. Satan's antagonism with God for the sovereignty of the world, which aimed at anticipating the Divine purpose, heretofore, in regard to metropolitan locality, has only slept during the national disorganization of Israel; and when they begin to be reorganized as a nation in their land, it will wake up with desperate energy, on behalf of Babylon, in renewed hostility to the holy city. Meanwhile, the judgments denounced on Babylon, in Old Testament prophecy, have not yet been fulfilled, but await this future crisis. And, then, exactly corresponding, as they do, with those in the Apocalypse, shall they be literally verified. To the reflecting reader, this position ought certainly, *à priori*, to commend itself, rather than that which leaves the prophecies of the Old Testament (admitted to relate to the capital of Chaldea) *as yet* unaccomplished, and, practically, excludes them from *future accomplishment*, by interpreting their counterparts, in the Apocalypse, of an ecclesiastical system. Nor will it avail here to allege that the residue of prophetic recital about Babylon's doom, in the Old Testament, over and above what is covered by exact fulfilment in the past, is but an amplification of Eastern imagery; and, therefore, not to be literally interpreted. For it is remarkable that, with Babylon's destruction are associated, as contemporaneous, in all the prophecies, the events of the Day of the Lord. And that these have not occurred, but are still future, none will deny, when it is remembered that, amongst them, is included the national restoration of Israel and Judah united, to their own land. Thus, in the Prophet Jeremiah, after the doom of Babylon has been predicted, it is immediately added, "*In those days, and in that time*, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." (Jer. l. 4, 5.) And this restoration is further marked as future, by the complete national forgiveness which accompanies it, as we read, "*In those days, and in that time*, saith the Lord, the iniquity

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of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." (Jer. l. 20.)

Again, in Isa. xiii., we have a description of the utter ruin of Babylon, and the moral cause, as it were, of such catastrophe follows in the same breath (it is to be regretted that the chapters are divided): "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" (Isa. xiv. 1—4.) This specification of the party triumphed over, abundantly proves that Babylon again will be the persecutor of Israel—the people destined to be a burdensome stone of destruction to all who molest them.

To the same effect, we read in the forty-eighth chapter of this same prophecy: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing, declare ye, tell this, utter it even to the end of the earth, say ye, The Lord hath redeemed his servant Jacob." (Isa. xlviii. 20.) Such is the cheering address to those who shall yet be captives in Babylon, according to the information in Zechariah: "the half of the city shall go forth into captivity." (Zech. xiv. 2.) And their deliverance shall be so imposing that the tidings of it will attest through the whole world the Divine faithfulness to Israel. The Exodus from Egypt seems to be before the eyes of the prophet, as the model of his description: "And they thirsted not when he led them through the deserts; he caused the water to flow out of the rock for them: he clave the rock also, and the water gushed out." (Isa. xlviii. 21.) The more minute detail of this remnant's varied experience is, doubtless, included in Psalm cvii. which is a grateful celebration of the viscissitudes through which the whole restored nation shall have passed in their safe convoy by God to their own land—their "city of habitation." There is another passage bearing upon this point in the prophet Micah: "Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt

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dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies." (Micah iv. 9, 10.) This is an address to the Jewish people, immediately after the Divine assurance that unto them should come the kingdom "even the first dominion." (Micah iv. 8.) Herein, accordingly, it seems intimated that, at the time of their reoccupation of Palestine, though under apparently auspicious circumstances, they shall not be ripe for the happy consummation; and, hence, that further chastisement awaits them—even their deportation to Babylon—the same event, doubtless, already quoted from Zech. xiv. 2. Thus, as Isaiah says, "Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, God shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches." (Isa. xviii. 5.)

To these implications of Babylon's revival, let us add another from the prophet Habakkuk: "Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I will raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves." (Hab. i. 5—7.) Hereupon, at the portentous scene, the prophet exclaims, "Art thou not from everlasting, O Lord my God, mine holy one? We shall not die. O Lord, thou hast ordained them for judgment." (Hab. i. 12.) That is, the prophet is comforted by the consideration that the Chaldeans, the nations described as marching onward to the ruin of Israel, are commissioned of God for the vindication of his own holiness. But, in the following chapter, he hastens to speak of the vision being for an appointed time; that is, as we gather from the apostle's quotation in Hebrews—the time of the Advent of the great deliverer, when "He that shall come, will come, and will not tarry." (Heb. x. 37.)

There is also an express prediction, in the prophet Zechariah, to the effect that wickedness shall have its house built *in the land* of Shinar (Zech v. 5—11), as though opposing God's holy hill of Zion.

Surely, then, with all this information from the Old Testament, on the subject of Babylon, connecting it with the maturity of evil, in the great crisis that is coming, it ought not to surprise us, but the contrary, that, in that crisis of which the Apocalypse so especially treats, this renowned seat of iniquity should rear its head, once more, as the attractive capital of Antichrist's empire.* And, upon examination, such

* It may be interesting to the reader to observe how the *Times* newspaper, the

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we shall find to be the very aspect in which it is presented to us. Babylon is not a mere figure of speech to denote Rome, either geographically, or ecclesiastically; and, however convenient this interpretation may prove in supplying a weapon of warfare against the deluded Romanist, it had better be relinquished. The convenience appertains not to his conviction, but to our own indulgence of an inveterate habit, and the avoidance of the irksome process of unlearning a controversial tradition associated with the memory of some of our martyred Reformers. The plausibility of argument derived from mere verbal coincidence, and how it might be turned against ourselves, may be estimated from the following incidental remarks by another writer: "Let us suppose a Papist to take up the exposition of Rev. xvii., with the same bias against Protestanism, as such interpreters have shown against Popery, and to lay it down that England was the Beast; he might say with as much plausibility as they make out most of their story, that her maritime situation and source of her power are most appropriately prefigured by his rising out of the sea. That the number seven has ever most marvellously prevailed in her government. Thus, there was the Heptarchy, and, since the Conquest, she has had seven dynasties: 1 Norman, 2 Plantagenet, 3 Lancasterian, 4 Yorkist, 5 Tudor, 6 Stuart, 7 Hanoverian. That red has always been the military colour of England. That the woman is the Church of England, which was

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leading journal of Europe (August 28, 1851), has already directed public attention to the feasibility of communication with the East Indies, by a railway through the Valley of the Euphrates. Of course, with the execution of this project, the revival of Babylon would be almost contemporaneous.

"Communication between Great Britain and India.—Time, from London to Calcutta, seven days without stoppages. . . . The railroad required for this purpose would run along the Euphrates valley, and its length would not exceed 900 miles—barely two-thirds of the extent just executed in the little commonwealth of Massachusetts—whereas its completion would reduce the distance from London to Calcutta by more than one-half; by 20 days, in fact, out of 39! This project, it is conceived, could be accomplished in five years' time, and the route would then lie through Ostend, Trieste, by the Mediterranean Sea, to the Orontes, thence to Bussorah, and by the Persian Gulf to Bombay, where it would meet the Indian railroads now actually commenced, and by that time completed to Calcutta. . . It is a remarkable circumstance that the East Indian lines, which we introduced to notice some four years ago as undertakings in themselves of singular novelty and boldness, should now have become the most natural and practicable portions of a stupendous whole. There is no more doubt about the line across Hindostan than about the line across Hungary, and this fact alone should lead us to distrust our impressions of a scheme so strange as that above described. If the Indus Valley and the Nerbudda Valley are now thought so readily passable for locomotives, who is to say that the Euphrates Valley will not wear a like aspect whenever our eyes shall have been once accustomed to the work?"

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the creature of a woman, Elizabeth, herself the daughter of a harlot who cruelly persecuted the Catholics. Her fine dress, her cup, her blasphemies, represent her wealth, her commerce, and the heresies both of herself and her sectaries. That, in her sex, there is also no doubt an allusion to the remarkable peculiarity of succession to the English throne; the Plantagenets, the Tudors, the Stuarts, the Hanoverians, all succeeding through the female line, and a fresh dynasty coming on after the same rule; and that the ten horns are England, Scotland, Ireland, Wales (all formerly independent kingdoms), and her possessions in the Mediterranean, in North America, in the West Indies, in Australia, in South Africa, in the East Indies." Hereupon how forcible the same author's reflection: "Thus prophecy is degraded to the condition of a handmaid to party, and factious watchwords are supplied from its oracles." * Of course, however, the maintenance of Babylon's literality, as to interpretation, is not inconsistent, but the reverse, with its application as a comprehensive epithet to a corrupt Antichristian religion like Popery. We may even recognise the common principles that are at work in Popery, foreboding the great enormity; just, as in comparative anatomy, the lowest animals are found to rehearse the corresponding structure of the highest of their class.

THE MEANING OF THE TERM, "THE KINGDOM OF HEAVEN."

By Major-General H. GOODWYN.

IF the two Testaments of the Bible, now called New and Old, had respectively been lettered Vol. I. and Vol. II. there would have been—apart from the divine command—a humanly recognised necessity for an intelligent acquaintance with the first volume before attempting the reading of the second. There would have been less spurious theology, less error in ministerial education,† and, I believe, less Scriptural misunderstanding which has so lamentably tended to divide the Body of Christ; if the doctrines of Paul in Vol. II. had been read in the light of the histories, events, promises, and characters of Moses,

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* Evans, on the "Ministry of the Body," pp. 228, 229.

† "The Holy Scriptures," to which Paul refers in his second letter to Timothy, iii. 15, 16, which he says were able to make him "wise *unto* salvation," and fit him for "exhortation and doctrine," were the Old Testament.

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David, and the prophets who wrote Vol. I. and upon which those doctrines are founded.

The idealities of such productions as "Ecce Homo" and "Ecce Deus," had died in the conception, if "the last Adam" (1 Cor. xv.) as "the quickening spirit" (Ephes. ii. 5, 6; Rom. viii. 11), had been contrasted with the typical history of the first Adam, and the manner of the birth of his Eve. (Gen. ii. 21—23, with Ephes. v. 30—31.) If the Divine Person called "the Lord," or Jehovah, the Giver of Promises in Vol. I., had been *dispensationally* recognised as Jesus Christ of Vol. II. in whom "all the promises of God are yea and Amen" (2 Cor. i. 20.); and if the life of Jesus Christ had been read in the power of the opening words of Vol. II., "*Jesus Christ the Son of David, the Son of Abraham.*"

Let us now examine this Israelitish link that binds these two volumes together, which alone can enable us to open out the mystery of "The kingdom *of* heaven."

Having in my last paper noticed the present phase of the kingdom whilst hidden in heaven in the person of the King; during which period those who will eventually be *bodily* manifested in its glory, are gathered out and made *spiritually* fit for transferrence thereinto; I desire now to show the meaning of *the terms* used in Scripture to designate the kingdom in its future material and visible development on earth. They are "the kingdom of heaven," and "the kingdom of God," by no means interchangeable phrases. Not different kingdoms, but different aspects of the same.

First of "the kingdom of heaven." This expression is used only by the Evangelist Matthew, and we may at once perceive the reason of this in the first verse of his first chapter. It is essentially "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Whilst enunciating principles of instruction for the Church at large this Gospel was the glad tidings to Israel concerning the King, the royal Messiah of their own Scripture; it spoke to them of "the things concerning the kingdom;" while at the same time it was the touchstone divinely applied to their condition, affording evidence of positive unfitness for its revival at that time.

As regards the purport of the appellations, "Son of David," and "Son of Abraham," we read that "Jesus Christ was a minister of the circumcision for the truth of God, *to confirm* the promises," or covenants, "made to the fathers," viz., those of Israel above named. (Rom. xv. 8.) But the verses following should be read, which are quotations from the Books of Moses, the Psalms, and the Prophets, used by the Holy Ghost to express the character of "the promises," and period of their fulfilment. They record future blessings and seasons of joy to heathen nations through "the Son," or seed "of Abraham" (Gal. iii. 16), to be partaken of with Israel when the nation shall be "recovered *a second time*," gathered into their own land (Isa. xi. 10, 11), and the holy "root of Jesse," the "Son of David," shall be King over them all on earth.

The convenants with, or promises to, the patriarchs were as follows: To David, that his house, his kingdom, and his throne should be established for ever. (2 Sam. vii. 16.) And in Psa. lxxxix. 2—4, this

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promise is referred to, and confirmed upon the ground that "the Holy One of Israel is their King" (ver. 18), at a period when justice and judgment shall be displayed as the divine principle of government, when that people shall *know* the joyful sound of mercy and truth, and shall walk in the light of the countenance of the King and rejoice all the day long in his name. (Ver. 13—17.) In Psa. cxxxii. 11, the promise is clearer; in that the occupier of David's throne, He who before was called "The Holy One of Israel," is now said to be "of the fruit of David's body." Hence the apostle Peter in his first sermon after Pentecost, had little difficulty in applying these passages to Jesus the Christ, or Messiah, long foretold, and heaven-anointed King; who after his resurrection and return in glory, should sit upon the throne of David for ever." (Luke i. 31—33, with Acts ii. 29—31, and xv. 16.)

I know that our opponents to the true millennial theory present an objection to the above in nearly the following words: 'God *has* raised up Christ to sit upon that throne in the resurrection and exaltation of Jesus as the fruit of David's loins, to the right hand of power, and that *his first exercise of the regal power from the throne of Israel* was to send down the Spirit, as had that day been done.'

I cannot do better than meet this objection in the words of an able writer on prophetic truth;* though, however confidently the objector may affirm the above, a reader of Scripture who is in the habit of carefully comparing an inspired writer's words with *what he is represented* as saying, would little need the following refutation, which I, nevertheless, insert as necessary perhaps to "weak brethren." "Peter *does not say* that the promise to David of Messiah's succession to his throne had received its intended accomplishment. He *does not say* that 'his first exercise of regal authority *from the throne of Israel* was to send down the Spirit.' If the objector *infers* these things from Peter's words, it does not authorize him to put his inferences into Peter's lips. The reader can judge for himself. The apostle *does say* that David knew that God had sworn to him, of the fruit of his loins to raise up Christ to sit on his throne; and he refers to this, and to David's being a prophet, to show that when he (David) said in Psa. xvi. 'Thou wilt not leave my soul in Hades,' &c., he did not speak it of himself, but of 'the Resurrection of Christ,' that *his* soul was not left in Hades, neither *his* flesh did see corruption. He then gives his own and his fellow apostles' testimony to the fact, 'This Jesus hath God raised up,' but *he does not say* 'and placed upon David's throne.' So far from this, he declares the exaltation of Jesus to a seat which *he does tell us David never occupied.* 'For David is *not* ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool.' How David's throne can be meant by a seat in heaven, whither, we are carefully told, *David never ascended*, it must be left for those to explain, who lay stress upon so baseless an 'argument.' No, our opponent must needs be silent under the *harmony* of the several Scriptures referred to."

David, when the time of his end drew near, having reviewed the

* "Plain Papers on Prophetic Subjects," p. 454.

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shortcomings of his own reign, burst out in the power of the Spirit of "The Rock of Israel," into a joyous anticipation of the fulfilment of the covenant above referred to in the Person of Him who should "be just, ruling in acknowledgment of the supremacy of God, and he shall be as the light of the morning when the sun riseth (see Mal. iv. 2, passim), even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Although *my house be not so* with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire." (2 Sam. xxiii. 1—5.) David was perfectly satisfied that his own salvation, and the future glory of the throne of Israel were indissolubly associated with the divine fruit of his loins.

To Abraham the covenanted promise was given that "blessings to all nations of the earth" should be bestowed through him and "his seed." (Gen. xxii. 17, 18.) This promise was given in connection with *the resurrection of Israel*, represented in Isaac the heir, whom Abraham had just received back from the dead "in a figure." (Heb. xi. 19; and as to the resurrection of Israel, see Ezek. xxxvii. 12—14.) That the period when this covenant will be fulfilled is yet future, we learn from the record of the apostle Paul quoted at the first, that it, with the other "promises to the fathers," must be fulfilled in Jesus Christ, whom in another place he calls the very "seed" of Abraham, in whom the covenant was originally confirmed. (Gal. iii. 14, 16, 17.) Moreover, Isaac being, as "heir of the world" and of promises (Rom. iv. 13; ix. 7), a type of the Messiah in resurrection (Heb. i. 2.) in whom Israel is divinely known and represented; these blessings to all nations primarily to Israel and then to all others as participators with them, must be fulfilled at the return of the Lord Christ to his kingdom; for again, Israel is to be a *sojourner with Him* in the land. (Lev. xxv. 23.) See confirmation of this, Psa. xxii. 27—29, and in Acts xv. 17; this latter reference bringing the future blessings of millennial nations into connection with the restoration of the throne of David.

These blessings to which such prominence is given, are those which were promised to Israel, as a nation rooted to the earth, like the trees which symbolized them, at such period when they should be found in a condition of holiness, incapable of the rejection of Jehovah, or disobedience to his commands. They are enumerated in Deut. xxviii. 1—13, and will, with other manifested glories on the millennial earth, be powerful means of proving to the idolatrous heathen around the happiness and prosperity of living under a pure theocracy, and of worshipping the one true God. (Ezek. xxxiv. 25—31.) Such a testimony was proposed to Israel when first adopted as a people of Jehovah, and was ceaselessly reiterated throughout their history. But failure was permitted in order to declare that testimony, like all persons and things, must fall short of the glory of God on this side of the resurrection state, and under every government but that of a heavenly.

In order to set at rest any misunderstanding in regard to Matt. viii. 11, the Scriptures declare that the Israelitish fathers, who died not having *received*, or *realised*, the promises, neither having *possessed* so much of their inheritance as they could set their feet on (Heb. xi. 13; Acts vii. 5) must be *personally* present in the land of the covenant, for

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they, individually, in concert with the tribes, are to be instrumental in attracting the heathen to a joint participation in the blessings of Israel. To Abraham it was said, "In *thee* shall all families of the earth be blessed." (Gen. xii. 3; xxvi. 3—5.)

Apart from their exemplary social and moral state of rest and happiness, proving a gain to the affiliated Gentile nations of the kingdom, Israel, as "a kingdom of priests," will be used ministerially by the royal Melchizedec in the spread of the glad tidings of salvation, bringing "all the ends of the earth" to bow to his sceptre of righteousness and peace. (Gen. xxviii. 10—15; Isa. iii. 7—10; xlix. 6—12; lx.)

I would here add the concurrent witness of another Scripture in confirmation of the above. When the question of Gentile salvation first astonished the ecclesiastical council at Jerusalem, composed as it was exclusively of Jewish Christians, James, the president, recognised the promises of God in the prophetic Scriptures concerning them. He declared by the Spirit to the assembly, first of all that which had occurred to their own senses, how that the Lord *had begun* the work of gathering out from the Gentiles "a people for his name," by the Holy Ghost, a first instalment during his absence. This being completed, *He would return* and build up the house of David, in order to the fulfilment of the entire counsels of heaven in the establishment of a season of time wherein "*the residue of men*" should have an opportunity to "seek after the Lord;" thus perfecting the families of his heavenly Father. (Acts xv. 13—17; Amos ix. 11, 12; Rev. vii. 9—17.)

The seven parables of similitudes of "the kingdom of heaven" in the Gospel of Matthew (chap. xiii.) have also a direct bearing on this sequence of truth. The four first of this perfect group relate to the period of the present dispensation, during which the seed is being sown, the result of which is, that amidst false profession, the attractive power of worldly glory, and very much other secular and ecclesiastical evil increasing to the end "till the whole is leavened," true believers will be gathered out; howbeit but a small per centage. (Ver. 23—43.) This testimony to the present age being closed, shown by the dismissal of the unbelieving multitude at the close of the fourth parable (Ver. 36); the previously hidden mystery concerning *the kingdom in its coming manifested form* is declared *to disciples*, who only can understand. (Ver. 10, 11.) The treasure, members of the body of Christ, once hidden in "the field which is the world." (Ephes. iii. 5—9; Gal. i. 4.) The "merchantmen," evidently the Jews, having cast away the filthy rags of their now worthless pearls of self-righteouness, have obtained the one pearl of great price, even the righteousness which is of God. (Rom. x. 1—4; Zech. iii. 1—5.) Finally, the net of salvation cast over the entire heathen world by the nation of Israel, promised fishers of men in the kingdom, will bring a vast multitude safe into their vessels; but those nations, who, having had the same advantages and the visible display of the glory of the Lord, remaining rebellious still, and impracticably "bad," will be destroyed at the end by fire from heaven. (Rev. xx. 7—9.)

Time and space would fail to tell of all the features that will compose the wondrous reality of the kingdom, when "the earth shall be full of

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the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 1—9.) Many I have recorded in my work "Antitypical Parallels," pp. 442—490; but I will here briefly sketch the condition of the covenanted inheritance, which the Lord will make so excellent and glorious for his own royal residence as Son of David and Abraham, and for that nation of his choice (Isa. lx., li. 3); for He "will beautify the place of his sanctuary," He will make the present "wilderness of Zion like Eden, and her desert like the garden of the Lord."

This condition of things will be best understood by that most expressive mode of teaching, the Typical. The history of the deliverance of Noah and his family, with that of the renewed earth to which he was introduced, will furnish a bright picture of the earth in the kingdom of heaven, which, as it can be only displayed through tribulation, we must briefly trace the sunrise of glory from out of the storm clouds of the night. Enoch, the representative of those who in the present dispensation testify to the coming of the Lord with his saints to the execution of wrath on an ungodly world (Jude 13, 14, with 2 Thess. i. 7—10) has been caught up to heaven. Of the approaching flood, of which the testimony of Enoch is declared to be a forewarning (Luke xvii. 26), Noah was admonished on account of the increasing depravity of men, and the lawless violence with which the earth was filled. The Spirit of God was withdrawn from further striving with such ungodly sinners. The long suffering of God had an end! Men were then judicially left to unbelief in the preparation of the ark of deliverance. Alas! That similar testimony with similar results should be recorded as about to occur in the latter days of this age, before the final out-pour of the vials of wrath. The two witnesses "clothed in sackcloth," one of whom *we know* will be Elijah (Mal. iv. 5), and the other very likely Enoch, will prophesy in his (Elijah's) former spirit, which was also that of John the Baptist, the Lord's immediate forerunner (Luke i. 17, with 1 Kings xviii. 37), with a view of turning the hearts of Israel to their allegiance to their Messiah, whose speedy coming to fulfil his promises concerning the kingdom they can then powerfully declare. A remnant will thus be encouraged to be faithful, to resist the seductive temptations of the false prophet, and to defy the sword of the Antichristian "beast" (Rev. xiii., with the results xiv. 1—5) though their persecution be aggravated thereby.

Bearing in mind the above, let the reader turn to Daniel iii., reading the whole chapter, but pausing at verse 25, where there is a clear prophetic evidence of the identification of Jesus the Son of God with his suffering Jewish people—for Daniel's testimony was concerning his own people, Judah. (Chap. ix.) We can now see that Noah was not a type of the Church, going through the coming tribulation, or even of being preserved out of it, as some have supposed; but of the Lord Jesus identified with the faithful Jewish remnant in the Antichristian furnace, during the down-pour of the flood of vengeance on an apostate world. Noah is seen with his family, who were saved because of *his* having built the ark, and *having been present in it;* for *to him only* was the covenant of deliverance made. His name is "Rest," and in the Lord the Messiah alone will his people find their rest.

The ark, then, does not symbolize the Lord Jesus, but *his work* of

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obedient righteousness and atonement for the absence of it in his people. This may be better understood from the remarkable fact that the Hebrew word בֹּפֶר, "koh-pher," used for "pitch" in Gen. vi. 14, is the same as that used for "satisfaction" (Num. xxxv. 31); and "ransom" (Job xxxiii. 24), and other places. It was by means of his substitutionary atonement, satisfactory propitiation, and divinely adequate ransom, that as man, Jesus the Son of God could stand before the throne of a holy God, identifying with Himself in the same grace those for whom He suffered. He will thus, like Noah, carry his faithful remnant through the coming trial, at the very time when divine wrath will destroy the world that "now lieth in wickedness," condemned already. The scoffing world little thinks that in the persecution of the Jews, who are his brethren after the flesh (Rom. ix. 5), they are afflicting Jesus Himself. We have seen this from the beginning, for the burning bush at Horeb, the original symbol of Israel, proclaimed it. The voice came *from the midst of the bush*, which said, "I am come down to deliver." (See also Acts ix. 4, 5; Matt. xxv. 40, 45.)

Noah, with his sons (compare Heb. xi. 7), came forth from the divine shelter from wrath afforded by the ark, on to a renovated earth, and purified atmosphere. A mighty change had been wrought, and the dove with her olive leaf,* the symbol of peace, hovered over it. There was no need for her return to the ark, its work was accomplished, safety obtained, rest found.

This state of things is a singular type of that expression in Isaiah lxv. 17, which ushers in a millennial description of Israel and the holy city. After (chap. lxiii.) recounting a coming day of vengeance and anger upon defiant apostasy, he prospectively writes of "new heavens and a new earth" in connection with the time of blessings long promised; but at length fulfilled and enjoyed; of the absence of all mourning, and of the joy of the Lord Himself in Jerusalem *his city*, and her people. The prophet's words do not of course refer to that final physical as well as spiritual change that will disclose the "new heavens and earth" of Rev. xxi., but to such a moral change in the former, and *creative* change in the latter, which must necessarily accompany the advent of the Lord the Creator, "God," once more "*manifest* in the flesh." The heavenly places, in which "the powers of the air" and wicked spirits, now hold court (Ephes. ii. 2; vi. 12), will no longer be permitted to exercise their baneful sway over the earth (Rev. xii. 7—9, preliminary to Rev. xx. 1—3); for the New Jerusalem will fill the air above, and become the source of pure and holy influence to the inhabitants below. (Rev. xxi. 22—27.) Thus the heavens will be new. The earth also will be comparatively new. Evil men, evil governments and systems, evil principles and things will have been swept away by the brightness of the coming of the Lord to establish the righteous as the sun in his glory in the kingdom of their Father. (Matt. xiii. 43.) This covenant with Noah will then receive fulfilment, the result of the acceptable work of redemption, of which the sacrifice of the patriarch was a foreshadow. (Gen. viii. 20—22.)

* For an allusion to the "olive," see Rom. xi. 17—24.

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Greater blessing than before will be bestowed upon the earth; the very "desert shall rejoice and blossom as the rose," "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." (Isa. xxxv.; lxv. 12, 13.) It will then yield both its "fulness" and its "strength," for "the earth is the Lord's;" created by him "*for his pleasure*," and the manifestation of his "glory, honour, and power." (Read Psa. xxiv., lxvii., with Rev. iv., especially ver. 11.) The throne is millennial, the fulfilment of Rev. iii. 21; its characteristics are seen again in Psa. xcvii. 1—5. Only the former is prospective, the latter the reality. The beasts of the forest will return to their Eden, and ark-like condition. "The heavens and the earth shall be glad," and the very "fields and trees of the wood shall rejoice *before the Lord*." Psa. xcvi. 11—13.) "*And there shall be no more curse!*"

The time of the repentance and holy condition of Israel has been declared from the hour of the ascension of the Lord, to be that of "the restitution of all things," and "seasons of refreshing from *the presence of the Lord*." Thus we have been viewing the two circumstances in connection. The kingdom of heaven in its glory and blessings will then be an object of faith *through sight*. "The Lord will make bare his holy arm *in the eyes* of all the nations, and all the ends of the earth *shall see* the salvation of our God." The Lord himself, "the salvation," mentioned in Isa. xii. 2, which read in connection with lii. 10.

Beloved Christian readers, it is thus we desire to "make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." How very feebly, I am painfully aware. Nevertheless, I believe this to be the evidence, or some portion, at any rate, concerning "*the kingdom of heaven*," not *in* heaven, for God has not said so, but on earth. The kingdom in its Israelitish phase according to "the promises made to the fathers," the government being that of the *heavenly* Son of David, wielded on *heavenly* principles, for a *heavenly* object contemplated in the original covenants, and the judicial authority and power exercised by a *heavenly* body (the Church) from the new Jerusalem, which will be within sight of the earth. (Rev. xxi. 24.)

Our next paper, if the Lord will, will attempt to show "the meaning of *the term*" the kingdom *of God*.

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ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

THE TIME OF THE KINGDOM.

CHAPTER VI.

BY R. GOVETT.

MR. YOUNG'S 6th Chapter is entitled, "THE KINGDOM—ITS TIME." It is intended to prove, that Satan's reign is spiritual only, and that it will continue even during millennial times. That Jesus is already seated on his throne, aye, on the *throne of David*,* the very one he is to occupy in millennial days. Where these principles are received for the truth, it is no wonder that the millennium seems to our opponents 'much ado about nothing.' Jesus and Satan now reign and will reign together, the one in heaven, the other in earth. The millennium differs from our Gospel, only in a degree. May not the millennium be begun already? I should like to have a reply on that point, with the evidences for or against it, on our opponent's principles.

We proceed now to discuss his main proposition. Mr. Young states truly, that millenarians believe generally that this is the time of Satan's reign. "The devil is the god of this world," they say, "and will be till Christ shall appear to cast him out, and take the kingdom for himself." He calls these "startling averments"; but does not Scripture assert them? "Hereafter I will not talk much with you; for the *Prince of this world* cometh, and hath nothing in me." (John xiv. 30.) The Holy Spirit should testify at his coming "of judgment, because *the Prince of this world* is judged." (John xvi. 11.) "In whom *the God of this world* (age) hath blinded the minds of them that believe not." (2 Cor. iv. 4.) The Saviour's and Paul's words then lend credit to the representation of the matter by Satan to our Lord. "The devil taking him (Jesus) up into a high mountain showed him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them, *for that is delivered to me, and to whomsoever I will, I give it.* If thou therefore wilt worship me, all shall be thine." (Luke iv. 5—7). So Paul, "We wrestle not against flesh and blood, but against principalities and powers, against *the rulers of the darkness of this world, against wicked spirits in heavenly places.*" *(marg.)* (Eph. vi. 12). Nay, Satan not only reigns on earth, he has *a throne* there locally. "I know thy works, and where thou dwellest, even where Satan's *throne* (Greek) is." (Rev. ii. 13). And after Satan is cast out of heaven, this throne is transferred to his king, the False Christ. "The dragon gave him his power and his *throne* (Greek) and great authority." (Rev. xiii. 2). Further, that Satan retains this power till Jesus in person descends from heaven, is proved as clearly as words can prove, by the book of Revelation.

* This is also the idea of Bishop Waldegrave, in his "New Testament Millenarianism."

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Satan is first cast out of heaven into earth, after he loses the battle on high. (Rev. xii.) Enraged, and knowing that the time is short—but about three years and a half—he sets up his False Christ as king. (Rev. xiii.) This king collects all the kings of earth to fight against Christ, and is only put down by Jesus leaving the heaven with his hosts. (Rev. xix.) *Not till then is Satan seized, and imprisoned.* (Rev. xx.) *Not till then is Jesus' kingdom come to earth.*

The same truth is proved by 2 Thess. ii. In Paul's day the evil of lawlessness was at work; but in secret, because God had set against it a Hinderer. The False Christ would have appeared before, but God had fixed a hindrance against his appearing before the time especially destined for him; a time of "apostasy" (v. 3), or utter abandonment of the Christian faith. Then the Antichrist comes forth; for the Most High removes the hindrances, and all the world is deceived, save the few elect. And this Blasphemer reigns in person (4, 8), till Jesus in person paralyzes him by his outshining from heaven.

Mr. Young affirms, that when anti-millenarians show that Christ is now reigning over the earth from his throne in heaven, some nice distinctions are made by his opponents to evade the force of the argument.

Now we deny that Jesus is ever during this dispensation said to leave his throne in heaven; and we challenge the opposite party to produce the passage that uses such a word concerning the Lord Jesus. We allege, he observes, that Jesus is now seated not on *his own* throne, but on *his Father's*. Is that *our* distinction? Does not our Lord Himself make it? "To him that overcometh *will I grant to sit with me on my throne*, even as I also overcame, and am *sit down with my Father on his throne*." (iii. 21). Why are truths directly stated in the New Testament, spoken of as if they were *our* ideas?

We affirm, as he sees, that Jesus has yet to take the throne belonging to the Christ, the Anointed of *Israel*, the heir of David's line; and that this throne must needs be on earth. We shall see the strange machinery by which our antagonist hoists this throne into heaven.

I. He then proceeds to assert, and to offer proofs, that "THE REIGN OF SATAN IS SPIRITUAL." This admits, then, that Satan is reigning now. (p. 79). And we do not deny it. But when he seeks to prove, that his reign is spiritual *only*, and that if his power over the hearts of men were only destroyed, he would be left without a kingdom or a throne, we deny it. If the hearts of all *men* were transferred to Christ, he would still be ruler of the *fallen angels*. (Matthew xxv. 41, Mark iii. 22). He would still be prince of the power of the air. (Eph. ii. 2). He would still have power over serpents and scorpions, and other creatures of poison. (Luke x. 17, 18.) He would still be possessed of powers of miracle, such as he exemplified, when permitted to tempt Job, and when Pharoah's magicians imitated the signs of Moses. (Job i. ii., Ex. vii., 2 Thess. ii. 9.) He would still be able to move men through the air, as he did Jesus in the day of temptation. (Matt. iv.) Still be able to oppress with sickness and disease, as far as permitted of God. (Acts x. 38, Luke xiii. 16). He would have still the power of inflicting death itself, on those put outside the church in discipline. (1 Cor. v., 1 Tim. i. 20).

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His assertion then is not true, that Satan's empire is over mind alone; and that on the removal of that, all would be gone. 'If the souls of men were to receive Christ's truth, his empire would be wholly gone.' Not true. But that '*if*'—will it be removed, while Satan is at liberty? Revelation xii. 9, xx. 3, supply the answer. The Old Serpent deceives the nations, as long as he is at liberty; only during the thousand years of his binding are the nations on Christ's side.

"The earth, as such, is as much Christ's now as it would be were he treading its acres." Of *right*, yes: in *fact*, no. Christ's reign cannot allow of *Satan's joint reign.*

II. We come to his second great head. "SATAN WILL RULE IN THE EARTH DURING THE MILLENNIUM." That we deny. 'But there will be sinners then, as you must grant. (Is. lxv. 20.) And if so, then they are Satan's subjects.' That there will be sinners, is true; *that they will be Satan's subjects, is not true.* He is no longer king, but a prisoner in chains. He has no subjects, who is no longer king. 'But all wicked men are children of the devil.' This Scripture expression does not mean, that there can be no sin without Satan, nor any wicked man unless he be begotten of Satan. Any who are wicked then, can only figuratively be called so; and I fancy no Scripture can be found, which employs such a term concerning any who do amiss while Satan is in chains. In this "evil day" the whole armour of God and his might are needed to bring us off victorious in the battle. But then no armour will be needed; nor will there be a fight, for God's good day is come, and the world is on the side of Christ. Here our systems clash, for Mr. Young here openly denies Scripture. The Holy Spirit affirms that Satan is "cast into the bottomless pit," "shut up," and a "seal set on him [over it] that he should deceive the nations no more, till the thousand years should be fulfilled; after that he must be *loosed* a little season." Now Mr. Young will allow, that these words promise considerable restraint of the wicked one, "*but that he shall be absolutely shut away from the world, and that his influence shall entirely cease, they do not promise.*" We affirm, that it is precisely these things which the words *do* promise. He says, "There is nothing in the passage which requires us to understand that Satan shall be *actually imprisoned.*" We meet this with flat denial from Scripture. "When the thousand years are expired, *Satan shall be loosed out of his prison.*" This proves, that during the thousand years he is confined to his prison.

'But what reason is there for taking so strictly these words? Do not Peter and Jude speak of Satan and his angels as cast into Tartarus, and chains of darkness: while yet they exercise mighty power over the earth?'

No, friend, no: the angels cast into Tartarus and chains are *quite a different party from Satan and his angels, who are at large.* This mistake arises from modern theological confusion; the great High Priest of which is Milton. The angels whom God still holds in chains, and will not loose till the millennial day, are those who sinned in leaving heaven for earth through the love of women; not Satan, who sinned from hatred of men. These who are confined will be saved: Satan and his angels will be lost. (1 Peter iii. 19, 20, iv. 6; 2 Peter ii. 4; Jude 6, 7.)

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That Satan and his angels were ever confined is untrue. He is represented as moving to and fro between heaven and earth at his pleasure, accusing the holy ones of God before his throne. (Job i. ii.; Rev. xii. 10.) He is described as a lion at large, ranging for prey; not a lion caged, obliged to starve, or able to receive only what is put within his den. 1 Peter v. 8, and Eph. vi. have shown us that he and his angels are "in heavenly places," and we have to wrestle against them there.

'But Rev. xii. 9, shows, that he has already been cast out of heaven.' Not granted, friend: not true! The battle occurs only about three years and a half before Christ appears, and a short time after the saints are caught up from earth to heaven. (Rev. xii. 5, 12, 14.) *Our spiritual position as belonging to the Church of Christ would be ended, if Satan were no longer in the heavenly places.* So this ejection out of heaven, to which he is never more to return, cannot take place while the Church is still on earth, as God's recognised witness of *mercy*. As soon as Satan is cast down, it is JUDGMENT, and *woe to earth!* (12.)

Mr. Young applies the words "Now is the judgment of this world, now shall the prince of this world be cast out," to the "lessening of Satanic *influence* by the Gospel." Nay, the Gospel never will cast Satan out. It is the bearing of an embassy from God to men. Satan is to be cast out of heaven and of earth by *power: by force put forth in judgment:* and that cannot be, while mercy rules.

'But Jesus told his disciples, "I beheld Satan as lightning fall from heaven," when he sent them forth with the Gospel.'

Jesus, when he sent forth the good news of the millennial *kingdom*, (not "the Gospel of the *grace* of God," Acts xx. 24), prospectively beheld the triumph at the close. But it was not alone then the mere report, such as we have it now, but the power of miracle, which cast out demons wherever the apostles went, and healed all the oppressed by the devil. Such force was, in its germ, the very power which will hurl Satan out of heaven.

III. We have now arrived at his third point. "CHRIST IS NOW A REIGNING KING, AND OCCUPIES THE SAME THRONE WHICH HE WILL FILL THE MILLENNIUM." We deny it; and proceed to examine his proofs.

(1.) His first is derived from John xviii. 36. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." On which Mr. Young comments thus. "His kingdom was opening, when he stood before Pilate. Describing the government he was setting up, he quieted the fears of the Roman governor by saying, "My kingdom, &c." *His kingdom then being established* was of such a nature as that his servants would not fight, and *Cæsar need not fear a rival.*" (my italics.)

Now these words of our Lord do not prove that Jesus was then reigning; much less, that it was the millennial throne he was then occupying. Our anti-millenarian friends rest on this passage because they do not look into the Greek; and the English is equivocal. It seems to them to mean, that Jesus' kingdom is *not to be earthly in its sphere;* whereas the Scripture affirms, that the kingdoms of this world are to become Christ's, and *suddenly*, when the seventh trump

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sounds. (Rev. xi. 15.) We observe next, that our Lord in these words testifies only, that his kingdom would not spring "*out of* this world." If it did, his disciples' arms would have been lifted to rescue him from death. "But now is my kingdom *not from hence.*" It is to be set up in resurrection, and by the power of heaven. (Rev. xix.) Now this was calculated to pacify the fears of Pilate, even though he had seen that Jesus expected a kingdom which should rival Cæsar's, and overturn it. The Roman governor feared no hosts of heaven sent to establish a dominion on earth.

(2.) His second proof-text is Col. i. 13. God had "delivered (saints) from the power of darkness and translated into the kingdom of his dear Son."

Now that Christ is appointed king by God, and that his kingdom is come in mystery, is true. To his disciples it was given to know "*the mystery of the kingdom,*" and its "*mysteries.*" (Matt. xiii. 11; Mark iv. 11; Luke viii. 10.) But the millennial kingdom is the *kingdom in manifestation*, which alone the prophets describe, and for which the Jews are waiting. This cannot begin till the King himself is manifested. The Colossian Christians belonged to the kingdom of the Son of God: they owned him as King *of right*, but not yet King visibly and *in fact* upon earth. Jesus gives up no kingdom when He leaves heaven: He is merely seated as a *conqueror* upon his Father's throne. (Rev. iii. 21.) During the mystery of the kingdom, Satan reigns; *but is it to be so when the kingdom is manifested?* Dan. iii. and vii. will tell us. When the stone comes down out of heaven it smites with descending momentum the image, and breaks it in pieces at a blow. When the King of kings comes down out of the opened heavens Satan's reign is ended, his king is seized, his armies are cut off, he himself is thrust into the bottomless pit. (Rev. xix., xx.)

(3.) His third proof-text is Heb. xii. 29. This text would have no force for his conclusion without his comment, which, therefore, I give. "He (Christ) had a kingdom when Paul wrote to the Hebrews. Having spoken of the *things belonging to a former economy which could be shaken and removed*, (*m. i.*) he continues, "*We* receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably." (Heb. xii. 28.) *A kingdom had been received in place of old things removed.* This kingdom could be no *other than the kingdom of Christ*, and it could not give place to another, for it could never be removed." Now all the force of the argument here depends upon his exposition of the context. Deny *that*, and it is gone. I do deny it, and maintain it to be evidently against the tenor of Paul's statements. The apostle is comparing the standing of the Christian with the standing of Israel before Mount Sinai. (Exod. xix.) He adds, that Christ's voice then shook earth, but He foretells that at a future season He would shake heaven and earth once more. That 'once more,' says the writer, signifies *the entire removal of the present creation, in order that another heaven and earth, hereafter to be created, never to be shaken, may be introduced as our abode.* In the new heavens and earth, the dwelling evermore of righteousness, shall be our unshaken, everlasting kingdom. This kingdom will be ours of God's gift. Therefore, let us keep close to the *grace* of God. For the God of *justice* must be terrible as a fire to every sinful creature.

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Paul is not speaking of the removal of the Mosaic economy, but of the heavens and earth. He is not speaking of the Christ's kingdom; for that is to be shaken, and to pass away. It is to last but a thousand years. "They lived and reigned with *the Christ* a thousand years." "They shall be priests of God, and of *the Christ*, and shall reign with him a thousand years." (Rev. xx. 4, 6.) After the thousand years heaven and earth flee away, never to be found. (Ver. 11.) And then ensues the throne, not of "the Christ," but of "*God and the Lamb.*" (Rev. xxii. 1, 3.) Then, and not till then, is seen the *unshaken* everlasting kingdom, in distinction from the kingdom of the thousand years. "His servants shall serve him . . . *and they shall reign for ever and ever.*" (Ver. 5.) Similar is the testimony of 1 Cor. xv. 23—28.

(4.) His fourth proof is derived from Acts v. 30, 31, where Jesus is described as a "*Prince* and a Saviour, to give repentance to Israel, and forgiveness of sins." He adds, "If this be not a prince on the throne, what is?"

I answer, here is no word about a throne. Mr. Y. has been misled by the word "Prince." Now, even if the word were well rendered, it would not infer the possession of a kingdom, and much less the possession of this millennial throne. But it is inaccurately rendered; it merely signifies "leader," and is rendered "captain" in Heb. ii. 10, and "author" in Heb. xii. 2. Jesus is now a priest to pardon; as a King, He treads down his enemies in war. (Rev. xix. 11—20.)

(5.) Mr. Y.'s fifth text is Acts iv. 23—28. Peter and John had been seized, and set before the Sanhedrim, and forbid to speak in the name of Jesus. They refused to comply. On being dismissed, they present themselves before their fellow believers, and a prayer is offered to this effect—"Lord, thou art God . . . who by the mouth of David, thy servant, hast said, 'Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.' For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Mr. Y. supposes that apostles here assert the fulfilment of the Psalm they cite at that moment. This I deny. They do not say, "Now is fulfilled the word of the Lord in the 2nd Psalm. The words of the Psalm manifestly relate to a much more extended scene. At Jesus' death but one king stood up against Him, and but one civil ruler acted. But in the day predicted, "the kings of the earth," and its rulers are to stand up. There was no "rage" either on Pilate's part, or Herod's. The subject presented to them was a different one from that foretold. In that day the question was, 'Shall Jesus be put to death?' In the prophecy of the Psalm the question is, '*Shall we any longer own the religion of the Father and the Son?* And their answer will be, "Let us break their bands asunder, and cast away their cords from us." The feelings and acts of God will be different. Then was the time of mercy, then Jesus prayed for his enemies, and even the earthquake slew none. But in the day to come, "The Lord shall have them in derision. Then shall he *speak unto them in his wrath, and vex* them in his *sore displeasure.*" Nor did the

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apostles suppose that the Psalm was fulfilled in their day; although the *principles* were then in action which would produce the great predicted apostasy, as their final result. For, instead of apostles praying that Jesus *would break his foes with rod of iron*, and dash them in pieces as a potter's vessel, they pray, "Grant unto thy servants that with all boldness they may speak thy word, *by stretching forth thy hand to heal*, and that signs and wonders may be done by the name of thy holy child Jesus." That is, they saw it was the time of God's patience, and of the *time of testimony*, which the Psalm itself speaks of. "*Be wise now, therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear.*"—"*Kiss the Son, lest he be angry.*" The dread scene of the opening of the Psalm cannot take place till this, the call of mercy on God's part, is ended and is rejected on the part of man, both kings and subjects. This passage, then, is very far from proving Christ's reign.

His next proposition is, That "*Christ now occupies the throne of David.*"

Mr. Y. admits that, God promises to Christ either the literal, or the typical throne of David. The Jews expected that it would be the literal throne, according to Isa. ix. and Psa. cx. But, he tells us, the Holy Ghost by the mouth of Peter on the day of Pentecost, announced—"that *the Davidic enthronement of the Messiah* was accomplished by *the resurrection of Jesus*, and his consequent exaltation to the Father's right hand; and he brought forward David himself to give the proofs." "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ," [the remaining words of the verse, though all important in the argument, Mr. Y. omits] "that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom you have crucified, both Lord and Christ."

Our friend's comment upon the passage is as follows:—

"The teaching of Peter is this: '*King David was a type of King Jesus*' (m. i.). David the greater was to occupy the throne of Jesse's son; *that is the throne or 'government,' which David's typified* (m. i.). David, he said, had not ascended to the heavens; therefore he could not be the subject of the prediction: yea, David himself testified, 'The Lord said unto *my Lord*,' not unto *me*, 'Sit thou at my right hand until I make thy foes thy footstool.'"

If this were Peter's teaching in the passage before us, it is the first time it has ever been understood. Even looked at through Mr. Y.'s glasses, the things asserted to be there, cannot be seen. There is not a word about 'type,' or two Davids, or two thrones—one for the greater David in heaven, and the other for the lesser David, on earth. Peter does say, *that a son of David's loins was to take his father's throne.*

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But that he was to take *another throne in another spot as David's heir*, he does *not* say. And the 110th Psalm speaks of a throne on earth, and at Jerusalem, which David's lord was to receive. "The Lord shall send the rod (sceptre) of thy power out of *Zion;* rule thou in the midst of thine enemies." Is Christ up in heaven seated in the midst of hostile kings and nations, who are to be cut off before Him in the day of his power, and of God's wrath? Would Jews and "*dwellers at Jerusalem,*" whom Peter was addressing, understand the apostle to be speaking about a typical throne of David in heaven, when he never spoke of type at all? Mr. Y. would tell us that David's throne is in heaven. The inspired writer says that David never was there. *It is certain then that David's throne cannot be in a place which he never entered, and over which he never reigned.* Jesus' resurrection and *ascension*, he assures us, is his ascending David's throne. Peter speaks of *resurrection* only in verses 31 and 32, on which the argument turns. Did David rise? Did he obtain a throne after his rising? Peter is careful to assure us that David has never risen. His proof of Jesus being God's 'Holy One,' hinges on that.

In short, Mr. Y.'s argument is a contradiction to the text. The Scripture says, that the Son of David is to sit on his Father's throne. It is certain that David's throne was, in regard of its dominion, over the twelve tribes of Israel—in regard to its locality, upon earth and in Jerusalem. If Jesus' throne is to be a spiritual one in heaven over his saints, and that is the only one he is ever to have, God's promise is broken. We ought to read the promise with a *not* inserted. 'The Lord God shall *not* give him the throne of David his father.' But God's wisdom scatters all the fallacies which man can interpose. What says the prophet Amos? "In *that* day [not in *this*] I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up its ruins, and I will build it AS IN THE DAYS OF OLD." Is Jesus' reigning in heaven *the reign of David as it was of old?*

It is evident that Peter was not engaged in any argument on that matter. He was proving that Jesus was the Messiah, "the Holy One" of God, because *he* fulfilled, and *David did not* fulfil, the 16th Psalm. The Psalm said, "Thou wilt not leave my soul in Hadees, nor wilt thou suffer thy Holy One to see corruption." This, Peter says, was not fulfilled in David. His body has remained to this day in the tombs of the kings, and has seen corruption. Correspondingly, his soul has been left in Hadees, among the souls of the departed generally. But it was not so with Jesus. His body never corrupted; he rose out of the tomb before it could take place. And answerably, his soul came out of Hadees to re-animate it. Therefore, He is the Messiah, the Holy One, who is to sit on David's throne.

Peter goes on to connect the scene before them with Jesus. 'The tongues of fire you see, the miraculous speaking you heard, is due to Jesus' arrival after his resurrection on high. This descent of the Holy Ghost is the gift of the Lord Jesus in answer to a petition made to the Father.' 'But might it not be from David?' No; for David had never reached heaven. It came from David's Lord, who was now seated with his Father on high, until his enemies should be destroyed and his kingdom come.

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Whence, then, comes the semblance of proof which has misled Mr. Y., Mr. Grant, and others? From a misunderstanding of the statement of verses 30, 31. "David, being a prophet, and knowing that God had sworn with an oath to him that of the fruits of his loins according to the flesh he would raise up Christ to sit upon his throne, He, seeing this before, *spake of the resurrection of Christ.*" There they stop, and understand Peter to mean, *that the resurrection of Jesus was his session on David's throne.* But a look at the Greek, and the quotation of the whole of the 31st verse, scatters the illusion. Peter is applying the words of Psa. xvi., and showing that they do not refer to David himself. 'David was an inspired man, *so that when he wrote those words, 'Thou wilt not leave my soul in Hades,' he was speaking of the resurrection of Messiah, his Son,* who, as the promises say, shall one day sit on his throne.' But the words do not affirm *that the resurrection of the Messiah was the same thing as his session on David's throne.* The whole force of Peter's after-argument is employed in proving that Christ was in heaven seated on the throne of Jehovah, and waiting till the Father destroyed his enemies. *Then* He would take the throne of David; *then* reign in the city of David, Mount Zion. Then would kings of the earth, and their hosts, be cut off before Him. "The Lord at thy right hand shall strike through kings *in the day of his wrath.*" [Is ours the day of wrath, or "the day of *salvation?*" (2 Cor. vi.)] "He shall judge among the heathen, *he shall fill the places with the dead bodies, he shall wound the Head* (*Heb.*) *over many countries.*" God has made Jesus Lord and Christ; the time of putting down his foes has yet to come. As yet God is patient; he has not made Jesus' foes his footstool. He cannot, while our day of grace lasts.

Mr. Y. afterwards states what he considers to be the confusion which follows from Peter's words.

"The millenarians," (he observes) "say that Jesus at a future time will descend out of heaven to occupy David's throne on earth." Peter says he was raised up from the grave, and ascended to the Father's right hand just before the Pentecostal time, *to fill David's throne.* Nothing can be more plainly stated than this fact. David said, "God . . . would raise up Christ to sit on his throne." Peter says, "This Jesus hath God raised up."

Now it is wonderful that this semblance of argument should impose on any.

1. David says only, that God would raise up the Messiah *with a view to his session on his throne.* But David does not say, David did not imagine, that the resurrection was, in other words, Messiah's session upon the throne of David. Now we believe that Jesus' resurrection is with a view to his session on the throne of David. But we are sure that David's throne was on earth, and on Jerusalem. "So David slept with his fathers, and was buried in the city of David. And the days that *David reigned over Israel* were forty years. Seven years reigned he in Hebron, and thirty and three years *reigned he in Jerusalem. Then sat Solomon upon the throne of David his father,* and his kingdom was established greatly." (1 Kings ii. 10—12.) And again, "So God do to Abner, and more also, except *as the Lord hath sworn to David,* even so I do to him: to translate the kingdom from the house of Saul, and to

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set up *the throne of David over Israel and over Judah* from Dan even to Beersheba." (2 Sam. iii. 9, 10.) Now the throne of David promised to our Lord is specified as being a throne over the *people of Israel.* "The Lord God shall give unto him *the throne of David his father*, and *he shall reign over the house of Jacob* for ever."* So our and his Jewish followers understood it. "Rabbi, thou art the Son of God; thou art the *King of Israel.*" (i. 49.) And Jesus owns the testimony. Those two titles are the two ends of Jacob's ladder. As "Son of God" he touches the heaven; as "King of Israel," the earth. (v. 50, 51.)

I have argued the matter hitherto from the text as it stands. And even as it stands, it is on our side. But Mr. Young should be aware, that the words which he has put in italics, as the base of his argument on one of its sides, fail him. The true reading, as derived from the best manuscripts, and modern critics, is "Knowing that God swore with an oath to him that of *the fruit of his loins* (one) *should sit on his throne.*" The throne of David is not a throne of *grace;* nor will our Lord occupy a throne of grace, when he sits on that of David. Is he breaking foes with rod of iron now?

"He will not leave that throne," says Mr. Young, "till his foes are made his footstool; and consequently he will not establish a throne on earth, that he may crush his enemies."

This assumes the words of the Psalm to mean, that Jesus' enemies are crushed before he leaves heaven; a meaning which we do not allow; and which would be contrary to the verses which have been already quoted, and to 19th of Revelations, if we did.

I suppose the statement has been disposed of, that Jesus is now occupying *David's* throne. The Saviour says, that he is occupying his *Father's*, and will by and by, when conflict is over, give the conqueror a place beside him on *his own throne.* The 110th Psalm also supposes that Jesus is on the throne of Jehovah in heaven, waiting passively, till God sends out of Jerusalem his sceptre, and fills the valleys with the corpses of the kings and nations his enemies.

And now in conclusion, let me give some texts to prove that Messiah's throne is to act on another principle, and to be set in another locality than that which he now occupies.

(1.) The Throne of the Father on which our Lord is now seated is "the throne of *grace*" to which we are invited to come boldly Heb. iv. 16. The Throne of Messiah hereafter to be set up is a throne of "righteousness," or "justice." "Unto the Son he saith, Thy throne, O God, is for ever and ever; a *sceptre of righteousness* is the sceptre of *thy kingdom.*" (Heb. i. 8; Ps. xlv.) "He cometh to judge the earth; he shall judge the world with *righteousness*, and the people with his truth." (Ps. xcvi. 13; xcviii. 6—9; Is. ix. 7, xl. 4, 5; xxxii. 1.

(2.) His reign is inaugurated *with the destruction of his enemies.* "As for those mine enemies which would not that I should reign over them, bring hither, *and slay them before me.*" (Luke xix. 27.) "Therefore wait ye upon me, saith the Lord, until the time that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, *to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my*

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jealousy." (Zeph. iii. 8, 9; Zech. xiv. 3– 5, 12, 13; Is. ix. 3—7; Psa. xlv. 3—5.)

(3.) Jesus is then to be *seen* as the Son of *Man*. Isaiah xxiv. describes the Lord's judgment of earth. The next chapter is Israel's burst of song upon the occasion. "And it shall be said in that day, [when the resurrection of the saints takes place, v. 8,] *Lo, this is our God;* we have waited for him, and he will save us; *this is the Lord*." (Is. xxv. 9.) "*For, behold the Lord cometh out of his place* to punish the inhabitants of the earth for their iniquity." (Is. xxvi. 21.) "O Zion, that bringeth good tidings . . . say unto the cities of Judah, *Behold your God!* Behold the Lord God will come with strong hand." (Is. xl. 9, 10; Zech. xiv. 3—5.)

Jerusalem is to be the city where he dwells. "*The Lord of Hosts shall reign in Mount Zion, and in Jerusalem*, and before his ancients [elders] gloriously." (Is. xxiv. 23.) "Thine eyes shall see *the King* in his beauty. . . Look upon *Zion the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation*." (Is. xxxiii. 17, 20; Ez. xliii. 1—9; Jer. xxiii. 5, 6; Mic. iv. 6—8; Zech. ix. 9, 10, xiv. 16, 17; Zeph. iii. 14—20.)

(4.) *Jesus' saints are to reign with him when he reigns.* The "horn made war with the saints, and prevailed against them until *the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom*." (Dan. vii. 21, 22.) "They lived and *reigned with the Christ* a thousand years." "Blessed and holy is he that hath part in the first resurrection; over such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with him* a thousand years." (Rev. xx. 4, 6.)

If then Christ is now reigning, his people ought to be reigning too. But they are *not*, and ought not. When some Corinthian believers began so to do they were warned by the Apostle Paul, that it was unseasonable. "Ye reigned as kings without us, and I would to God ye did reign, that we also might reign with you."

But how could that be a suitable season, when God's messengers, the Apostles, were so differently treated? buffeted, rejected, in peril of life. "I write not these things to shame you, but as my beloved sons I warn you." (1 Cor. iv. 8—14.)

As then God's saints are forbidden to reign now, neither has Jesus yet begun to reign.

With a brief analysis of the speech of Peter as bearing on the subject before us, I conclude. 'Men of Israel, you have slain Jesus, though God accredited him to you by mighty proofs of miracle. But God has raised him up, without his body being tainted by corruption. In that He has fulfilled David's 16th Psalm, and proved Jesus to be the Holy One of God. For the words I quote are not true of David. David's body has seen corruption: David's soul abides still in Hadees among departed spirits. But the words are true of David's son, For David by the spirit of prophecy *was speaking concerning the resurrection of the Messiah* (who is hereafter to fill his throne), *when he said*, "My soul shall not be left in Hadees, nor my flesh see corruption." That was true of Jesus. His body has risen out of the tomb, his soul has come forth out of Hadees, as we this day testify.'

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THE SEVEN-HEADED BEAST.

COMMENTATORS generally—however they may differ on other points—agree that the city represented by the woman of the 17th chapter of Revelation is Rome, but with respect to the heads so intimately connected with the harlot, great diversity of opinion prevails. Current belief assigns the seven heads to the several forms of government of Daniel's fourth beast, explaining the "five fallen" by kings, consuls, decemvirs, dictators, and military tribunes, already passed away before St. John's time, and the "one is," or 6th head, by the form existing at the date of the prophecy. But it is difficult to conceive how such an interpretation can be maintained without conclusive and satisfactory reasons being adduced for the exclusion of the triumvirate which certainly appears to have been quite as distinct a form of government as some of the others, and unless the contrary be proved, emperors should be the seventh head, whereby the whole fabric of interpretation constructed upon the Roman forms of government, would crumble to dust. But still another formidable difficulty accrues. In the first verse of the 4th chapter, St. John is called up to heaven, "to be shown things which must be hereafter," or after these things, and among things future, he saw a beast come up out of the sea, having seven heads and ten horns. If five of these heads were kings dead and gone ages before, or past forms of government, then St. John could scarcely have seen a beast rise up with seven heads, but with two only, and even one of these—if assignable to the form actually in existence—would have been more appropriately included among "the things which are," than among "the things which shall be hereafter."

If literality is to be adhered to—and unquestionably it is the only sound principle for the interpretation of prophecy—then all the theories that apply the heads of the beast to Rome in the past, must be abandoned, and if all the heads were future in St. John's day, they are so still, and the harlot that bestrides the beast in the 17th chapter, under the 6th head, must likewise in that case be future; nevertheless, there can be no doubt but that "the woman is that great city, 'Rome,' which reigneth over the kings of the earth."

There is an apparent paradox, but human prejudices may warp the judgment, and construe that into a paradox which is none. In our desire to reconcile the several stages of the Lord's advent—from the 4th and 5th chapters to the 19th—with Daniel's last or 70th week, we endeavour to crowd all the events evolved by the intervening chapters within the seven years of that week, and that we may be enabled to do so, we mercilessly decapitate the beast, and deprive it of five of the heads seen by St. John. It may be probably urged that as the seven heads emblemize hills as well as kings, St. John might have seen the beast rise with seven heads, even though five of the kings had previously passed away; but this objection can scarcely hold, as St. John must then have seen the beast emerge from the sea in a mutilated, or imperfect state; moreover, all he saw or heard pertained to the "hereafter,"

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which could not have been the case had any portion been already accomplished. One of the leading requisites in the pursuit of practical research unquestionably is faith; not the faith unto salvation, though that must be peremptorily associated with it, but unbounded, implicit faith in God's Holy Word—as it is written—in its entirety, even when incomprehensible. Another indispensable quality, extremely difficult to acquire, failing which all our perquisitions may be profitless and vain—is the power of discarding all bias from the mind, all human prejudices and preconceptions, remembering ever when searching the Scriptures that "God's thoughts are not our thoughts, nor our ways his ways." Now, although very clear inferences of a secret stage in the Lord's advent are deducible from Scripture, nowhere is there any indication given of its probable duration. All the events predicted between the 5th and 19th chapters of the Apocalypse, evidently pertain to that secret stage, but whether they will be compressed within Daniel's 70th week, or spread over several of such heptades, Divine writ does not unfold, and it is probably because we arbitrarily—presumptuously even—seek to fill up a blank which God, for his own all-wise purposes, has left open, that there is still so little unanimity among expositors respecting the several heads of the beast. Analogically, the longer period is more likely than the shorter, for there was virtually a secret stage in the first advent of thirty years' duration, and nothing that can be adduced from the Sacred Writings will militate against a similar protracted period of the Lord's secret presence in the second.

In its earlier stages the first advent was known but to the few, to whom it was specially revealed, as by God's grace and his holy Spirit will be the second—to Mary, the Lord's mother, and to Joseph—to Zachariah, and Elisabeth, and to their son, John the Baptist—to the just and devout Simeon, who was waiting for the consolation of Israel, and to Anna, the prophetess, who served God by prayers and fastings night and day—to the shepherds abiding in the field, to whom the good tidings of great joy were brought by the angel of the Lord, and to the wise men from the east; but the great mass of the Jewish people, his intimate youthful acquaintances, his constant companions in manhood, were quite unconscious for the first thirty years of his life of the marvellous presence amongst them of God Incarnate. To them He was only the carpenter's son! It was only when having attained the age of thirty; when for thirty years the Lord had been preserving an impenetrable incognito amongst them, when He was publicly baptized in Jordan by John the Baptist, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased," that our Lord's presence as the promised Messiah was manifested and proclaimed; even then his relatives, his very brothers, ignored the wondrous truth; for after this public manifestation, St. John says, "for neither did his brethren believe in him."

That there should be a secret stage of the advent inaugurated by a rapture of living saints, and extending over twenty or thirty years, or more, may sound so exceedingly strange, that we may be prone to repudiate as irrelevant and absurd any exposition of prophecy involving such a demand upon our faith. Besides, how, under such circumstances, can it possibly be secret? Will not the translation of the

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saints give it universal publicity? Yes, but the same objection will apply to a secret coming of the Lord, however brief may be the interval. But, then, who will credit the rapture? Who will put such a construction upon the sudden and singular disappearance of that small happy flock that will constitute the first translation of the glorified elect? None but the comparatively few, who will, like Mary, "Keep all these things, and ponder them in their hearts." None, perhaps, but the foolish virgins, who, though expectant and watching, took no oil in their vessels with their lamps. The world at large will devise countless false theories to account for a phenomenon so unparalleled. Every possible reason, save and except the true one, will be conjectured and assumed, and then the circumstance will be forgotten by all but the true Church!

Was not this precisely the case nineteen centuries ago? Many must have been familiar with the marvellous incidents recorded in Mary's and Elisabeth's lives. With reference to the latter, indeed, it is said, "and her neighbours and her cousins heard how the Lord shewed great mercy upon her, and they rejoiced with her." (Luke i. 58.) And after Zachariah's mouth was opened, we learn that "fear came on all that dwelt round about them, and all these sayings were noised about throughout the hill country of Judea." (Luke i. 65.) All the circumstances connected with the birth of our Saviour must, therefore, have been pretty generally known. It was subsequently spread abroad by the shepherds; then, when the Holy Child was brought to Jerusalem, and was seen by Simeon and Anna, all connected with the Temple must have heard of what had transpired. Moreover, it is said, that Anna, who was evidently a person universally known and renowned for her sanctity, "spake of Him to all that looked for redemption in Jerusalem," implying that the glad tidings were communicated by her to all the devout Jews who frequented the Temple, and by them again doubtless repeated to their friends and connections. At a subsequent period, a year later, perhaps, or more, the wise men, under the miraculous guidance of a star, appeared at Jerusalem. Scarcely can we conceive the agitation and excitement that an event so remarkable and unprecedented must have occasioned. "Herod was troubled in mind, and all Jerusalem with him," significantly observes the Evangelist, as evidence of the popular ferment kindled among all classes by the appearance of these Eastern sages. "Where is he that is born King of the Jews?" must have startled the multitude and reverberated through every part of the city. As proved by the reply, it could have been no mystical inquiry of a people who from their first call as a nation had been looking for the Desire of Israel.

The chief priests and scribes were all assembled at the palace and consulted upon the extraordinary purport of the visit of these illustrious strangers; the motives that could have induced them to undertake such a long, fatiguing and perilous journey, and all the circumstances that gave rise to it must have been thoroughly discussed, commented upon, and widely circulated, awakening emotions, good or evil, in the breast of every individual correspondent with his hopes and fears, and yet the commotion subsided, the subject was dropped and forgotten; but the Lord continued amongst them for thirty years, and they knew

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it not! Just so may it be again. Shall we be wiser in our generation than were the Jews in theirs? The disappearance of the Saints will be a nine days' wonder, and will then lapse among the obliterated things of the past; forgotten by the world at large, and in many cases, alas! it is to be feared, even by their brethren!

It will be remarked that, independently of the prophetical writings generally, there is a special Book of Revelation, more systematically constructed, given to each of the two dispensations of the Law and the Gospel—the Book of Daniel to the Jew, the Apocalypse of St. John to the Christian. But though the last essentially regards the Church, yet as it culminates in the glorious manifestation of the King of kings, it is likewise closely interwoven with the future destinies of Israel, and as all the prophecies of the second Advent must necessarily converge and harmonize, so there must be a point where Daniel and St. John meet, and that point appears to be the rise of the seven-headed beast, the iron legs of Nebuchadnezzar's metallic image, merging into the last stage of iron and clay of Daniel's fourth beast, which, from the destruction of Jerusalem and the dispersion of the Jews, has been lying prophetically dormant.

Assuming, therefore, that St. John literally saw the beast rise, as described, with seven heads, neither more nor less, may it not be a still future undeveloped state of Daniel's fourth beast? If so, then must we expect and be prepared for a series of sovereigns, which, terminating in that Wicked One whom the Lord shall consume with the Spirit of his mouth, may very appropriately be called the Anti-Christian dynasty, under whose fostering care the Romish Church may rise to far greater spiritual supremacy than ever yet exercised, until she attain the elevation and altitude represented in the 17th chapter; and thus, that same Rome which was the great city reigning over the kings of the earth in St. John's day, may, without paradox, be the identical Rome predicted as the seat of the future woman, who, for thirteen centuries, has been ominously casting her shadow before her.

In the 17th chapter, St. John is called to witness the judgment of the whore; he sees her sitting in the full pride and plenitude of spiritual authority upon the beast, and is then informed that it is under the sixth king, after the first five are fallen, that she will attain this maximum of power—that another king will follow and pass away—the beast will be then non-existent, "was and is not," but "even he," the seventh head, "is the eighth!" not a distinct head therefore, but the seventh revivified from the bottomless pit!—the head which he saw wounded to death and healed. St. Paul calls him the Son of Perdition. Our Lord gives the like title to Judas Iscariot. According to St. John, in the 9th chapter of the Apocalypse, he must be the son of the Angel of the bottomless pit! During the preceding part of his vision no woman appeared, nor is there the slightest allusion made to one, and yet the angel addresses St. John as if he were perfectly cognizant of the part the woman was to play in the world's perversion. "Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters." It must be the same woman, therefore—for none other is spoken of in any preceding part of the book—of whom he was previously commissioned to write to the church of Thyatira, and yet

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it was after that he saw the beast rise with seven heads. Thyatira was thus an emblem of Papal Rome, and the Rome of the past and present may be but the mere shadow of the Rome that will be! Let us not be blinded, then, by appearances, but watch, for as the Church was severely tried in its infancy, so may it be destined again to pass through a more fiery ordeal towards the close of the dispensation, ere the wild olive branch be finally separated from the true stock; and if it has to undergo a lengthened period of trouble and persecution under the iron tyranny of the harlot and the beast, how important indeed that we should be prepared and strengthened for such tribulation by correct apprehension of God's revelation to us for that purpose, for then, indeed, "Blessed will they be that read, and they that hear the words of this prophecy, and keep those things which are written therein." Blessed indeed will they be to know, by the previous removal of the five wise virgins, that the Lord is actually present, looking down upon them from the cloud, upholding and sustaining them in their spiritual struggle upon earth. How ardently will they be watching, not knowing the hour, when He will come for them likewise to associate them with their glorified brethren who had gone before, to be with Him where He is. May the Lord guide us in a perfect apprehension of the truth, knowing the time, that now it is high time to awake out of sleep; for if the morning cometh, so also does the night!

Smyrna, 1868. J. W.

THE EIGHTH HEAD—THE BEAST: MUST HE BE ONE OF THE FIVE KINGS WHICH ARE FALLEN?

MORE than one of the most able and deservedly esteemed contributors to the RAINBOW, have lately, both in its pages and in other publications, re-asserted the exposition of the words "the beast that thou sawest *was* and is not," (Rev. xvii. 8,) as affirming, that in the time when the Apostle wrote *that beast must have already existed.* A clear apprehension of the real import of those words, we need scarcely say, is of first importance; and so, it is presumed, a free ventilation of the passage cannot be ill-timed, or ill-placed in an early number of the RAINBOW. It will, at any rate, probably show that, *if* the proposition above stated can be substantiated, very much of the Book of Revelation, if not all except the Epistles to the Seven Churches, had been fulfilled before the record reached us; and so præterists and futurists alike will be left without a *locus standi.*

What, then, would the maintenance of the position assumed seem to require us *also* to hold for the sake of consistency? Admitting for argument's sake that, because it is recorded by the Apostle, "the beast that thou sawest *was*," the beast *must* have then had an existence, are we not compelled also to aver from the words, "I *saw* a woman sit upon a scarlet coloured beast" (v. 3), . . . "and the woman *was* arrayed in purple, . . . " that this woman *must* have

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already existed also? But are we, and are our friends, prepared to accept this conclusion, and the many other like conclusions that will cling together in one cluster.

Let us for a moment turn to another method of interpretation. The measure of time, in other words the succession of events by which time is measured, must have a point of commencement, in reference to which those events may be described as present, or past, or future. In the passage from which the words discussed are taken (Rev. xvii.), the transaction to which the other events bear such relation, appears to be "the judgment of the great whore," which John was invited (v. 1) to witness, and for which we read (v. 3) the angel carried him away "in the spirit into the wilderness."* That judgment is depicted in the latter part of ch. xvii., and in ch. xviii.; and it is to be inflicted by the ten kings (horns) who have "one mind" and shall "give their kingdom unto the beast." And so the *eighth*-head beast is in existence and must be at hand when the great whore is judged; and therefore all the seven heads must have previously existed, and have ceased to exist. At the time, therefore, that the judgment of the great whore is inflicted —*a time to which John in the spirit was transported*, as all the seven heads will have been and have ceased to be, he could most intelligibly assert, that "the beast which thou sawest *was*," and until elected to his new sphere by the ten kings might further say, "the beast that was and is not, even he is the eighth, and is of the seven." But, had it been as some hold, that the expression, "the beast that was," meant that he had already lived and died as one of those of whom St. John wrote, "five are fallen," we should the rather have expected to read, "The beast that was and is not, even he is the eighth, and is *of the five*," instead of "of the seven."

It is not, however, possible to limit the mode of interpretation set forth in the proposition—"the beast that *was* before John's day, must be one of the five that had fallen,"—to the subject contained in the 17th chapter: if it is admissible at all, it must include a wider range; for seals, trumpets, and vials, and the fearful visitations symbolically represented under them, are all narrated by the Apostle in the past tense;—ay, and the thousand years of rest and peace and bliss, and the general resurrection and judgment, yes, and the descent of the new Jerusalem—all are described as if they had existed too. [Some passages of a palpably exceptional character will be noticed before we conclude this paper.]

Of course, if the exposition here combated were the true one, the possibility of the eighth head being the resuscitated seventh were at an end; while, if the counter-argument adduced be sound, that possibility will still be admitted to compete with others; and if, as many students of the prophetic word believe, it can bring the largest sum of proba-

* In "The Elements of Prophetical Interpretation," by the Rev. Canon BROOKS, author of "Abdiel's Essays," in discussing the identity of the beast that persecutes the two witnesses, he writes, "The beast that thou sawest was and is not. I believe the *time* intended to be indicated as *present*, in reference to the action and circumstances of that vision, is *not the time when the apostle sees the vision, but the time of* THE JUDGMENT OF THE GREAT WHORE, which is the title or subject matter of the vision, as expressed in verse 1." The italics and capitals are Mr. Brooks's. P. 459.

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bilities in its favour, it is likely to be the one most generally accepted. And as our friends of contrary opinion agree with us in the view, that "the judgment of the great whore" was yet future, so we hold that the time when it could be said "the beast that thou sawest *was* and is not" was future too, in the time of the Apostle John: though he described what had been exhibited to his view in the past tense, as any one of us would describe any *scenic representation* of events, whether supposed to have already transpired or to be the predicted fulfilments yet to come. Nor is it easy in any other way to understand how the Apostle could have been addressed, "Come up hither, and I will *shew* thee things which must be *hereafter*." (Rev. iv. 1.)

To this argument we anticipate further objections, probably in some such terms as these, "Well, maintaining that 'the beast that was and is not' had not existed as one of the five 'fallen kings,' you of course also hold that none of these had existed, and so none of them had yet fallen when the Apostle wrote." At first sight this objection may seem fair; and the conclusion to which it would shut us up, a hard one to escape from; let us see.

In the meaning of the vision of the Great Whore and the Beast, John was instructed by the Angel who "carried him away into the wilderness" for the purpose. Hence the language of a demonstrator, "the beast which thou sawest" (v. 8.); "and the ten horns which thou sawest, (v. 12), "and the waters which thou sawest" (v. 15); but a very different style of address is interjected at v. 9, "The seven heads are seven mountains on which the woman sitteth"; and this is prefaced with the remarkable declaration "and here is the mind which hath wisdom." What can this mean?—this interruption to the demonstration by the Angel? Is it not to show, that a fact so well known in the Roman world as *the city sitting on seven hills*, and indeed the further fact stated in v. 10, "there are seven kings," (seven kinds of kings or sovereigns); five are fallen, and one is and one is not yet come," needed not the supernatural teaching of the angel, since they were within the Apostle's own personal knowledge—the knowledge or wisdom (Greek, *sophia*) of his own mind. These facts would probably be thus supplied to afford a key to the enigma of the chapter; and in doing this John was literally complying with the terms of his commission, "Write the things which thou hast (? shalt have) seen, and *the things which are*." (Rev. i. 19.)

That such facts were well known, it is not easy to doubt, when we know that one of John's imperial masters, Vespasian, issued a coin with the device "Rome seated on seven hills; at the base Romulus and Remus suckled by the wolf; before, the Tiber personified." It is figured in Gesnerii "Numismata," Tab. lvii. Cf. Vaillant, p. 30. Again, its description by the writers of the Apostle's time was *e polis e heptalophos*—the seven-hilled city; while Virgil wrote of it

> "Septemque una sibi muro circumdedit arces";

Ovid,

> "Sed que de septem totum circumspicit orbem
> Montibus imperii Roma deumque locus."

and such expressions of the Roman poets might be multiplied. Of the

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forms of regal government to which Rome had been subject, it is likely that St. John was as cognisant as of its notorious physical characteristics.

Of this intermixture of the supernatural with the natural acquirements of the Apostles, their writings afford more than this one example. St. Paul, in 1 Cor. vii. v. 6, 12, 25, 26, 40, thus mixes up statements of his own opinion with inspired knowledge, or, as he terms it, the "commandment of the Lord" (v. 25); and possibly other instances may occur to the mind of the reader. There is another palpable instance of change of time and place occupied by the several events of the Apostle's record in Rev. xix., where in v. 2 it is written as part of the vision of John "he *hath* judged the great whore, &c."; while in v. 10 we read "I fell at his feet to worship him. And he said unto me, &c.," where we have the first passage referrible to the judgment not then accomplished, while the prostration before the demonstrating angel was a fact occurring in the life of the Apostle in Patmos, but both are spoken of in the past tense.

For the reasons stated we feel unable to acknowledge that "the beast that *was*, and is not, even he is the eighth, and is of the seven, and goeth into perdition," Rev. xvii. 8–10, had in St. John's time already existed as one of the five kings that are described in v. 10, as fallen. Nor, again, do we feel compelled to refer the circumstances—as regards the time of them—of v. 9 and 10 to the same period of commencement, viz., "the judgment of the Great Whore."

It may be, that our reasons will not satisfy those who have adopted a contrary opinion—an opinion which, nearly thirty years ago, had weight with the writer; but even if our interpretation of v. 9, 10 be rejected, we do not see how the eighth head beast can be one of the five fallen kings, who in that case, it might still be contended, had all yet to exist, if their time of so doing could only be dated from "the judgment of the Great Whore." We shall await with interest any other explanation that our friends may offer. Meanwhile, that God "the Spirit of Truth" will guide us and those who cannot think with us into all truth, prays

The Author of "THE REVELATION UNRAVELLED."

WAITING FOR THE ADOPTION.

THE figure of adoption, as it is generally understood, is not sufficient, when taken alone, to express the relationship in which believers in the Lord Jesus stand to God as their father. We speak of a child who possesses no blood-relationship to a man, being adopted into his family. But believers in the Lord Jesus are "born of God," and are one with the Son of God, possessors of his life, so that *one* spiritual life is found in Him and in them. He is the Head, and we the members of the one body. He is "the first-born," and we the younger-born of the

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great eternal family of God. How blessed, however feeble and unworthy, to have a place in that family!

The Holy Ghost, by Paul, tells believers that they are "all the children of God by faith in Christ Jesus." (Gal. iii. 26.) And the same authority, by John, says to believers, "Beloved, now are we the sons of God," and in the chapter from which I have taken the words at the head of this paper, we find that believers are said to have received the spirit of adoption, whereby they cry "Abba Father." What, then, can the words "waiting for the adoption," mean? We are said to be already the "sons" of God, and to have received "the spirit of adoption." And yet we are said to be waiting for the adoption.

The difference between spirit and body, between what is secret and openly manifested, explains the matter. Now, indeed, are we who believe, the sons of God, but the world knoweth us not, even as it knew Him not, who is the only begotten of the Father. But it shall not be always so. Both He the first-begotten, and we the younger-born, shall be manifested and known to all.

This is what we wait for, and not we alone. But the irrational creation around us waiteth for this. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." And when will this revelation of the sons of God take place? Let the Scripture reply. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only *it*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." When the believer's body is redeemed from the power of the grave, *then* shall the groaning and travailing not only of those who possess the first-fruits of the spirit, but of the whole creation, cease.

For this glorious era the Church hopes with sure and certain hope, and for this the very brutes around us groan. "For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God." But do we ask, when shall the glory of the children of God come? the Scripture in this place, as in so many other places, unequivocally answers, 'At their manifested adoption, to wit, the redemption of their bodies.' But the Lord Himself must descend from heaven ere that can be. (1 Thess. iv.) When they spring forth from their graves at the "shout" of his quickening voice, wearing his likeness, then shall that which has been so long a secret be manifested, and they, too, like their Head, shall be declared or marked off as the sons and heirs of God by resurrection from the dead. "Christ the first-fruits; afterward they that are Christ's at his coming." (1 Cor. xv. 23.) For that glorious advent all wait—those who from the beginning of the world have believed on Him to life everlasting (for all the redeemed *are his*, and beside Him there is no Redeemer, and apart from his blood no redemption), as well as those who at this day also believe, and "the whole creation" too, waits for Him. Even we who have received the first-fruits of the Spirit—*i.e.*, the first-fruits of that gracious power of the Holy Ghost, which *after* the judgments of his appearing, shall be manifested *here*—even we groan within our-

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selves, "waiting for the adoption." Nothing can be fully right either as regards the Church, or the world, or creation, while He remains hid in the heavens. "Surely I come quickly. Amen. Even so come, Lord Jesus!"

W. B. DOHERTY.

Kenilworth.

THE TRUE CHRISTIAN HOPE.

"PREPARE us, Lord, for death!"
This is the faithless cry:
What Church, with fervent breath,
Proclaims her Lord is nigh?

The glorious hope, once given,
Is lost or covered o'er;
"To die and go to heaven,"
Supplants it more and more.

But the true Christian hope,
With Christ our King to reign,
Gives to the soul full scope
To realize her gain.

Death does not mar her peace;
She looks for light and life;
Her joy can never cease;
She dreads no *mortal* strife.

"Hasten Thy coming, Lord,"
Should be her watchful cry;
Relying on his word,
Believe his advent nigh.

Thy sleeping Church arouse!
Let trumpet tongues be given!
Prepare Thy spotless Spouse,
To welcome Thee from heaven!

A watchful, waiting band,
Whose constant gaze shall be
(As they with patience stand)
Upward, O Lord, for Thee.

Thou art our living Head,
Thee only we desire;
By Thee we would be led;
Our souls to Thee aspire.

O come, thou Christ of God!
Descend, thou glorious King!
Submissive to Thy rod,
The whole creation bring!

Amen.

CH. BUTLER HARRIS.

Upper Houghton Regis.

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Correspondence.

THE "CRITICISM" OF R. W. B.

SIR,—We are all the better for having our interpretations of the Word revised by other minds. As members of the body, we thus complement one another. I, therefore, applied myself with interest to read "R. W. B.'s" criticism on the point in my sermon to which he adverts—namely, the connexion of the preposition διὰ in 1 Thess. iv. 14, which he contends belongs to the following verb, "bring" (ἄξει). But I still take it as governed by the preceding verb κοιμηθέντας), according to the rule of passive verbs requiring a genitive of the agent after them, with a preposition expressed or understood; and '*lulled to sleep by Jesus*,' I adhere to as the proper rendering of the Greek.

In this, Bengel, no mean critic, is with me; and the sense assigned is beautifully apposite, I conceive, to the subject, reminding us of Stephen's tranquil departure, amidst the murderous volley of stones: "He fell asleep," the presence of Jesus, as it were, soothing him to rest. (Acts vii. 60.) Nor do I find the same construction of words rendered differently throughout the whole Greek Testament. To cite one example, Heb. ii. 2, we have the sentence, "If the word spoken by angels was stedfast" (εἰ γαρ ὁ δι ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, &c.). But how extraordinary would be the rendering of this, 'If the word spoken was stedfast by angels'!

Besides, in what is presently predicated of the departed Thessalonians, that "God will bring them with Jesus," it is not necessary to confine the action of the verb ἄξει to their spirits, and to interpolate another proposition about the resurrection of their bodies. For we may take their whole persons to be the objective after the verb. Just as in Heb. ii. 10, we read of God "*bringing* many sons unto glory," where, manifestly, the transition of the many sons through resurrection is included.

Then, further, as to the force of the preposition σὺν, whereas "R. W. B." affirms that it signifies '*in the same manner as*,' not '*in company with*,' I refer him to the Spirit's use of the word even in the immediate context, and ask, What is it to be "caught up together *with*" (σὺν) the raised saints? Again, What is it to be "ever with (σὺν) the Lord"? and to "live together with" (σὺν) Him? Is not *companionship* here the very thought intended? Thus, I submit, the opposite to what "R. W. B." lays down is the right view.

It is true Olshausen espouses the notion of "R. W. B."; indeed, is very dogmatic in insisting on it as correct. He says, "The connexion of the διὰ τοῦ Ιησου with κοιμηθέντας is justly given up, as entirely contrary to grammar, by the latest interpreters, Pelt and Scholt; it can only be joined with ἄξει." But these German philologists make very rash statements, and I confess I don't attach importance to their mere assertions—all I can find in the present case.

Bengel, who, as I have said, is on my side, gives his reason thus: "Διὰ τοῦ Ἰησοῦ. This is construed with κοιμηθέντας; for the verb *will lead* ['brings'] (ἄξει), which follows, has accordingly the 'with Him' standing in apposition, and answering to the words, διὰ τοῦ Ἰησου."

I am, dear Sir, yours faithfully,

JAMES KELLY.

St. George's, Liverpool.

BABYLON.

DEAR SIR,—Will you allow me to insert a few remarks on Mr. Govett's letter, but as briefly as possible?

1st. Ancient Babylon was certainly a *twofold* object. It was both a *territory* and a *system* of government. As a government it was destroyed suddenly, in a day, according to Jer. li.; but, as a territory or city, it continued to linger on, *and whatever still remains* of it will be destroyed at the Advent, so that prophecy will be ful-

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filled in reference both to the system and to the city.

2nd. "Great Babylon" is likewise both a *territory* and a *system*. It is *twofold*, like ancient Babylon, and it is distinguished from ancient Babylon by the addition of the term "Great," because, as a territory, it is far greater than ancient Babylon. As a *system*, "Great Babylon" will be destroyed by Antichrist and the Ten Kings before the Advent; and this destruction of the *system* is what is foretold both in Rev. chap. xiv., and also in Rev. chap. xvii. But, as a *territory*, it will be destroyed *at* the time of the Advent; and this destruction is what is described in Rev. chap. xviii., and which is also mentioned, by anticipation, in Rev. xvi. 19. Thus, ancient Babylon and "Great Babylon" are fully *contrasted*. Both twofold in character, and both, also, subject to a twofold destruction. In each case, also, one destruction takes place some time before the other, and in each case it is the "system" which is destroyed first, and the "territory" last.

3rd. What territory? We answer, the territory of the Apostate Anti-Christian empire. Not the whole territory, but the *central* and most *guilty* part of the empire. And every one knows that Italy is undermined by fires, and that Etna and Vesuvius have lately been raging more furiously than ever.

4th. The *vengeance* spoken of in Rev. xviii. may be only the vengeance of the *Jews*, since the Jews have been always more or less persecuted and oppressed in the Roman empire.

5th. But would the destruction of the central parts of the apostate empire be sufficient to fulfil the 18th of Revelations? Most certainly it would. For the words used by the merchants in chapter xviii. are by no means intended to be *literal*. They are only the words of terrified men *exaggerating* the calamity, as men always do at first sight. For it is evident that if the largest city were to be destroyed, the destruction of that one city could never *literally* put an end to all trade and commerce. Not even were London and Paris both to be destroyed at once! So that the words of the merchants are only the exaggerations of terror and despair, but not literal *truths*.

6th. Allow me to enter my protest against all idea of the "World to come" being subjected to *Angels*. First: Because we know, from a dozen passages of Scripture that the future government will be given to the *Church*, and not to Angels (see Rev. iii. &c., &c.) And, secondly, because the very next verse plainly proves that St. Paul intends to deny expressly the subjection to Angels, for he uses the conjunction *disjunctive*, denying the government of the Angels, and asserting that of glorified men. (Compare Heb. ii. 5, 6.)

I remain, yours sincerely,
Torquay. R. A. PURDON.

A TERRIBLE CHARGE.

SIR,—In an article in the RAINBOW, current number, on the above subject, commenting upon Mr. Cornwall's assertion, that the "blood" of the unconverted is upon the skirts of the Church"—you say, "Is there anything in Scripture to warrant this tremendous doctrine?"

Does Ezekiel xxxiii. 6 confirm Mr. Cornwall's indictment—"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned—if the sword come and take any person from among them, he is taken away in his iniquity, but *his blood* will I require at the watchman's hand." Also the eighth verse.

I by no means argue, with Mr. Cornwall, that it is the Church's mission to *convert* the world. Had God intended this, it would have been by this time accomplished, but, instead of this, what is the world's aspect after 1830 years of evangelizing? Out of the whole population of the world, 31·2 per cent. are Buddhists; 13·4, Brahmanists; 15·7, Mahommedans; 8·7, heathens; 0·3, Jews; 30·7, Christians.* After 1830 years of preaching, not *one-third* of the population have been made *Christians*, and how many of these have been *converted*, is only known to God.

* "Chips from a German Workshop," by Max Müller, vol. i. p. 23.

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Were the Church more alive to her mission and *responsibilities*, as Mr. C. says, she would, no doubt, accomplish more, but I am persuaded that had the apostles, with all their zeal and spiritual powers, lived until now, the world would not have been converted! Why? because God does not intend to convert *Jew* and *Gentile* thus. By the preaching of the Gospel to the Gentiles, God "is taking out of them a people for his name" (Acts xv. 14.), and with the Jews he will in his own time deal, *nationally*, and fulfil his covenants with them. Meantime, I am certain that the spirit of Laodiceanism, now so prevalent, in being "neither cold or hot," is doing incalculable mischief. Men are becoming more and more indifferent to religion, some finding comfort in forms and ceremonies, and others, of whom we ought to expect better things, exhibiting a compromising spirit, under the deceitful guise of *liberality*, instead of "earnestly contending for the faith."

Are these things the prelude to the general apostacy of the "last days, ushering in the democracy exemplified by Nebuchadnezzar's image, whose *toes* were part of iron and part of clay —things "which cannot cleave one to another," and which must be "broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind shall carry them away, that there shall no place be found for them, and the stone that shall smite the image, becomes a great mountain, and shall fill the whole earth." This is how the "whole earth" shall be filled with the glory of God," not by man's efforts, but by that stone, even Jesus, "cut out *without hands*." Lord, hasten the day! H. H.

Brixton Hill.

Literature.

The Ruins of Bible Cities: Their Scenes and Associations. By EBENEZER DAVIES. London: Elliot Stock.

BEGINNING with Sodom and ending with Ephesus, our author takes us to many ancient cities, and describes their ruins, and gives brief glimpses of their history, with a clearness and courtesy every way admirable. He is really a first-rate *cicerone*. The style of the book is graceful and graphic, often amounting to genuine eloquence. So far as the description is concerned, nothing could be finer. On one or two occasions there is a reflection, with which we do not quite concur; and we are unfeignedly sorry to find our author quoting approvingly a canon of criticism from Davidson's "Introduction to the Old Testament," which in our judgment is not only fallacious, but impious. We say this in self-defence, lest any of our readers, purchasing the book on our recommendation, should think that the "spontaneous consciousness" theory is included in our hearty praise of the volume.

Plain Papers on Subjects of Eternal Importance. London: W. H. Broom.

A collection of precious gems from the exhaustless mine of Scripture. Of course in this, as in every other case, it must be understood that we do not hold ourselves responsible for every sentiment that a Christian author may utter; but upon the whole there is such an honest dealing with souls, and such a clear and vigorous exposition of all-important truth that the book deserves a very wide circulation.

Righteousness without Works. The Blessed Man. (Psalm xxxii.) London: W. H. Broom.

A small piece of sound divinity, clearly and beautifully written.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE 1, 1868.

"JESUS OF NAZARETH, KING OF THE JEWS."

THAT Jesus is a King, and King too of the Jews, we suppose no one will question. He Himself declared it to the Roman judge, and it is the good confession, which we learn from St. Paul, our Lord made before Pontius Pilate. Soon after his birth, the Eastern Magi came to Jerusalem inquiring for *the King of the Jews*; and the expounders of the sacred oracles, being guided by prophecy, directed them to go to Bethlehem "where Christ should be born." When too the simple but strong faith of Nathanael enabled him to confess "Thou art the Son of God, thou art *the King of Israel*," it drew from Christ a promise that he should receive further evidence of the fact which he had confessed. Thus far all are agreed, but many differ in opinion as to the nature of the kingdom over which He is to reign. Some believe it to be spiritual, and that it was set up when the gospel dispensation was opened; others, without denying that He now rules the hearts and affections of his people, hold that it is a true and literal kingdom, and that it will not be established till after the second advent. This question also must be treated as a matter of pure revelation, for it can be answered in no other way. We must read, then, the Word of God and endeavour to find out what it means. The angel thus addresses the Virgin Mary:—Luke i. 31—33; "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David*, and he shall *reign over the house of Jacob for ever*; and of *his kingdom* there shall *be no end*.

The prophet Isaiah thus speaks of the same subject:—Isa. ix. 6, 7; "For unto us a child is born, unto us a son is given: and the govern-

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ment shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the *increase* of his government and peace there shall be *no end*, upon the *throne of David* and upon *his kingdom*, to order, and to establish it with judgment and with justice from henceforth, *even for ever*. The zeal of the Lord of Hosts will perform this."

Daniel too thus writes:—Dan. vii. 13—14, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given *Him dominion* and glory and a *kingdom*, that *all people, nations and languages should serve Him;* His dominion is *an everlasting dominion* which shall *not pass away*, and *his kingdom* that which shall not be destroyed."

Again in verse 27 he adds, "and the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting kingdom*, and all dominions shall serve and obey Him."

The prophet Jeremiah announces the same truth, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a *King* shall *reign* and prosper, and shall execute judgment and justice on the earth," and lastly, we, in obedience to the commandment of our Lord, pray "*Thy kingdom come: Thy will be done on earth* as it is *in heaven*."

Now it does appear to us, that these Scriptures have never yet received their fulfilment, as we think the following considerations will show:

First: The kingdom of Christ, as here announced, is the same as was that of David. "The Lord God," says the angel, "shall give him *the throne of David*, and he shall reign over *the house of Jacob* for ever"; "upon the *throne of David*, and upon his kingdom to order *it*," says Isaiah. Now David's kingdom was not a providential nor a spiritual kingdom; he was a literal king, and had a literal kingdom, and if words mean anything, and the Bible was not intended to mislead, Christ's kingdom must be the same, for if the angel had been asked to explain his words, who can imagine he would have answered, "Though you Jews, when I speak of the throne of David, will naturally think of his throne in Jerusalem, and of the kingdom which he had in Judea, yet I do not mean *that*. I mean a spiritual kingdom which shall be set up, neither in Jerusalem nor Judea, but in other parts of the world, where Satan shall be the Prince, though called Christendom, where few, comparatively, shall own Him as King, but will break his law and reject his salvation." No: where David had his throne, there

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will the Son of David after the flesh have his also. "I have set *my king* upon my *holy hill of Zion*." For the Lord hath chosen Zion: He hath desired it for *his habitation*; this is my *rest for ever*; here will *I dwell*: for I have desired it. "It is the city of the *Great King*." This explains why He is called the King of the *Jews*. If He is to reign only in a spiritual sense, with what propriety can He be so called? for in that sense He is rather the King of the Gentiles, seeing they form the great bulk of his church? But take the words of St. Luke and Isaiah in their usual and grammatical sense, then all appears plain.

Secondly: The quotation from Daniel strengthens this conclusion. He had been noting the four universal empires of the world, as they rose in succession, each one destroying its predecessor. He had noticed also the tenfold division of the last or Roman empire; and then he speaks of the fifth empire of the Son of man, who comes in the clouds to take possession of it, and reign over it. Now what conclusion more natural than that as the first four empires were certainly *literal empires upon earth*, so also that which supersedes them is a literal empire upon earth? Indeed this is expressed in so many words. Daniel calls it a kingdom, not only *under* heaven, but under the *whole* heaven. Jeremiah teaches that Jesus, the king, the Lord our righteousness, shall execute judgment and justice *in the earth*. In the Lord's prayer we pray that *God's kingdom* may come; and then we add, "Thy will be done *on earth* as it is in heaven;" we conclude, therefore, that the kingdom of God, or the kingdom of Christ—for they are one—is to be established in that planet which we call the earth. But lest any should mistake us, we further observe:

Thirdly: That the reign of Christ upon earth will be holy and righteous; sin and injustice will be banished, and the sanctifying precepts of Christianity will be everywhere observed: when his kingdom comes, his *will* shall be *done upon earth as it is in heaven*. It will, therefore, be founded upon heavenly principles, though it be carried on upon earth; indeed the earth will then be renewed, and "creation itself be delivered from the bondage of corruption into the glorious liberty of the sons of God," and then this part of God's works, intended, as it was, for the display of his attributes, shall be worthy of its object, and fully accomplish its design and purpose. "And the Lord said, as truly as I live, all the earth shall be filled with the glory of the Lord." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen."

Fourthly: This kingdom of Christ shall never end—for even the

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millennium is only a link in the vast chain of future time—and this forms another mark to indicate that it cannot be the spiritual kingdom, or Gospel dispensation, for that, it is admitted, will come to an end. The empires of Babylon, of Persia, of Greece, and Rome, have passed or shall pass away; but the kingdom of our glorious Immanuel, God with us, shall be eternal. There shall be *no end* to the increase of his government and peace. He shall establish the throne of David with judgment and justice *henceforth and for ever*." His dominion is an *everlasting* dominion, which *shall not pass away*," and his kingdom that which *shall not be destroyed*." "His name shall endure *for ever*; his name shall be continued *as long as the sun*, and men shall be blessed in Him; all nations shall call him blessed."

Fifthly: Though much of what is here said implies our next observation, yet we must distinctly mention it, that this kingdom is not yet set up, nor will it be till the second advent. We learn from Daniel's seventh chapter that it is not till after the Son of man comes in the clouds of heaven, that He sets up his kingdom upon the ruins of all the former ones. "In clouds," we know is the manner of his second advent; "Hereafter," said Jesus to the high-priest, in allusion to Daniel, "shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" we therefore infer that it will be after that period. Indeed our Lord Himself teaches us that at the harvest, the end of the age, the tares shall be gathered together and burnt. "Then," adds He, "shall the righteous shine forth as the sun *in the kingdom* of their Father," and in another place He assures us that at the same time He will say unto them at his right hand, "Come ye blessed of my Father, inherit *the kingdom* prepared for you from the foundation of the world." This is the glorious time for which all nature groans, waiting with earnest desire for the manifestation of the Sons of God.

"He which testifieth these things, saith, Surely I come quickly. Amen, even so, come Lord Jesus." JOHN MASON.

Newcastle-upon-Tyne.

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HUMAN AND DIVINE DOMINION.

[MY DEAR SIR.—Among several very able and intensely interesting articles in THE RAINBOW for this month, is one by Mr. Skemp on "Monarchies," in which I have been particularly interested. It so happens that I have a paper on the same subject—originally intended as a lecture, and which has already been more than once delivered as such. If you think it may suit your pages, and is not TOO LIKE that to which I have referred—though it was written long before that appeared—I shall be happy to place it at your disposal.

Believe me,

Yours very faithfully,

April, 1868. ROBERT SIMPSON.]

IN the study of prophecy there are three important rules always to be borne in mind. The first, which may be called that of common sense, is that every prediction is to be considered in reference to the circumstances under which it was delivered, the persons to whom it was given, and the time at which it was uttered or written. The second rule is given us by St. Peter in his 2nd Epistle, 2nd chap., 20th ver., "That no prophecy is of any *private* interpretation"—that is, it is to be interpreted according to the *analogy* of prophecy. One prediction must not be interpreted in a manner inconsistent with another. There must be a mutual agreement among all the prophetical parts of the Word of God. The third rule, which the careful study of prophecy will confirm, is always to bear in mind that those predictions which relate to events near to the time at which the prophet himself lived, and which, therefore, would be the soonest fulfilled, are *invariably* imparted with more minuteness than those which refer to more distant events. This last rule we believe to be very important, as its observance would prevent many very lamentable mistakes and the endless and inextricable confusion into which interpreters of inspired prophecy are too apt to fall. The further off in time from the prophet's own day any event foretold, the more brief and obscure are always the predictions relating to it; while predictions which would be speedily fulfilled are given with greater fulness of detail than those which referred to circumstances belonging to a future age. In this we have a guarantee of the truth of inspired prophecy; for as the more circumstantially described events would the sooner occur, so also the correctness of the prediction would the sooner be manifest. But if the predictions which were given more at large have been *already* fulfilled, surely there can be no reason to doubt that other prophetical intimations, less fully uttered, will also be fulfilled in their time. Indeed, we may affirm that

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in prophetic vision the inspired seer looked far down the vista of the ages; and, as in every vista the nearer objects are seen more distinctly than those which are more distant, so the nearer events revealed to him would appear to be more fully and clearly revealed than those which were further off in time. Thus his tongue would recite, or his pen record, the scenes unfolded to his view just in the self-same order in which he had been permitted to behold them. He would *describe* with clearness and minuteness just as the events of which he spoke or wrote were near or remote from him. So the exact fulfilment of what was foretold long ago, the entire correspondence there is between inspired prophecy and authentic history, *down to our own day*, leaves us no room to doubt that all will be fulfilled to the very uttermost.

Applying these few principles of interpretation to the predictions contained in the 2nd, 7th, and 8th chapters of the book of the prophet Daniel, we shall find ourselves very considerably assisted thereby in our elucidation of these great prophecies. In these chapters we have predictions of events of the most important nature, some of which have already occurred *in exact fulfilment of the prophecy;* while other events, equally important, and even far more so, yet remain *to be* accomplished. But if some portion of these prophecies has been thus so exactly fulfilled, surely we have in that a guarantee that the other predictions contained in the same prophecies, will also be fulfilled at the proper time, and in the proper manner.

We have in these chapters a description beforehand of *four great monarchies*, under different representations, all of which are most graphically portrayed. The 2nd chapter relates to the dream of the Babylonian monarch. King Nebuchadnezzar saw in his dream "a great image," whose brightness was excellent, and its form terrible. Its majestic head was of fine gold. Its breast and arms of silver. The lower part of the body was of brass; while the legs were of iron. The feet were "part of iron and part of clay." *Suddenly this image was dashed in pieces, ground to powder even*, by a mysterious Stone cut out of the mountain without hands. Reduced to dust, this image was swept away before the wind; *while the stone which smote it became a great mountain, filling the whole earth.* It must not be forgotten that the part of the image against which the stone was directed, was the feet, with their ten toes of partly iron and partly clay. Upon *them* fell the crushing blow which *at once demolished the whole structure.*

If we refer to the 7th chapter, we shall find, under very different imagery, an obviously similar prediction. The prophet himself, now has a vision by night. In ecstatic gaze, he beholds the four winds of

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heaven striving together upon the agitated face of the Mediterranean sea. He beholds *four* monstrous beasts coming up out of the sea; strong, savage, and destructive. The first was like a lion with eagle's wings. The second resembled a bear rampant. The third had the appearance of a four-winged leopard, and was four-headed. The fourth was "dreadful and terrible, and strong exceedingly." On the *head* of this fourth most powerful and dreadful beast were *ten horns*. In the midst of these ten horns there springs up *another*, a "little horn" at first, which ere long becomes most formidable, and of the strangest character. This horn is seen to be most potent for evil, and *it*, as some most mighty power in itself, makes war specially with the saints of God, and prevails against them. We have then introduced into the vision some of the sublimest imagery the human mind can conceive. Suddenly, the thrones are cast down; the Ancient of days doth sit; the judgment is given; the awful decree is executed; the beast is slain, and his body given to the devouring fire. Then does ONE appear, in human form, coming with the clouds of heaven. He comes to the Ancient of days. Angelic hosts bring him near before him. The diadem of *universal empire* is placed upon his brow. There is given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. And it is most distinctly declared that his kingdom shall never be destroyed, but *shall break in pieces and consume all the former kingdoms, while itself shall stand for ever*: a kingdom in which one "blessed and only Potentate shall reign: a kingdom in which it is declared that the people of the saints of the Most High shall REIGN WITH HIM whose kingdom is an everlasting kingdom, and whom all dominions shall serve and obey. The beasts are seen no more. Their power is at an end for ever.

Let us now glance for a moment at the predictions contained in the 8th chapter. Two years after the vision we have just been considering, does the prophet again behold, in the same manner, *i.e.*, in apocalyptic vision, most important revelations concerning things to come. This time he gazes upon *two* powerful and ferocious animals; the first subduing all before him, until he is savagely attacked and conquered by the second. Upon the *head* of this second beast is a remarkable *horn*; but it is soon broken, and in place of it *four* horns of inferior size and strength, yet all "*notable* horns," spring up. *Out of* one of these four horns is seen to arise "*a little horn*," precisely similar to that we find described in the 7th chapter, and which at length becomes most terrible and destructive; making great havoc, not only upon *earth*, but also in *heaven*, to which its might and daring are seen to extend. But,

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it is added, "*he shall be broken without hand.*" *Broken*, as the image seen by Nebuchadnezzar, not by *human* means, or by any worldly power; broken and destroyed, and that "without remedy" or hope of recovery. Now does it not strike every attentive hearer or reader of these prophecies, even at the very first careful examination of them, that there is a very remarkable *agreement* among them all, notwithstanding their very diversified delineation? Each has its own marked individuality, but do they not obviously all point to the same events? First we have an image with *four* distinct component parts, *all making up, however,* ONE IMAGE, *of which fact we should never lose sight; as a right understanding of the catastrophe depends entirely upon this.* Next, we have *four* beasts; the power of the fourth culminating and terminating in one strange, deadly *horn.* Then we have *two* great beasts described, closely corresponding to the 2nd and 3rd in Daniel's first vision, of which we should take very particular notice; and again we find a mysterious "*little horn*" springing up, which appears so exactly similar to that described in the first vision of the prophet, as that we cannot but regard it as *identical* therewith. *The correspondence in the grand outlines of them all* shows that they certainly *must* refer to the same events.

We have now to apply the principles of interpretation laid down, and we shall find that a broad and strong light is cast upon these subjects by them.

We have a certain measure of interpretation supplied in these Scriptures themselves. Thus we are furnished with a *key* by which we shall be enabled to unlock treasures of sacred truth.

And here, *first*, we avail ourselves of our first rule, and inquire how these predictions would probably be understood by the prophet himself, and those to whom they were first communicated. We turn then to the inspired pages, and we find "*interpretations*" therein given to us! In the 2nd chapter of this book, we are informed by Daniel that the "head of gold" represented the Babylonian Empire; that the second portion of the image represented a monarchy which was immediately to succeed the Babylonian, and which could only be the Medo-Persian power. The brazen portion of the image, we are informed, symbolized a third kingdom or monarchy which was to come in place of the two former; and this could only be the Grecian, or rather the Macedonian Empire. The iron was to be a fourth dominion or political power which was to bear rule over all the earth; and here we have a lively representation of the Roman Empire, for it could be no other; while the feet and toes of the image, partly of iron, and partly of clay, showed in what manner the Roman power was to

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terminate, and the *modern* kingdoms which were to arise out of it. And then we learn the astounding truth that *a kingdom not of this world*," yet *in* the world, altogether *unworldly* in its origin and character, should ultimately "*break in pieces*" and "*consume all these kingdoms*," and that it should *stand for ever!* It was *not* to be *incorporated* with *any* of them, not to *absorb* them, or *pervade* them with its influence; it was not *gradually to transform* the character of those dominions, whether more or less silently or openly; or *in any way* to be either identified or connected with them; but, like the fall of the thunderbolt, and with the overwhelming crash of the avalanche, it shall *break them in pieces*, and *dash them into shivers*, like a potter's vessel: and we find that so effectual shall be the *destruction*, and so total the *revolution*, that the iron, the clay, the brass, the silver, and the gold, broken in pieces *together*, shall become like the chaff of the summer threshing-floors, *and the wind shall carry them away, so that* "*no place shall be found for them*," while the stone that shall smite the image shall become *a great mountain*, and *shall fill the whole earth;* and it seems that this *last* momentous change will *not* be gradual, requiring perhaps many ages to bring about, but, on the contrary, will be as sudden and surprising as the overwhelming and removal of the former powers. One thing more we have to observe here, which is, that the "great mountain" will not only occupy the room of those structures it will displace, but shall be co-extensive with the dwelling-places of mankind. It shall "*fill the whole earth.*"

Turning now to the 7th chapter, we find precisely the same forms of earthly dominion. The prophet was told, "These great beasts which are *four* are four kings, or kingdoms, which should arise out of the earth." The first, lion-like, and with the wings of an eagle, is the Babylonian Empire. The second, like a ravening bear, the Medo-Persian dominion. The third resembling a leopard, with the four wings of a fowl, and with four heads, the Macedonian power, culminating in Philip and Alexander the Great. While the fourth, "*terrible and dreadful, and strong exceedingly*," indicates, in exact delineation, the Roman domination, whether monarchical, republican, or imperial; and it is most noticeable that this fourth beast had on its head, its seat of power and authority, "*ten horns*," corresponding remarkably with the *ten toes* of the image seen by Nebuchadnezzar, in which the dominion was to *terminate*, or rather into which it should ultimately be *divided*. Among these ten horns there comes up "*another little horn*," the graphic description of which bears the closest resemblance to the little horn mentioned in the 8th chapter, to which we have now to refer. It may be well carefully to compare the two

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descriptions given of "*the little horn*" in order to ascertain whether or not one and the same object is indicated by them. Read from the 7th chapter the 19th to the 26th verse; also from the 8th chapter the 8th to 12th verse, and 21st verse to 25th.

Here the second rule laid down will be found applicable. But first let us examine the predictions in the eighth chapter, and compare them with those we have already examined in the second and seventh chapters. Here we are expressly told that the ram which the prophet beheld in vision symbolized the Persian empire, the Babylonian being then almost at an end—its overwhelming doom rapidly approaching. The "rough goat" of the vision of this chapter, we are told, represented the Grecian monarchy; the four horns the *four* kingdoms into which at the death of the first and only *monarch of the whole* (Alexander the Great) it should be subdivided; and "*the little horn*," *growing out of one of the four*, is declared to be *another king* or *dominion*, which, "in the latter time of their kingdom," *should stand up*—a power or rule most *mighty* and *formidable*. It would prove to be in the highest degree arrogant, pernicious, and destructive, causing the most fearful devastation. Now may we not most confidently affirm that in all these most wonderful and astonishing predictions, we have merely *history anticipated*? We have in these prophecies a description beforehand of *four* great monarchies, under different representations, all of which are most graphically portrayed, the several characteristics of each being faithfully delineated. *Babylon*, *Persia*, *Greece*, *Rome*, are here described either *by name*, or by such particular circumstances as that we cannot, if familiar with the history of those nations, at all mistake their identity. In King Nebuchadnezzar's vision we have the Babylonian empire represented under the figure of a head of gold. In Daniel's vision we have the same great empire described as a lion with eagle's wings. In its splendour and magnificence, compared with the empires which were to succeed it, it was a "head of gold." In power it was as a lion. Its speedy flight of conquest was as with eagle's wings. Next we have the Persian empire, which absorbed and succeeded that of Babylon, portrayed in the image as the breast and arms of silver; the two great divisions, Media and Persia, being represented by the two arms; and again, this power is described as a bear, which the ferocity of its ravages made it strongly resemble. The Grecian monarchy, which overthrew the Persian, and reached its height of power in Alexander, is represented as the brazen part of the image, while the military character of this power is shown in Daniel's vision as that of a leopard. The *four* heads and *four* wings represent the *four* later monarchies, into which, after the death of Alex-

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under, it was divided. Lastly, we have the *Roman* power as the legs and feet of iron; the *iron* being the exact characteristic of the Roman domination; and the two legs corresponding to the division into the Eastern and Western Empires of Rome. This great power is strikingly described as the "fourth beast," which was "*dreadful, and terrible, and strong exceedingly.*" The *modern* kingdoms, in which the Roman was to terminate, were shown in the feet and toes, partly of iron and partly of clay; a mixture of strength and weakness; while in the 7th chapter these kingdoms are shown as the *ten horns* on the head of the fourth fearful beast therein described. *And what next?*

In Nebuchadnezzar's dream we behold a stone cut out of the mountain without hands, hurled by some invisible power against the majestic image, striking it upon the feet and toes of iron and clay, and *dashing at once the whole image in pieces*, so that the *whole structure* was overthrown, and ground to powder, the stone which smote and destroyed it becoming a great mountain, and filling the whole earth. In the prophet's vision, a most remarkable horn comes up among the ten horns on the head of the fourth beast, and takes the place of three of them. This horn was very small and inconsiderable at *first*, but afterwards became most mighty. It was a horn that "had eyes," indicating knowledge and watchfulness; it had a mouth speaking very great things; and its "look" was "more stout" than that of the rest. This indicates a power having great intelligence—making great pretensions—bold and defiant; it "made war with the saints," we are told, "and prevailed against them," "until the Ancient of Days came;" for in prophetic vision the future is spoken of as though it were the past; that which *shall* be as though it *had* been with Him who sees the end from the beginning. In the 8th chapter we find the prophet, at a later time, beholding a representation in which the character and actions of this last mysterious power are very fully unfolded. From both the 7th and 8th chapters we learn particulars in which we obtain an exact and striking delineation of this dominion among men. Let us just recount these characteristics, viz., "eyes like the eyes of man; a mouth speaking great things; a look more stout than his fellows; speaking great words against the Most High; wearing out the saints of the Most High; thinking to change times and laws; waxing exceeding great, even to or against the host of heaven; casting down some of the hosts, and of the stars, to the ground, and stamping upon them; magnifying himself as equal to the Prince of the host, casting down the truth to the ground; practising and prospering; a king of fierce countenance; understanding dark sentences; destroying wonderfully; destroying the mighty and the holy people; causing craft to prosper

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in his hand; magnifying himself in his heart; destroying many; and, as the climax of his audacity and impiety, *standing up against the Prince of princes!*" And then we are told, "*he shall be broken without hand!*" And what follows all this? What is the final result? Why, that then does the God of Heaven set up a kingdom *which shall never be destroyed* —a kingdom which *shall break in pieces and consume all these kingdoms, but which itself shall stand for ever!*—a kingdom in which *One* "*blessed and only Potentate*" shall reign, in an everlasting dominion, which shall not pass away, and shall possess a kingdom which shall not be destroyed. To *Him* shall be given dominion, and glory, and a kingdom, *that all people, nations, and languages, should serve Him;* a kingdom in which the people of the saints of the Most High shall take the kingdom, and shall reign *with Him*, "whose kingdom is *an everlasting kingdom*, and whom all dominions shall serve and obey!"

Now every one conversant with the history of our world, must see the exact parallelism here presented to matters of the most authentic history, *so far as it has already been fulfilled*, so that infidels have not scrupled to affirm that these prophecies must have been written *after* the events to which they refer. But then what shall be said of those portions of the same predictions *which yet remain to be fulfilled?* Will unbelief have the hardihood to affirm that history preceded the predictions which *still* undeniably point to the future? In the 8th chapter we have foretold what sober history recounts as having *already*, long ago, taken place; except, we think, as regards the last-mentioned power, and its sudden, signal, surprising, supernatural overthrow. *That*, if our interpretation be correct, has *not yet* taken place. Therefore it remains to be fulfilled, in order to make room for that kingdom which shall stand for ever, and towards which the little horn of this prophecy is especially antagonistic. It is unquestionable that the predictions contained in the earlier portions of the 2nd and 7th chapters, *i.e.*, to the 33rd and 43rd verses of the 2nd chapter, and to the 8th and 25th verses of the 7th chapter, are now matters of history; while the latter portion of those prophecies is still unfulfilled.

We introduce then here our *third* rule, in order to bring all these prophecies into *one focus*, as it were, so as clearly to perceive their mutual relationship and dependence, and the correspondence or discrepancy existing between them. The predicted events which were nearer to the prophet's *own time*, and which are the more minutely described, have been fulfilled already; while the farther off events, seen far down in the vista of the ages, remain, many of them, at least, either wholly, or in part, to be fulfilled. A full and circumstantial account is for the most part given of events to occur in the prophet's

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own life-time, and sometimes occurring almost immediately after the prediction had been announced, as in the case of the taking of Babylon, and the death of Belshazzar; while other events, barely or obscurely alluded to, might not occur for ages, and the description of them might be so obscure and enigmatical as that it would be difficult to be deciphered *until the fulfilment* of the prediction actually arrived. And here we have one of the most incontestible proofs of the truth of prophecy; for if events most fully detailed were speedily accomplished, it would clearly establish the veracity of the prophet. Hence we know that holy men of old spoke and wrote as they were moved by the Spirit of God. But we are not at liberty hence to infer that these latter predictions are of any less importance than the former, or that they may not be of even far greater importance. Nor are we at liberty to infer, because they are obscure, *that therefore it is not our duty to endeavour to understand them*, with such helps as God, by his providence, and by his holy and gracious Spirit, affords unto us. We think it imperative to call special and earnest attention to this proposition. If "*all Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," then the prophetical Scriptures are so; if "*whatsoever* things were written aforetime, were written for our learning," as parts of God's revealed truth, then surely it is our duty to "read, mark, learn, and inwardly digest" those more difficult portions of the Word of Life, in order that we may be the more "*perfect*" in the knowledge of the will of God, and the more "thoroughly furnished" unto all good works.

Besides, is there not a *special benediction* attached to the devout study of prophecy? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "Blessed is he that keepeth the sayings of the prophecies of this book." Is there not a special injunction connected therewith? "Seal not the sayings of the prophecy of this book?" and a malediction pronounced against those who "*add to*," or "*take away from*" their "words?" And with regard to the prophecies of Daniel, in particular, is it not promised that "the wise shall understand."

Recurring then again to our second rule in particular, and, indeed, bringing all our three rules to bear on the examination and elucidation of these prophecies, we find it was distinctly foretold and understood also by Daniel that *four great monarchies* should arise in succession, dating from that very time; the last of which, the Roman, was to be broken up into *ten* later monarchies or governments, or dominions, by what

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soever name they may be denominated as *ruling powers*—for *that* is the *essence* of the prediction; and that among the ten later powers *one* should arise, insignificant at the commencement of its career, but becoming more and more mighty and mischievous; and that this formidable and pernicious power, should, in the end, be *suddenly destroyed*, along with every vestige of those *other* powers *out of which* it had arisen, *and along with which and through which it had its existence and dominion*. And that *then*, should *another*, an *unearthly*, kingdom, one not of worldly growth or origin, be "*set up*" by the "God of heaven;" and that of that kingdom *there should be no end*. Now, we ask, is there any other possible interpretation of these predictions, or any interpretation which is both self-consistent and in *harmony* with the teaching of the *other* Scriptures? Here we have brought before us, in most significant and appropriate portraiture, the great empires of antiquity—Babylon, Persia, Greece, Rome: together with the *relics* of the Roman Empire distributed among the inferior *modern* governments. And then we have presented to our view another most strange, malignant, and destructive power, unlike all that had preceded it, and its singular and baleful career is forcibly described. In the 8th chapter we find this *other* power, *identical with*, or at least *growing out of*, the *Roman* power. Still *Rome*, but in *another form*, and as in the description given in the 7th chapter, putting forth other and *more daring* pretensions; attacking and trampling under foot *heavenly* things as well as *earthly;* proud, arrogant, defiant; setting itself up against God and against his Church; making "war with the saints," impious, blasphemous, but to be destroyed as in a moment.

Is it not apparent from this brief review of these prophecies, that there is *a mighty system of imposture and tyranny which shall be swept away in the most sudden and awful manner*, along with *all* that has given being or strength unto it? And is it not equally evident that the kingdoms of this world shall one day become the kingdoms of our God and of his Christ; and that the glorified Redeemer shall reign here on earth *for ever and for ever?* Now, we ask, in what manner is this *final, everlasting* dominion to be *introduced?* What is the *plain* prophetic testimony? Is it to be a *silent, unseen, spiritual* power, of *progressive* growth, only? Is it at that period, as at the first advent of Christ, to come "*without observation*" of men? Is it simply to *pervade*, to *influence*, to *change gradually*, human secular governments; to *absorb*, and *refine*, and *perfect* them. Or is it to *dash in pieces as a potters' vessel*, to *consume* and to *destroy unto the end*, to "*break in pieces* and *consume all these kingdoms*" or powers—that is, surely, *all* forms of political government among men—*at once* and

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for ever to put an *end* to them, and to *occupy their place?* What saith the Scripture? Our appeal is "to the law and to the testimony." Is there to be *gradual, silent transformation;* or is there to be *sudden, mighty,* and *total* REVOLUTION? And if the latter, what will be the nature of that revolution? Will it be affected by *human* agency? Will it be the result of the deliberation of *senators,* or brought about by acts of parliament? Will it be accomplished by international *treaties,* or by *any* sort of *political* machinery? Will *human politics* have *anything* whatsoever to do with it? Or will it be brought about by the extension of *education,* by the spread of *civilization,* or even by the *preaching* of the glorious gospel of the blessed God, and *by the conversion of all mankind to the faith of that everlasting Gospel?* In short, is it not clear from the testimony of these predictions, to say nothing of the corroborant testimony of other portions of the Word of God, that *the coming of Christ in his glory, his second personal advent,* with all his saints, will be the means of the sudden and final destruction of these evil powers—as well secular as spiritual—political as pontifical—pagan as papal—the complete and decisive overthrow of all that is *Antichristian*—all that is opposed to either the grace or the glory of our Lord Jesus Christ! Does this intimation *startle* us? Does it seem unworthy of the divine character and heavenly glory of the Son of God? Why should it? Was He not made flesh, and did He not dwell among us? Has He not hallowed for ever this earth as the scene of his birth, his crucifixion, and his death? Was He not buried, and did He not rise from the dead the third day in his proper human nature, and show Himself alive for forty days after his passion? Was He not even *transfigured* here, in the sight of man, so affording a glimpse of the "glory to be revealed" more fully hereafter? Does He not still retain his human nature? Is He not *now a man?* And though "it doth not yet appear what *we shall* be," yet "we know that when He shall appear" all his saints "shall be *like Him,*" and shall *appear with Him in glory.* Shall we not be "satisfied" when we "*awake up*" in His likeness? What can more delight our eyes, or ravish our ears, than the proclamation out of heaven: "Behold! the tabernacle of God is *with men,* and he will *dwell with them,* and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall be there any more pain: for the former things are passed away. And he that sits upon the throne saith, Behold, I make all things new." Then shall "the holy city, new Jerusalem, *come down* from God out of heaven, prepared as a bride adorned for her husband." (Rev. xxi. 2—5.)

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And is it not, moreover, fully apparent that it is utterly vain to look for the prevalence, much more the universal dominion, of truth, of righteousness, of peace, and of love, *prior* to the *second personal advent* of our Lord and Saviour Jesus Christ? We believe, then, that the *second coming* of Christ our Redeemer will be *before the millennium*. We believe that He will come to overthrow and destroy all his adversaries, whether they be *men* or *systems*; whether they be things *civil* or things *religious*; that "before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats." He will then confound and scatter his enemies; he will rule them with a rod of iron; he will "dash them in pieces like a potter's vessel." Surely if the second chapter of Daniel means anything it means this! If the seventh chapter of Daniel teaches anything plainly, it plainly teaches this! If any fair and consistent interpretation can be put upon the eighth chapter, it must be this! This, too, is the manifest meaning of the 2nd Psalm, of the 21st, the 24th, the 45th, 46th, 47th, 67th, 72nd, 110th in particular, and of very many other Psalms. This is the teaching of the prophets one and all. This is the apostle's doctrine: compare, for instance, St. Paul's 2nd Epistle to the Thessalonians with the 2nd Epistle of St. Peter and the Epistle of St. James. This is the solemn teaching of our blessed Lord himself: see St. Matthew, 24th and 25th chapters. The scriptures of truth are, in short, *full of it*. It is marvellous with what harmony they all bear witness to these revelations. This millennial glory shines with noon-day brightness upon almost every page. As we near the end of the Old Testament, and pursue our way through the New, it beams upon us with ever-glowing lustre. Its meridian effulgence casts radiance over the whole book of God. For that second coming the whole creation groaneth and travaileth in pain together until now, waiting for the adoption—to wit, the redemption of our body. For that second coming the church, the bride of Christ, waits with ardent longing hope. For that second coming the very malice and rage of men and devils shall be rendered but subservient. Surely it is a "consummation most devoutly to be wished!" We grow weary of human legislation. We see how far short the best devised measures of human governments fall. We have "seen an end of all perfection." We are impatient of the hollowness and trickery of political empiricism; we are saddened and disgusted with the schemes of party and the struggles for power among opposing factions. We see *how totally unfit man is to govern man*. We long *for the passing away of all these things*, and for the new heavens and the new earth, the new order of things spiritual and temporal, ecclesiastical and secular, "wherein shall dwell for ever *righteousness*."

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Then shall this beautiful world be set free from the curse which has blighted it ever since man's fall. The *second* Adam shall restore the ruins of the *first*. "Then shall it come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it." Then shall the branch of the Lord be beautiful and glorious. Then shall there be nothing "to hurt or destroy in all God's holy mountain." Then shall nations beat their swords into ploughshares and their spears into pruning-hooks, and shall learn war no more.

"O come forth out of thy royal chambers, thou Prince of the kings of the earth! Put on the robes of thine imperial majesty. Take up that sceptre of unlimited power which thine Almighty Father hath bequeathed thee! For now thy bride sighs for thy coming, and all things wait to be renewed!" "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; *and thy right hand shall teach thee terrible things!*" Ascend thy throne, assume thy crown, and *reign* in thy glory for ever, and for ever. AMEN!

BABYLONIANISM; OR, THE DEVIL'S TRAVESTIE OF THE KINGDOM OF THE SON.

HOWEVER we may seek to account for the origin of evil, one thing is clear, that Jehovah is overruling this awful calamity for the manifestation of his own glory. The purpose of God in creation, in providence, and pre-eminently in redemption, seems to have been self-manifestation, or the revelation of himself in all his glorious attributes to his adoring creatures.

The ever-blessed God is essential truth; and, therefore, all his actings are settings forth and manifestations of the truth. God "created all things by Jesus Christ," who is "the brightness of the Father's glory, and the express image of his person"—the perfect manifestation of the truth—even "truth" itself. All created intelligences, therefore, as they originally came from the hands of the Godhead, were emanations from, and exhibitions of, the truth; and they all stood in the truth.

When, therefore, that mighty, but now fallen angel, the devil, "lifted up with pride, fell into condemnation," he "abode not in the truth," but became the very antipodes of truth—"a liar, and the father of it." And now no longer manifesting in himself any light of truth, he was instantly cast down from the dazzling brightness of God's revealed presence, and he "fell from heaven like lightning."

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This act was essential for the vindication of the Divine glory; and it then brought out a further manifestation of the Godhead. It exhibited to "the elect angels" a terrible example of the inflexible justice and the infinite holiness of God, which would appear in awful contrast to the filthiness of the now lost and "unclean spirit."

As all things were created by Jesus Christ, so the Scriptures reveal God's eternal purpose to "gather together in one," or to head up, all things in Him. And as a manifestation and pre-intimation of this, Adam was created "in the image of God," "the figure," or representation "of Him who was to come;" wearing the very nature, and taking the very form in which the Godhead was afterwards to be eternally manifested to the blessed. He was, moreover, placed as head over all things, under God, the Ruler and Governor of all.

With a view, however, of proving to the universe the impossibility of any creature standing by his own power, much less at the head of creation, and as a final and conclusive demonstration of the utter instability of the creature, as such, and that it could not but fall, unless eternally united to God, in his Son, he was made perfectly holy. He had no wants or desires ungratified; and he was absolutely ignorant even of the existence of evil. He was left, likewise, with the smallest possible acknowledgment of his dependence upon God, and that even of a negative character, and fenced in with the most tremendous penalties, that he might have no inducement for compliance; so that the test might be complete and perfect. We all know the result of that trial. The creature fell from his high supremacy, and brought death eternal upon himself and all his posterity.

As the first Adam no longer, therefore, exhibited in himself the light of divine truth, he and all his race were for ever cut off from the source of truth; and were condemned as "liars" to eternal separation from God's presence. Hence it is now said with truth of all mankind by nature, that "they go astray *as soon as they be born*, speaking lies." Our whole nature since the fall is a lie and a libel against God, who is infinite truth.

But now was revealed, to the eternal confusion of the adversary, who had been the means of bringing this fearful calamity upon the lost race, a further and most wondrous manifestation of the Godhead. It was then disclosed to the comfort and consolation of the lost ones, that, notwithstanding their fearful apostacy, there was still hope for them in God: that although Adam and all his race were for ever put on one side, Jehovah had chosen as head of the new creation his own Divine Son, in whom failure was impossible, who would take the very nature of the fallen ones, yet without sin; and "by means of death"—the very death which they had merited—would "destroy him, who had" thus obtained "the power of death" over them, "that is, the devil," and "gather together in one," or head up, all the new creation in union with Himself in God, for ever. And thus was there opened out to the "angels who desire to look into these things," in further manifestation of the divine glory, the boundless love and unfathomable mercy of our God.

I have said that Adam was a type of Christ— the second Adam, "the Lord from heaven," in contradistinction to "the first Adam, who was

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of the earth, earthy." And as Adam reigned over the old creation, with his wife Eve, taken out of his wounded side, so in the fulness of time will "the last Adam," with *his* bride, the lamb's wife, taken out of *his* wounded side, reign over the new creation of God. (Psa. xlv. 14—16; Dan. vii. 27; Rev. xix. 7.)

This is the kingdom of the Son, which is still future; for although the rightful heir of all things, he has not yet taken possession of his own inheritance. At present he is on his Father's throne, having gone into heaven, that "far country," as he says, "to receive for himself a kingdom, and" afterwards "to return" to take possession of it. And he is to "sit on his Father's throne until his enemies are made his footstool." He was exalted to the right hand of God, because he had overcome the wicked one; and from his Father's lofty throne above He now comforts his suffering people with the glorious promises of that kingdom which they shall hereafter share with Him. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. ii. 26, 27.) This promise is to be found in the 2nd Psalm, and is to be fulfilled, as we there learn, at the setting up of the kingdom at his second coming. And again, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." (Rev. iii. 21.) Here he distinguishes between his own and his Father's throne. He is now seated upon his *Father's* throne, but upon *his own* throne he will not sit, as He Himself tells us, until his second coming to judge the world. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of *his* glory; and before him shall be gathered all nations." (Matt. xxv. 31, 32.) There are glorious things spoken in the Scriptures of the kingdom of the Son.

The Transfiguration affords a beautiful illustration of the nature and character of this kingdom, for the setting up of which we daily pray, "Thy kingdom come." And our Lord Himself would have his disciples so to regard it. "Verily I say unto you, there be some standing here which shall not taste of death till they see the kingdom of God come with power." (Mark ix. 1.) Isaiah says that "the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Chap. xxiv. 23.) So on the holy mount, where a glimpse of the coming kingdom was exhibited to the gaze of the wondering disciples, "his face did shine as the sun, and his garments became white as the light, so as no fuller on earth could white them," and "there appeared unto them Elias with Moses," who "appeared in glory," while the voice of the Eternal Father came out of the cloud which overshadowed them, saying, "This is my beloved son; hear ye Him." This wondrous transaction formed in miniature a perfect representation of the kingdom of the Son. Here is the Lord of hosts himself "reigning with his ancients gloriously"—He the central object of all attraction; while Moses represented the risen dead, and Elias the changed living, reigning with him in glory; and the disciples beneath

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them represented "the nations of the saved" still in the body on the earth, separated by the Shekinah cloud of glory from "the inheritance of the saints in light," where "the righteous shall shine forth as the sun in the kingdom of their Father."

This kingdom is to embrace the whole habitable globe, which St. Paul calls "the world to come," which the Father hath already in purpose, although not yet in fact, put wholly in subjection under the Son; and the time of the setting of it up is at the close of the Gentile dispensation (Dan. ii. 44; Rev. xi. 15; xix. 6, 7), its setting-up being followed by the conversion of the Jews when gathered together in their own land. (Is. ix. 6, 7; see also Zech. ix. 9—14; xiii. 1, 2; Ezek. xxx. 11—24; xxxvi. 24—29, &c.)

The manner of the King's reign, so different from that of the kings of the earth, is spoken of by the royal psalmist (Psalm lxxii. 6—11, 19); and the kingdom itself is to comprehend all mankind under its beneficent influence. Now earth groans under the tyranny and oppression of its rulers. "I have said ye are Gods, and all of you are children of the Most High; but ye shall die like men, and fall like one of the princes." Your "dominion shall be taken away." (Dan. vii. 12.) And then, "Behold a king shall reign *in righteousness*, and the princes" under Him "shall rule in judgment." (Is. xxxii. 1, 2, 17; Psa. xxii. 27, 28.) "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

This blessed kingdom will likewise diffuse uninterrupted happiness and blessing throughout the whole of creation, both animate and inanimate. Now "the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God;" but then shall the Son have undisputed dominion over all the works of God's hands. (Psa. viii. 6—8; Heb. ii. 6—9.) And as a necessary consequence of his assumption of this righteous rule, peace and harmony will be at once restored among them (Is. xi. 5—9); and the earth shall again become the scene of surpassing fruitfulness and glory. (Psa. lxvii. 3—7; Is. xxxv. 1, 2.)

Such, then, are some few of the glorious predictions which are revealed to us in the Scriptures of the future kingdom of the Son—a kingdom characterized by the presence of Jesus himself as *the* King in glory, the centre and the source of all power and blessing; securing and administering, through "the saints in light," a perfect and a righteous rule among all "the nations of the saved;" by the restoration of universal peace to the once-distracted world, the most perfect harmony and happiness among all created beings, and the blessings of fertility to the long barren, but now restored and fruitful, earth—a kingdom embracing in its boundless dominion the whole "habitable globe," now clothed with every variety of material loveliness, and presenting aspects of magnificence and beauty "which the eye hath not seen," and sending up to heaven holy songs of praise which "the ear hath not" yet "heard," while the whole earth is lighted up with that glorious splendour which emanates from the "Jerusalem which is above, which is free," now "called the throne of the Lord," and "whose name shall thenceforth be Jehovah Shammah," or the Lord (the King himself) is there.

"But," as the apostle says, "we see not *yet* all things put under

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Him," for "the time" has not yet "come for the saints to possess the kingdom" (although we trust it is fast drawing nigh). Jesus will not "cast out of his kingdom all things that offend" until He comes Himself to take possession of it. At present the kingdom is in the possession of his great adversary Satan, who obtained it by conquest over Adam in Paradise. Hence he is called "the prince or ruler of this world" and "the God of this age," energising in the hearts of his subjects, and "blinding their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Nevertheless he cannot hold the saved remnant, "according to the election of grace," for it is God's revealed purpose "to take out of the Gentiles a people for his name," and that purpose cannot be frustrated. When, therefore, "the Gospel of the kingdom" is brought home with power by the Holy Ghost to the hearts of the future "possessors" of that kingdom, they are, in spite of Satan's opposition, "delivered from the power of darkness, and translated into the kingdom of God's dear Son." And when "the times of the Gentiles are fulfilled," then shall the King "take to Him his great power and reign." And then shall "the kingdoms of this world become the kingdoms of our Lord and of his Christ;" and "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him."

Now Satan knows full well that when the Son shall return and take the kingdom, he himself shall be cast out and trodden under foot as an usurper, and therefore his grand design is to travestie or caricature God's kingdom beforehand; primarily to cast dishonour upon the King himself, and, secondarily, to destroy souls by deluding them into the belief that, on their becoming subjects of his mock kingdom, they thereby become subjects of God's kingdom. The Spirit tells us in Jeremiah that "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad." The idolatry of the whole heathen world can be distinctly traced to Babylon, but nowhere does it now exist in such perfection as in Rome—in "Babylon the Great, the Mother of harlots and abominations of the earth." In the Book of the Revelation the Lord Jesus draws back the veil from the spiritual world, and reveals to us Satan as the great animating principle and moving power of heathenism, or old "Babylonianism," under the covering of "a great red dragon;" and afterwards, when that covering was torn from him, and he was thereby exposed to view, and "cast out," we see him disappearing only for a time, to rise again with marvellous subtlety under a new form or covering, but animated with the same anti-christian spirit, speaking with the same dragon voice, and reproducing even in a more fearful and dangerous manner (because in a *quasi*-christian garb), the deadly principles and idolatrous subtleties of old Babylonianism. He it is who animates that woman who now "sits upon a scarlet-colored beast" (like Babylon of old), holding out the "cup" of her "abominations" to the nations of the world to drink.

I have said that the blessed God is essential truth, and that all his actings, therefore, are settings forth and manifestations of the truth;

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and that Satan is the antipodes of truth, the very impersonation of a lie; and that all Satan's actings, therefore, are settings forth and manifestations of a lie. Now, the mode usually adopted by the devil to neutralize God's truth, is not always to declare the very opposite, which would in many cases but reveal his own lie, but to take from or add to the truth, so as to destroy its efficacy; to tone it down and weaken it, and to engraft error upon it, with a view of neutralizing its effects; and yet to have the semblance of the truth itself, but with all the life eliminated out of it, and death substituted in its place.

From the nature and character of the Godhead, as revealed to us in the Scriptures, we are taught that the will of the Creator, who is "only wise," must of necessity be ever-blessed and essentially beneficent; and that holiness and happiness in the creature can only consist in a perfect conformity of its will to that of the Creator. From hence it will follow, that from self-will and self-love must of necessity spring all sin and pain; and as sin is opposition to the blessed will of the "only wise" God, it follows that the more daring and perverse the opposition, the more deadly and fearful will be the confusion produced in consequence. Moreover, as sure as sin is a lie, or an opposition to, and travestie of, the truth, it follows likewise, that it can only develop itself in opposition to the truth, as that truth is from time to time revealed. And it was only, therefore, as God's purposes branched out into revelations that Satan could take advantage of them to pervert the truth. And consequently that it was not until the full revelation of the kingdom of the Son, that Satan could bring out his travestie of that Kingdom. The counterfeit coin is formed upon the pattern, or model, of the genuine.

The subtle system of idolatry which prevailed in ancient Babylon, originated shortly after the flood, among the builders of the tower of Babel—the root and origin of the name—confusion; and from thence it was spread over the whole earth; coming through Egypt and Greece, to Rome Pagan; from whence it was grafted into the Christian Church, and it now prevails in its highest degree in the so-called Church of Rome, or Rome Papal, which forms the very travestie or caricature of the kingdom of the Son—a "City of confusion," which, like Babylon of old, is, ere long, destined to be "broken up."

From the revelation which God gave to our first parents of the divine seed—the seed of the woman, who was to bruise the serpent's head—the devil would early perceive that the corruption of this truth would prove a formidable weapon in his hands against the reception of that truth itself. What if he could transfer the allegiance due to the Son, from the Son to the Mother, and yet retain so much of the primitive truth as to preserve some semblance of it, while yet the truth itself was eliminated, and his own lie received and believed in, in lieu of it. That this was his grand design is clearly proved from the idolatrous worship of the mother and the child, in Babylon (where cakes—the very cakes, or wafers, now in use in the Church of Rome—were offered, as we learn from Jeremiah, to the "queen of heaven," one of the very titles now given by Rome to the Virgin Mary)—a false worship which was thence transferred into, and traces of which are to be found in, all the great nations of the earth. Thus Hislop, in his

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"Two Babylons," says: "The Babylonians, in their popular religion, supremely worshipped a goddess—mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon this worship of the mother and the child spread to the ends of the earth; in Egypt, the mother and the child were worshipped under the name of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter the boy; in Greece, as Ceres, the great mother, with the babe at her breast, or as Irene, the goddess of place, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit Missionaries were astonished to find the counterpart of Madonna (which is merely a translation of one of the titles of the Babylonian goddess 'My Lady,' or as the Romanists call her 'Our Lady') and her child as devoutly worshipped as in Papal Rome itself; Sling Moo, the holy mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up."

That the evil one has fatally succeeded in engrafting this idolatrous worship upon the Christian Church, Rome is a living witness to this day, for Romanism is nothing more nor less than a fuller development of old "Babylonianism," called by the name, and dressed in the garb, of Christianity; and this idolatrous system forms in fact the devil's own travestie, or caricature, of the kingdom of the Son.

As Adam and all his race have broken the old covenant of works, and fallen under its curse, they can only by possibility be restored under the new covenant, or covenant of grace; which revealed to our first parents the promised seed, who was to take the place of all whom he represented in that covenant, and in due time present them "without fault before the throne of God." And it is by living faith wrought in their hearts by God the Holy Ghost, leading them to reject the old covenant of works, and to plead with God the "one offering" made for them by Jesus on the cross, that they are "reconciled to God by the death of his Son," and restored to the divine favour. For as man was lost by the belief of a *lie*—Satan's lie, so must he be saved by the belief of the *truth*—God's truth.

As the old covenant, therefore, after man had broken it, at once cast the sinner out of God's presence, so the new covenant again gives him direct access to the living God, through the shed blood of Immanuel. And this is the very glory of "the Gospel of the Grace of God." And it is this direct access to Himself, through this blessed channel, that God commands sinners to avail themselves of, when He tells them to "Come boldly to the throne of grace, that they may" first "obtain mercy," and then "find grace to help them in every time of need."

Satan's object, therefore, in corrupting this truth is to interpose a barrier between the soul and God, and by substituting other mediators than the true one, to withdraw the soul from its allegiance to God, and through them to usurp it to himself. This he has most effectually done through priestcraft, which seems to have originated, like most other corruptions of the truth, also in Babylon. Satan's perfected system of deceit God has stamped with the title of "the mystery of

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iniquity," while He calls his own glorious truth, as revealed in the person and the work of his adorable Son, "the mystery of godliness." And here it is to be noted that the distinction between *God's* mystery and the *devil's* mystery lies in this, that God's mystery is the *revelation* of the truth concerning Himself before hidden: "Great is the mystery of godliness. God was *manifest* (or revealed as He never could be revealed in any other way) in the flesh;" while Satan's mystery consists in the *hiding* or covering up of the truth—the concealing and darkening of it to men by the manifestation of a lie. "The mystery of iniquity doth already work, and will work," as Paul says, "until that wicked one be revealed," and afterwards "destroyed with the brightness" of the Lord's coming.

Now, Satan has himself adopted this very word "mystery," and applied it to his own perversion of the truth. The name seems first to have been used in Babylon, where the mysteries were instituted, and it was continued through Egypt, and passed from thence into Greece, whose Eleusinian mysteries are alluded to by St. Paul in that passage in Ephesians, where he says, that "it was a shame even to speak of those things which were done of them in secret."

"The Chaldean mysteries," Hislop says, "can be traced up to the days of Semiramis, the beautiful but abandoned Queen of Babylon, who lived about the time of Abraham, and who was afterwards worshipped as the mother of the gods, with such atrocious rites as clearly identified her with Venus, the mother of all impurity;" and as the prototype of the woman who is depicted in the book of the Revelation, as holding out the cup of her abominations, a woman—perhaps this very woman—is pourtrayed on the Assyrian sculptures as holding forth a cup to the then nations of the earth to drink, while Romo Papal has stamped this very image upon herself, by representing herself, in a medal struck at Rome in the year 1825, as a woman holding out a cup, with the motto "Sedet super universum"—She sits upon the whole world.

The Babylonian mysteries, like all their derivatives, were of course administered through the priesthood, who gradually monopolized all power and authority into their own hands, and claimed to be the only depositors and imparters of spiritual knowledge to the initiated. The priests admitted converts into the system by the right of baptism. The learned Broughton, in his religious dictionary, says of the Eleusinian mysteries, that the ceremonies of initiation unto the greater mysteries were as follows: "The candidates having sacrificed a sow to Ceres (who was the Greek form of the Babylonian Mother), and being crowned with myrtle, were admitted by night into a spacious edifice, called the mystical temple; at their entrance they purified themselves with a kind of holy water. After this the sacred mysteries were read to them out of a book." And Archbishop Potter, in his Greek antiquities, says that "*then* the priest that initiated them proposed certain questions as to whether they were fasting, &c.—questions having special reference to chastity, which were the origin of the Romish casuistical questions on such subjects." "There were certain priests," also, says Dupuis, a French writer, who published a book on Education in the third year of the French Republic, "who heard confessions, and gave absolution for offences, or purged away guilt." The reason

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proposed for these questions was the very reason now given by Rome, that the mysteries were so high and holy, that a man coming with guilt on his conscience, could not lawfully be admitted to them. But the real object of this institution of the confessional, in both cases, was to put them entirely in the power of the priesthood, which, of course, it most effectually did.

The entrance into the Babylonian religion was by baptism, administered by a priest, who thus opened the spiritual world to the initiated. The priests led their votaries to believe that by this act they were born again, and that they could not become so in any other way. Thus, Tertullian, speaking of the worship of Isis (the Egyptian form of the Babylonian Mother), says the "mode of initiation was by baptism." This baptism was by immersion, and the baptised were promised "regeneration, and the pardon of all their perjuries." The absence of the heathen rites was likewise declared to be perilous to the soul. Hence Virgil, in the 6th book of the Æneid, depicts babes excluded from the Elysian fields, the companions of suicides, because they had died before receiving the mystic rites of Paganism.

The baptismal ceremony was performed pretty much in the same manner, and with the same mystic rites as it is now performed in Papal Rome. And Prescott, in his "Conquest of Mexico," speaks of the astonishment of the Spanish Romanist missionaries when they saw the rite of baptism performed upon infants in that country. In this case it was the midwife who baptised the child, which she did by sprinkling water upon its head, and uttering a prayer, in which occur the words, "O my child, take and receive the water of the Lord of the world. . . . It is to wash and purify." She then washed the child's body in water, and said, "Whencesoever thou comest, thou that art hurtful to this child, leave him, and depart from him: for he now liveth anew and is born *anew* . . . purified and cleansed by our mother . . . the goddess of water." She then lifted him up towards heaven, and said, "O Lord, thou seest thy creature. . . . Grant him, O Lord, thy gifts and inspiration: for thou art the great God, and with thee is the great Goddess." Baptismal regeneration, therefore, which was the first step in the papal apostacy, and is a most essential dogma in that false creed, as well as the *opus operatum*, and exorcism, are purely of Babylonian origin.

And as baptismal regeneration originated in Babylon, and has from thence passed through Rome Pagan into Rome Papal, so nearly all the other corruptions of that idolatrous Church can be distinctly traced to the same source. For as the commentator Scott truly says, in his note on Gal. iv. 8—11, "Almost every part of the idolatrous worship of Pagan Rome has its counterpart in that of Anti-Christian Rome; as may be very clearly perceived by any man who will take the pains to compare many passages in Virgil, and other Latin and Greek poets, with the rituals of the Church of Rome."

But the proof of this I must defer until my next paper.

Barton-upon-Humber. ROBERT BROWN.

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NOAH, THE PREACHER OF RIGHTEOUSNESS.

By the Rev. John Kelly,

Author of "The King and the Kingdom," Translator of "Paul Gerhart's Spiritual Songs."

Gen. vi. 1—13; Heb. xi. 7.

VERY wonderful are the incidents of Noah's life. Awful was the state of the world when he lived. Brilliantly does his life shine out in the midst of the wickedness and darkness prevailing. Stupendous was the destruction that overtook the world. Gracious and glorious was the deliverance he experienced; remarkable was his faith, his fidelity, his constancy, his perseverance. Full of instruction are his character and history to us in all these respects, and still more so for the sake of the Gospel truth wrapt up in the transactions. In considering his life and character, it will be convenient to follow the track marked out in Hebrews, 11th chapter, and seventh verse.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was a man of faith. Faith was the root and controlling principle of his life and character—that faith which is the substance, the ground or confidence of things hoped for, the evidence of things unseen—that faith without which it is impossible to please God, which believes that He is, and is a rewarder of all them that diligently seek him"—that faith which is the channel of saving grace, and which is itself God's gift. This faith influenced his whole character, and introduced him into a justified condition. It introduced him into a different condition from that in which he was by nature, and in which the world lying in wickedness then was, and always is. It is written, he was a just man; this can only mean he was a justified man, for "there is none righteous, no, not one," and the only way a man can become just is by faith in the righteousness of God. "The just shall live by faith," *i.e.*, "the just, or the justified by faith shall live."

But it is also written that Noah was perfect, *i.e.*, upright in his generations. The faith he possessed, and which justified him, purified his heart. It made his heart right with God, true to Him, it made his heart sincere. It produced in him that purity of heart which the Lord Jesus pronounces blessed, and which is rewarded with the vision of God. It begat in him an equal and universal regard to, and love for, all God's will as revealed, and character as known to him, leading him to hate all sin, and love all holiness, so that there was a completeness in his character, as there is in every believing man's. Neither Noah, nor any other believer who ever lived, or does live, was or is perfect on earth, in the sense of absolute moral perfection; but Noah, as all believers do,

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respected all God's commandments, and hated all sin, and so was perfect in his generations. In him, as in all believers, there would be the flesh, the old man—the body of sin and death, the conflict of flesh and Spirit; and after the deluge we have a very lamentable proof of the fact in the temporary victory the flesh gained over the Spirit in Him. His life may be comprehensively described as a walk with God. God was ever, in all circumstances, at all times, and in every place, his nearest and most intimate friend—was always in his thoughts, and in all he did he had respect to God.

What a blessed state and character was Noah's! Noah found grace in the eyes of the Lord. He was just and perfect in his generations, so that no one could find fault with him, but he could also bear the scrutiny of God's eye. God could search and try him, and find his heart right. God could view him with complacency. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The grace of God is the fountain of salvation, and the source of all the fruits of holy living; but He takes delight in us for what He Himself bestows. Noah found grace in the Lord's eyes, for what the Lord Himself had imparted. Noah's character and disposition being what has been described on the authority of God's word, he was sure to be suitably impressed by any communication God might make to him, any command God might lay upon him, any warning He might give him. He would be affected according to the character of the communication. "By faith Noah, being warned of God of things not seen as yet, moved with fear," &c.

The character of the communication was a very awful one indeed, fitted to fill the heart with terror and dismay:—

"God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

God had been looking down on the earth, subjecting it to a minute, a thorough, a universal scrutiny. We see his long-suffering beginning to wear out when the spiritual seed, the sons of God, begin, in violation of the line of separation that God has put between his own people and the world—in self-will, without regard to the interests of his cause, and for carnal and selfish reasons, to ally themselves with the seed of the serpent, the daughters of men—of the men of this world, and its god. When confusion was thus introduced, we see God resolving to withdraw his spirit, to give up the contest He had been maintaining with wickedness, and a hint is given us of his purpose of destruction. He resolves to give the world a reprieve of a hundred and twenty years. Then we see him looking abroad, measuring men's wickedness in its whole extent and depth; in extent it is universal, in depth it goes to the root of man's nature, descending to the imaginations of the thoughts of man's heart, and it is habitual and incorrigible. Speaking after the manner of men, we see God so appalled at the wickedness, so grieved at the awful necessity before Him, that He repented of making man, and then we see the fully-formed resolve to destroy man, and the living creatures on the world. God comes, as it were, reluctantly to the conclusion that determines his conduct, and even then resolves to give the world ample time for repentance. He surely wills not the death

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of a sinner! It were better for a sinner never to have been born, than to despise the day of merciful visitation!

At this point Noah flashes like a gleam of light across the darkness. The Lord, as it were, discovers him, and seeing his faith, and holiness, and blameless walk, he finds grace in the Lord's eyes, and is taken into God's confidence, is warned of coming destruction, and instructed how to provide for his own safety.

How thorough must God's inspection of the earth have been, not to have missed discovering an almost solitary believer! But the eyes of the Lord are upon the righteous, and his ears are open to their cry. However dark the world may be, God sees them. Whatever sounds of violence reach his ears from earth, they do not drown the sighs and groans even of a solitary believer. The discovery of Noah, while it is a green spot in the waste—an oasis in the desert—serves but to make surrounding desolation more terrible. The spot seems more beautiful from its surroundings, the surroundings more terrible from its presence. We think less both of the desolation of the wilderness and the beauty of the oases, where these abound. When we reflect on Noah dwelling alone, or almost alone, in respect to religious sympathy and fellowship in the midst of such a generation, we learn what power and blessedness there is in the life of faith. When we think that naturally he was of the same lump as the corrupt mass, we admire and adore the grace and power that enabled him to keep unspotted garments. When there are many believers, we judge them by comparison, and think most of the higher and more attractive types of renewed character. When there is only one believer, or a very few, we discern the essential character and worth of the life of faith in itself more clearly. In this latter case the believer requires more grace, and has little or no assistance from the communion of saints. The Lord watches each believer now as much as if each was the only one. They find grace individually in his eyes. They, too, ever need Divine power and grace to separate and keep them separate from the corrupt mass, and the beauty and worth of renewed character is the same, whether there be many or few believers, whether there be one or thousands.

Noah then finding grace in the Lord's eyes, was taken into his confidence. This is a high honour conferred on a believing man, to be made a confidant of God's purposes. The Lord reveals his purposes to his people. They are his friends. He confers upon them this the highest proof of his friendship. We only reveal our thoughts and purposes on matters of deepest interest to those whom we know and have tried. Noah had walked with God in the midst of a crooked and perverse generation, and God made known to him what He meant to do. God in his word has made known the way of life—how to escape the wrath to come; also his purposes alike of grace and judgment towards the world. His people only give heed and act on the revelation. By faith they receive God's testimony, and are prompted to follow his directions. It was a fearful thing God revealed to Noah. "The end of all flesh is before me; for the earth is filled with violence through them, and behold I will destroy them with the earth." There was nothing for it but to make an end. The wickedness of the heart of man had burst forth, and embodied itself in every form of evil and lawlessness. The

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flesh was indulged in all its impulses, and with the utmost licence. God could no longer endure it. His long-suffering was exhausted. The wickedness had flooded the Church, and destroyed it, reducing it to a single family, and if God did not destroy men from the earth, and secure the re-peopling of it from a faithful stock, his revealed purposes of grace would be frustrated, his cause would die out. The salvation of his people, the preservation of his cause, rendered this judgment necessary. God renewed his covenant with Noah, and directed him to build the ark. The things revealed to Noah by God were unseen, future, comparatively distant, humanly speaking, improbable; to the flesh they would seem foolishness. Many would think them contrary to reason, though Peter's words concerning the scoffers to arise in the last days, are doubtless equally applicable to them, and seem to show that they might have been convinced of the possibility of what was predicted from what they knew. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water, perished." However this may be, faith made the things real, imminent, present to Noah. By faith he acted as if they were patent, present, and pressing dangers. He received in all simplicity what God said, believed it on God's authority, and was moved and acted accordingly.

Fear of being overtaken by the threatened destruction, prompted him to use the appointed means. Had he neglected the means he would have perished with the world. He could not hope to inherit the promises unless he respected the precepts. The threatened destruction would move him with fear, the blessing promised would fill him with hope; while the former prompted him to build the ark, the latter sustained him under all the trials and discouragements of the pathway of obedience.

Noah's way had hitherto been one of trial,—must have been a peculiarly thorny one, but as far as we know it had been a private path; he had not been summoned into any more special prominence than the mere fact of his religious character would give him. He was of the godly seed—of the sons of God. His birth had excited hopes in the hearts of his parents concerning God's then declining cause in the world. His father called him Noah, that is, "rest, comfort," saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." He partook of their faith, and realized their expectations, but we cannot tell when he began the life of faith and walk with God. His religious character had been formed and tested in the ordinary course of his life, and the test had been very severe. To walk in solitude or nearly in solitude along the pathway of faith and holiness, when all around are walking the contrary way, and when each day the path is becoming more steep and rugged by reason of the deepening apostasy, and increasing wickedness around, is indeed no easy thing. To resist public opinion and the spirit of the world at any time is hard, in such circumstances how much more so? To witness, as Noah did, gross and fearful defections from profession, the fall perhaps of those who seemed to be pillars, and yet to stand firm, is a severe trial of faith. There were clearly defections among the

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Sethites. Worldly conformity had made great encroachments among them. Such a life of faith is a prolonged trial, a daily cross, a burden such as few believers are called on to endure, but one fitted to make the believer who is called on to pass through it, strong, to drive him more and more into God, to make his roots strike deep into the soil, and twine themselves as it were round the rock. Such was the path Noah had to tread in his ordinary life hitherto, but by God's revelation to him, and by the means appointed to be taken for his preservation, he is called out into a public position, and subjected to a still sorer trial or series of trials.

His mere preparations for building the ark, the operations he carried on in pursuance of his purpose, would bring him into special prominence, would excite inquiry, elicit his testimony, and bring down storms of ridicule upon his head. Try and realize his position in his generation. In obedience to an alleged revelation and command from God, of which his bare word and conduct were the sole proof, he began to build a stupendous vessel on dry land, far away from any water that could float it. This was for the preservation of himself, his family, and some of every kind of living thing of all flesh, birds, beasts, and creeping things. Consider the taunts that would be heaped upon him by scoffers. He would doubtless be reproached as a dreamy misanthropic enthusiast who maligned the character of God. God, he would be told, was not the vindictive Being he represented Him to be. God would never inflict such a judgment. Then he would be reproached with spiritual pride, in regarding himself as the favourite of heaven, and the destined subject of a miraculous deliverance. Who and what was he that he should be singled out from the multitudes of his fellows for deliverance; or he might be regarded simply as an old fool, and laughed at. His conduct might be attributed to a love of singularity, which had always appeared in his life, but now had taken the form of monomania. Believers who are perfect in their generations, are at all times more or less familiar with such taunts, but the degree in which Noah had to endure them would be exceptional. His very workmen would take his wages and laugh at him behind his back. Fancy his work at times impeded or interrupted by the violent opposition of wicked men. Fancy his endurance of this for a hundred and twenty years, and you will have a feeble conception of the trial obedience now brought him, of the more difficult path he was now called upon to tread.

Then there would be the unbelief of his own heart to contend with and repress. What believer ever lived who did not know something of the evil heart of unbelief? He would meet every taunt and accusation by more emphatic reiteration of his testimony. Doubtless, also, he would often reason with his revilers and opposers, vindicating God's righteousness, reproving and showing them their wickedness, denouncing God's judgments on the impenitent, disclaiming merit or intrinsic superiority in himself, proclaiming his own obligation to grace alone, showing them how they might become partakers of the same salvation, and exhorting them to repentance toward God and faith in the promise made to Adam, that the seed of the woman should bruise the serpent's head, promising them in God's name deliverance from the impending

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judgment if they believed his testimony. He would doubtless use the argument to which St. Peter refers, above alluded to. Thus would he overcome by the blood of the Lamb and the word of his testimony, not loving his life unto death. His life would be exposed to danger, perhaps, by his fidelity, though his enemies were restrained by God's power from hurting him. His faith was in the blood of the Lamb. What degree of light he possessed it may be impossible to say. He knew, however, that salvation was through the blood of a Divinely appointed Redeemer. He offered sacrifice, thereby acknowledging his own life to be forfeited to Divine justice, and looked for acceptance through the promised seed, whose heel should be bruised by the serpent, but who was to be victorious over him. He would meet every suggestion of unbelief from within by recalling the Lord's warning and promise. With a "thus saith the Lord," he would meet every suggestion of Satan, quenching all the fiery darts of the enemy with the shield of faith. Every time he thought of God's warning, he would be moved by fear, and would apply himself to his work more diligently. The fear Noah was moved by was such fear as is consistent with assured faith and certain hope. It was such fear as is the fruit of faith. As Calvin says, "Faith, though its most direct regard is to God's promises, yet looks on his threatenings so far as it is necessary for it to be taught, to obey and fear God."

The mere building of the ark then made Noah perforce a preacher of righteousness, by exciting inquiry, and opposition, and eliciting testimony. He was thereby brought into a public position, and exposed to great and peculiar trial in his new character. But he was appointed a preacher of righteousness. (2 Peter ii. 5.) Through him the spirit of Christ preached to the disobedient spirits in prison while the long-suffering of God waited, while the ark was preparing. The world was then one mighty prison from which there was no possible escape for its guilty, impenitent inhabitants. Their destruction was certain and inevitable, but not more certain and inevitable than the destruction of every finally impenitent unbeliever in the Gospel of Jesus Christ!

Noah, as a preacher of righteousness, had the most peculiar trial of a faithful preacher, a comparatively or totally fruitless ministry. To him was committed a ministry of condemnation. Individuals may have been converted and have fallen asleep in the faith during his hundred and twenty years of testimony—possibly in the aggregate many—but we have no account of such in the Divine Record; it contains no hint of such. None went into the ark save his wife and sons and their wives. Charity has suggested the thought that even at the eleventh hour some perhaps repented, though too late to be admitted into the ark. The waters came gradually over the earth, and it would be many days ere all who had escaped to the higher grounds and mountain summits were drowned. Is it impossible that during that awful interval some may have repented with godly sorrow? However this may be, Noah's was a ministry of condemnation, and what can be more trying to a man, possessing as Noah did the spirit of Christ, to a man who believes what he preaches? Every ministry is a ministry of condemnation to those who are unsaved by it. It is a fearful thought that even the most successful ministry is more a ministry of condemnation than of

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soever name they may be denominated as *ruling powers*—for *that* is the *essence* of the prediction; and that among the ten later powers *one* should arise, insignificant at the commencement of its career, but becoming more and more mighty and mischievous; and that this formidable and pernicious power, should, in the end, be *suddenly destroyed*, along with every vestige of those *other* powers *out of which* it had arisen, *and along with which and through which it had its existence and dominion*. And that *then*, should *another*, an *unearthly*, kingdom, one not of worldly growth or origin, be "*set up*" by the "God of heaven;" and that of that kingdom *there should be no end*. Now, we ask, is there any other possible interpretation of these predictions, or any interpretation which is both self-consistent and in *harmony* with the teaching of the *other* Scriptures? Here we have brought before us, in most significant and appropriate portraiture, the great empires of antiquity—Babylon, Persia, Greece, Rome: together with the *relics* of the Roman Empire distributed among the inferior *modern* governments. And then we have presented to our view another most strange, malignant, and destructive power, unlike all that had preceded it, and its singular and baleful career is forcibly described. In the 8th chapter we find this *other* power, *identical with*, or at least *growing out of*, the *Roman* power. Still *Rome*, but in *another form*, and as in the description given in the 7th chapter, putting forth other and *more daring* pretensions; attacking and trampling under foot *heavenly* things as well as *earthly;* proud, arrogant, defiant; setting itself up against God and against his Church; making "war with the saints," impious, blasphemous, but to be destroyed as in a moment.

Is it not apparent from this brief review of these prophecies, that there is *a mighty system of imposture and tyranny which shall be swept away in the most sudden and awful manner*, along with *all* that has given being or strength unto it? And is it not equally evident that the kingdoms of this world shall one day become the kingdoms of our God and of his Christ; and that the glorified Redeemer shall reign here on earth *for ever and for ever?* Now, we ask, in what manner is this *final, everlasting* dominion to be *introduced?* What is the *plain* prophetic testimony? Is it to be a *silent, unseen, spiritual* power, of *progressive* growth, only? Is it at that period, as at the first advent of Christ, to come "*without observation*" of men? Is it simply to *pervade*, to *influence*, to *change gradually*, human secular governments; to *absorb*, and *refine*, and *perfect* them. Or is it to *dash in pieces as a potters' vessel*, to *consume* and to *destroy unto the end*, to "*break in pieces* and *consume all these kingdoms*" or powers—that is, surely, *all* forms of political government among men—*at once* and

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for ever to put an *end* to them, and to *occupy their place?* What saith the Scripture? Our appeal is "to the law and to the testimony." Is there to be *gradual, silent transformation;* or is there to be *sudden, mighty,* and *total* REVOLUTION? And if the latter, what will be the nature of that revolution? Will it be affected by *human* agency? Will it be the result of the deliberation of *senators,* or brought about by acts of parliament? Will it be accomplished by international *treaties,* or by *any* sort of *political* machinery? Will *human politics* have *anything* whatsoever to do with it? Or will it be brought about by the extension of *education,* by the spread of *civilization,* or even by the *preaching* of the glorious gospel of the blessed God, and *by the conversion of all mankind to the faith of that everlasting Gospel?* In short, is it not clear from the testimony of these predictions, to say nothing of the corroborant testimony of other portions of the Word of God, that *the coming of Christ in his glory, his second personal advent,* with all his saints, will be the means of the sudden and final destruction of these evil powers—as well secular as spiritual—political as pontifical—pagan as papal—the complete and decisive overthrow of all that is *Antichristian*—all that is opposed to either the grace or the glory of our Lord Jesus Christ! Does this intimation *startle* us? Does it seem unworthy of the divine character and heavenly glory of the Son of God? Why should it? Was He not made flesh, and did He not dwell among us? Has He not hallowed for ever this earth as the scene of his birth, his crucifixion, and his death? Was He not buried, and did He not rise from the dead the third day in his proper human nature, and show Himself alive for forty days after his passion? Was He not even *transfigured* here, in the sight of man, so affording a glimpse of the "glory to be revealed" more fully hereafter? Does He not still retain his human nature? Is He not *now a man?* And though "it doth not yet appear what *we shall* be," yet "we know that when He shall appear" all his saints "shall be *like Him,*" and shall *appear with Him in glory.* Shall we not be "satisfied" when we "*awake up*" in His likeness? What can more delight our eyes, or ravish our ears, than the proclamation out of heaven: "Behold! the tabernacle of God is *with men,* and he will *dwell with them,* and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall be there any more pain: for the former things are passed away. And he that sits upon the throne saith, Behold, I make all things new." Then shall "the holy city, new Jerusalem, *come down* from God out of heaven, prepared as a bride adorned for her husband." (Rev. xxi. 2—5.)

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And is it not, moreover, fully apparent that it is utterly vain to look for the prevalence, much more the universal dominion, of truth, of righteousness, of peace, and of love, *prior* to the *second personal advent* of our Lord and Saviour Jesus Christ? We believe, then, that the *second coming* of Christ our Redeemer will be *before the millennium*. We believe that He will come to overthrow and destroy all his adversaries, whether they be *men* or *systems;* whether they be things *civil* or things *religious;* that "before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats." He will then confound and scatter his enemies; he will rule them with a rod of iron; he will "dash them in pieces like a potter's vessel." Surely if the second chapter of Daniel means anything it means this! If the seventh chapter of Daniel teaches anything plainly, it plainly teaches this! If any fair and consistent interpretation can be put upon the eighth chapter, it must be this! This, too, is the manifest meaning of the 2nd Psalm, of the 21st, the 24th, the 45th, 46th, 47th, 67th, 72nd, 110th in particular, and of very many other Psalms. This is the teaching of the prophets one and all. This is the apostle's doctrine: compare, for instance, St. Paul's 2nd Epistle to the Thessalonians with the 2nd Epistle of St. Peter and the Epistle of St. James. This is the solemn teaching of our blessed Lord himself: see St. Matthew, 24th and 25th chapters. The scriptures of truth are, in short, *full of it*. It is marvellous with what harmony they all bear witness to these revelations. This millennial glory shines with noon-day brightness upon almost every page. As we near the end of the Old Testament, and pursue our way through the New, it beams upon us with ever-glowing lustre. Its meridian effulgence casts radiance over the whole book of God. For that second coming the whole creation groaneth and travaileth in pain together until now, waiting for the adoption—to wit, the redemption of our body. For that second coming the church, the bride of Christ, waits with ardent longing hope. For that second coming the very malice and rage of men and devils shall be rendered but subservient. Surely it is a "consummation most devoutly to be wished!" We grow weary of human legislation. We see how far short the best devised measures of human governments fall. We have "seen an end of all perfection." We are impatient of the hollowness and trickery of political empiricism; we are saddened and disgusted with the schemes of party and the struggles for power among opposing factions. We see *how totally unfit man is to govern man*. We long *for the passing away of all these things*, and for the new heavens and the new earth, the new order of things spiritual and temporal, ecclesiastical and secular, "wherein shall dwell for ever *righteousness*."

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Then shall this beautiful world be set free from the curse which has blighted it ever since man's fall. The *second* Adam shall restore the ruins of the *first*. "Then shall it come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it." Then shall the branch of the Lord be beautiful and glorious. Then shall there be nothing "to hurt or destroy in all God's holy mountain." Then shall nations beat their swords into ploughshares and their spears into pruning-hooks, and shall learn war no more.

"O come forth out of thy royal chambers, thou Prince of the kings of the earth! Put on the robes of thine imperial majesty. Take up that sceptre of unlimited power which thine Almighty Father hath bequeathed thee! For now thy bride sighs for thy coming, and all things wait to be renewed!" "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; *and thy right hand shall teach thee terrible things!*" Ascend thy throne, assume thy crown, and *reign* in thy glory for ever, and for ever. AMEN!

BABYLONIANISM; OR, THE DEVIL'S TRAVESTIE OF THE KINGDOM OF THE SON.

HOWEVER we may seek to account for the origin of evil, one thing is clear, that Jehovah is overruling this awful calamity for the manifestation of his own glory. The purpose of God in creation, in providence, and pre-eminently in redemption, seems to have been self-manifestation, or the revelation of himself in all his glorious attributes to his adoring creatures.

The ever-blessed God is essential truth; and, therefore, all his actings are settings forth and manifestations of the truth. God "created all things by Jesus Christ," who is "the brightness of the Father's glory, and the express image of his person"—the perfect manifestation of the truth—even "truth" itself. All created intelligences, therefore, as they originally came from the hands of the Godhead, were emanations from, and exhibitions of, the truth; and they all stood in the truth.

When, therefore, that mighty, but now fallen angel, the devil, "lifted up with pride, fell into condemnation," he "abode not in the truth," but became the very antipodes of truth—"a liar, and the father of it." And now no longer manifesting in himself any light of truth, he was instantly cast down from the dazzling brightness of God's revealed presence, and he "fell from heaven like lightning."

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This act was essential for the vindication of the Divine glory; and it then brought out a further manifestation of the Godhead. It exhibited to "the elect angels" a terrible example of the inflexible justice and the infinite holiness of God, which would appear in awful contrast to the filthiness of the now lost and "unclean spirit."

As all things were created by Jesus Christ, so the Scriptures reveal God's eternal purpose to "gather together in one," or to head up, all things in Him. And as a manifestation and pre-intimation of this, Adam was created "in the image of God," "the figure," or representation "of Him who was to come;" wearing the very nature, and taking the very form in which the Godhead was afterwards to be eternally manifested to the blessed. He was, moreover, placed as head over all things, under God, the Ruler and Governor of all.

With a view, however, of proving to the universe the impossibility of any creature standing by his own power, much less at the head of creation, and as a final and conclusive demonstration of the utter instability of the creature, as such, and that it could not but fall, unless eternally united to God, in his Son, he was made perfectly holy. He had no wants or desires ungratified; and he was absolutely ignorant even of the existence of evil. He was left, likewise, with the smallest possible acknowledgment of his dependence upon God, and that even of a negative character, and fenced in with the most tremendous penalties, that he might have no inducement for compliance; so that the test might be complete and perfect. We all know the result of that trial. The creature fell from his high supremacy, and brought death eternal upon himself and all his posterity.

As the first Adam no longer, therefore, exhibited in himself the light of divine truth, he and all his race were for ever cut off from the source of truth; and were condemned as "liars" to eternal separation from God's presence. Hence it is now said with truth of all mankind by nature, that "they go astray *as soon as they be born*, speaking lies." Our whole nature since the fall is a lie and a libel against God, who is infinite truth.

But now was revealed, to the eternal confusion of the adversary, who had been the means of bringing this fearful calamity upon the lost race, a further and most wondrous manifestation of the Godhead. It was then disclosed to the comfort and consolation of the lost ones, that, notwithstanding their fearful apostacy, there was still hope for them in God: that although Adam and all his race were for ever put on one side, Jehovah had chosen as head of the new creation his own Divine Son, in whom failure was impossible, who would take the very nature of the fallen ones, yet without sin; and "by means of death"—the very death which they had merited—would "destroy him, who had" thus obtained "the power of death" over them, "that is, the devil," and "gather together in one," or head up, all the new creation in union with Himself in God, for ever. And thus was there opened out to the "angels who desire to look into these things," in further manifestation of the divine glory, the boundless love and unfathomable mercy of our God.

I have said that Adam was a type of Christ— the second Adam, "the Lord from heaven," in contradistinction to "the first Adam, who was

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of the earth, earthy." And as Adam reigned over the old creation, with his wife Eve, taken out of his wounded side, so in the fulness of time will "the last Adam," with *his* bride, the lamb's wife, taken out of *his* wounded side, reign over the new creation of God. (Psa. xlv. 14—16; Dan. vii. 27; Rev. xix. 7.)

This is the kingdom of the Son, which is still future; for although the rightful heir of all things, he has not yet taken possession of his own inheritance. At present he is on his Father's throne, having gone into heaven, that "far country," as he says, "to receive for himself a kingdom, and" afterwards "to return" to take possession of it. And he is to "sit on his Father's throne until his enemies are made his footstool." He was exalted to the right hand of God, because he had overcome the wicked one; and from his Father's lofty throne above He now comforts his suffering people with the glorious promises of that kingdom which they shall hereafter share with Him. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. ii. 26, 27.) This promise is to be found in the 2nd Psalm, and is to be fulfilled, as we there learn, at the setting up of the kingdom at his second coming. And again, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." (Rev. iii. 21.) Here he distinguishes between his own and his Father's throne. He is now seated upon his *Father's* throne, but upon *his own* throne he will not sit, as He Himself tells us, until his second coming to judge the world. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of *his* glory; and before him shall be gathered all nations." (Matt. xxv. 31, 32.) There are glorious things spoken in the Scriptures of the kingdom of the Son.

The Transfiguration affords a beautiful illustration of the nature and character of this kingdom, for the setting up of which we daily pray, "Thy kingdom come." And our Lord Himself would have his disciples so to regard it. "Verily I say unto you, there be some standing here which shall not taste of death till they see the kingdom of God come with power." (Mark ix. 1.) Isaiah says that "the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Chap. xxiv. 23.) So on the holy mount, where a glimpse of the coming kingdom was exhibited to the gaze of the wondering disciples, "his face did shine as the sun, and his garments became white as the light, so as no fuller on earth could white them," and "there appeared unto them Elias with Moses," who "appeared in glory," while the voice of the Eternal Father came out of the cloud which overshadowed them, saying, "This is my beloved son; hear ye Him." This wondrous transaction formed in miniature a perfect representation of the kingdom of the Son. Here is the Lord of hosts himself "reigning with his ancients gloriously"—He the central object of all attraction; while Moses represented the risen dead, and Elias the changed living, reigning with him in glory; and the disciples beneath

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them represented "the nations of the saved" still in the body on the earth, separated by the Shekinah cloud of glory from "the inheritance of the saints in light," where "the righteous shall shine forth as the sun in the kingdom of their Father."

This kingdom is to embrace the whole habitable globe, which St. Paul calls "the world to come," which the Father hath already in purpose, although not yet in fact, put wholly in subjection under the Son; and the time of the setting of it up is at the close of the Gentile dispensation (Dan. ii. 44; Rev. xi. 15; xix. 6, 7), its setting-up being followed by the conversion of the Jews when gathered together in their own land. (Is. ix. 6, 7; see also Zech. ix. 9—14; xiii. 1, 2; Ezek. xxx. 11—24; xxxvi. 24—29, &c.)

The manner of the King's reign, so different from that of the kings of the earth, is spoken of by the royal psalmist (Psalm lxxii. 6—11, 19); and the kingdom itself is to comprehend all mankind under its beneficent influence. Now earth groans under the tyranny and oppression of its rulers. "I have said ye are Gods, and all of you are children of the Most High; but ye shall die like men, and fall like one of the princes." Your "dominion shall be taken away." (Dan. vii. 12.) And then, "Behold a king shall reign *in righteousness*, and the princes" under Him "shall rule in judgment." (Is. xxxii. 1, 2, 17; Psa. xxii. 27, 28.) "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

This blessed kingdom will likewise diffuse uninterrupted happiness and blessing throughout the whole of creation, both animate and inanimate. Now "the whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God;" but then shall the Son have undisputed dominion over all the works of God's hands. (Psa. viii. 6—8; Heb. ii. 6—9.) And as a necessary consequence of his assumption of this righteous rule, peace and harmony will be at once restored among them (Is. xi. 5—9); and the earth shall again become the scene of surpassing fruitfulness and glory. (Psa. lxvii. 3—7; Is. xxxv. 1, 2.)

Such, then, are some few of the glorious predictions which are revealed to us in the Scriptures of the future kingdom of the Son—a kingdom characterized by the presence of Jesus himself as *the* King in glory, the centre and the source of all power and blessing; securing and administering, through "the saints in light," a perfect and a righteous rule among all "the nations of the saved;" by the restoration of universal peace to the once-distracted world, the most perfect harmony and happiness among all created beings, and the blessings of fertility to the long barren, but now restored and fruitful, earth—a kingdom embracing in its boundless dominion the whole "habitable globe," now clothed with every variety of material loveliness, and presenting aspects of magnificence and beauty "which the eye hath not seen," and sending up to heaven holy songs of praise which "the ear hath not" yet "heard," while the whole earth is lighted up with that glorious splendour which emanates from the "Jerusalem which is above, which is free," now "called the throne of the Lord," and "whose name shall thenceforth be Jehovah Shammah," or the Lord (the King himself) is there.

"But," as the apostle says, "we see not *yet* all things put under

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Him," for "the time" has not yet "come for the saints to possess the kingdom" (although we trust it is fast drawing nigh). Jesus will not "cast out of his kingdom all things that offend" until He comes Himself to take possession of it. At present the kingdom is in the possession of his great adversary Satan, who obtained it by conquest over Adam in Paradise. Hence he is called "the prince or ruler of this world" and "the God of this age," energising in the hearts of his subjects, and "blinding their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Nevertheless he cannot hold the saved remnant, "according to the election of grace," for it is God's revealed purpose "to take out of the Gentiles a people for his name," and that purpose cannot be frustrated. When, therefore, "the Gospel of the kingdom" is brought home with power by the Holy Ghost to the hearts of the future "possessors" of that kingdom, they are, in spite of Satan's opposition, "delivered from the power of darkness, and translated into the kingdom of God's dear Son." And when "the times of the Gentiles are fulfilled," then shall the King "take to Him his great power and reign." And then shall "the kingdoms of this world become the kingdoms of our Lord and of his Christ;" and "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him."

Now Satan knows full well that when the Son shall return and take the kingdom, he himself shall be cast out and trodden under foot as an usurper, and therefore his grand design is to travestie or caricature God's kingdom beforehand; primarily to cast dishonour upon the King himself, and, secondarily, to destroy souls by deluding them into the belief that, on their becoming subjects of his mock kingdom, they thereby become subjects of God's kingdom. The Spirit tells us in Jeremiah that "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad." The idolatry of the whole heathen world can be distinctly traced to Babylon, but nowhere does it now exist in such perfection as in Rome—in "Babylon the Great, the Mother of harlots and abominations of the earth." In the Book of the Revelation the Lord Jesus draws back the veil from the spiritual world, and reveals to us Satan as the great animating principle and moving power of heathenism, or old "Babylonianism," under the covering of "a great red dragon;" and afterwards, when that covering was torn from him, and he was thereby exposed to view, and "cast out," we see him disappearing only for a time, to rise again with marvellous subtlety under a new form or covering, but animated with the same anti-christian spirit, speaking with the same dragon voice, and reproducing even in a more fearful and dangerous manner (because in a *quasi*-christian garb), the deadly principles and idolatrous subtleties of old Babylonianism. He it is who animates that woman who now "sits upon a scarlet-colored beast" (like Babylon of old), holding out the "cup" of her "abominations" to the nations of the world to drink.

I have said that the blessed God is essential truth, and that all his actings, therefore, are settings forth and manifestations of the truth;

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and that Satan is the antipodes of truth, the very impersonation of a lie; and that all Satan's actings, therefore, are settings forth and manifestations of a lie. Now, the mode usually adopted by the devil to neutralize God's truth, is not always to declare the very opposite, which would in many cases but reveal his own lie, but to take from or add to the truth, so as to destroy its efficacy; to tone it down and weaken it, and to engraft error upon it, with a view of neutralizing its effects; and yet to have the semblance of the truth itself, but with all the life eliminated out of it, and death substituted in its place.

From the nature and character of the Godhead, as revealed to us in the Scriptures, we are taught that the will of the Creator, who is "only wise," must of necessity be ever-blessed and essentially beneficent; and that holiness and happiness in the creature can only consist in a perfect conformity of its will to that of the Creator. From hence it will follow, that from self-will and self-love must of necessity spring all sin and pain; and as sin is opposition to the blessed will of the "only wise" God, it follows that the more daring and perverse the opposition, the more deadly and fearful will be the confusion produced in consequence. Moreover, as sure as sin is a lie, or an opposition to, and travestie of, the truth, it follows likewise, that it can only develop itself in opposition to the truth, as that truth is from time to time revealed. And it was only, therefore, as God's purposes branched out into revelations that Satan could take advantage of them to pervert the truth. And consequently that it was not until the full revelation of the kingdom of the Son, that Satan could bring out his travestie of that Kingdom. The counterfeit coin is formed upon the pattern, or model, of the genuine.

The subtle system of idolatry which prevailed in ancient Babylon, originated shortly after the flood, among the builders of the tower of Babel—the root and origin of the name—confusion; and from thence it was spread over the whole earth; coming through Egypt and Greece, to Rome Pagan; from whence it was grafted into the Christian Church, and it now prevails in its highest degree in the so-called Church of Rome, or Rome Papal, which forms the very travestie or caricature of the kingdom of the Son—a "City of confusion," which, like Babylon of old, is, ere long, destined to be "broken up."

From the revelation which God gave to our first parents of the divine seed—the seed of the woman, who was to bruise the serpent's head—the devil would early perceive that the corruption of this truth would prove a formidable weapon in his hands against the reception of that truth itself. What if he could transfer the allegiance due to the Son, from the Son to the Mother, and yet retain so much of the primitive truth as to preserve some semblance of it, while yet the truth itself was eliminated, and his own lie received and believed in, in lieu of it. That this was his grand design is clearly proved from the idolatrous worship of the mother and the child, in Babylon (where cakes—the very cakes, or wafers, now in use in the Church of Rome—were offered, as we learn from Jeremiah, to the "queen of heaven," one of the very titles now given by Rome to the Virgin Mary)—a false worship which was thence transferred into, and traces of which are to be found in, all the great nations of the earth. Thus Hislop, in his

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"Two Babylons," says: "The Babylonians, in their popular religion, supremely worshipped a goddess—mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon this worship of the mother and the child spread to the ends of the earth; in Egypt, the mother and the child were worshipped under the name of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter the boy; in Greece, as Ceres, the great mother, with the babe at her breast, or as Irene, the goddess of place, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit Missionaries were astonished to find the counterpart of Madonna (which is merely a translation of one of the titles of the Babylonian goddess 'My Lady,' or as the Romanists call her 'Our Lady') and her child as devoutly worshipped as in Papal Rome itself; Sling Moo, the holy mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up."

That the evil one has fatally succeeded in engrafting this idolatrous worship upon the Christian Church, Rome is a living witness to this day, for Romanism is nothing more nor less than a fuller development of old "Babylonianism," called by the name, and dressed in the garb, of Christianity; and this idolatrous system forms in fact the devil's own travestie, or caricature, of the kingdom of the Son.

As Adam and all his race have broken the old covenant of works, and fallen under its curse, they can only by possibility be restored under the new covenant, or covenant of grace; which revealed to our first parents the promised seed, who was to take the place of all whom he represented in that covenant, and in due time present them "without fault before the throne of God." And it is by living faith wrought in their hearts by God the Holy Ghost, leading them to reject the old covenant of works, and to plead with God the "one offering" made for them by Jesus on the cross, that they are "reconciled to God by the death of his Son," and restored to the divine favour. For as man was lost by the belief of a *lie*—Satan's lie, so must he be saved by the belief of the *truth*—God's truth.

As the old covenant, therefore, after man had broken it, at once cast the sinner out of God's presence, so the new covenant again gives him direct access to the living God, through the shed blood of Immanuel. And this is the very glory of "the Gospel of the Grace of God." And it is this direct access to Himself, through this blessed channel, that God commands sinners to avail themselves of, when He tells them to "Come boldly to the throne of grace, that they may" first "obtain mercy," and then "find grace to help them in every time of need."

Satan's object, therefore, in corrupting this truth is to interpose a barrier between the soul and God, and by substituting other mediators than the true one, to withdraw the soul from its allegiance to God, and through them to usurp it to himself. This he has most effectually done through priestcraft, which seems to have originated, like most other corruptions of the truth, also in Babylon. Satan's perfected system of deceit God has stamped with the title of "the mystery of

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iniquity," while He calls his own glorious truth, as revealed in the person and the work of his adorable Son, "the mystery of godliness." And here it is to be noted that the distinction between *God's* mystery and the *devil's* mystery lies in this, that God's mystery is the *revelation* of the truth concerning Himself before hidden: "Great is the mystery of godliness. God was *manifest* (or revealed as He never could be revealed in any other way) in the flesh;" while Satan's mystery consists in the *hiding* or covering up of the truth—the concealing and darkening of it to men by the manifestation of a lie. "The mystery of iniquity doth already work, and will work," as Paul says, "until that wicked one be revealed," and afterwards "destroyed with the brightness" of the Lord's coming.

Now, Satan has himself adopted this very word "mystery," and applied it to his own perversion of the truth. The name seems first to have been used in Babylon, where the mysteries were instituted, and it was continued through Egypt, and passed from thence into Greece, whose Eleusinian mysteries are alluded to by St. Paul in that passage in Ephesians, where he says, that "it was a shame even to speak of those things which were done of them in secret."

"The Chaldean mysteries," Hislop says, "can be traced up to the days of Semiramis, the beautiful but abandoned Queen of Babylon, who lived about the time of Abraham, and who was afterwards worshipped as the mother of the gods, with such atrocious rites as clearly identified her with Venus, the mother of all impurity;" and as the prototype of the woman who is depicted in the book of the Revelation, as holding out the cup of her abominations, a woman—perhaps this very woman—is pourtrayed on the Assyrian sculptures as holding forth a cup to the then nations of the earth to drink, while Romo Papal has stamped this very image upon herself, by representing herself, in a medal struck at Rome in the year 1825, as a woman holding out a cup, with the motto "Sedet super universum"—She sits upon the whole world.

The Babylonian mysteries, like all their derivatives, were of course administered through the priesthood, who gradually monopolized all power and authority into their own hands, and claimed to be the only depositors and imparters of spiritual knowledge to the initiated. The priests admitted converts into the system by the right of baptism. The learned Broughton, in his religious dictionary, says of the Eleusinian mysteries, that the ceremonies of initiation unto the greater mysteries were as follows: "The candidates having sacrificed a sow to Ceres (who was the Greek form of the Babylonian Mother), and being crowned with myrtle, were admitted by night into a spacious edifice, called the mystical temple; at their entrance they purified themselves with a kind of holy water. After this the sacred mysteries were read to them out of a book." And Archbishop Potter, in his Greek antiquities, says that "*then* the priest that initiated them proposed certain questions as to whether they were fasting, &c.—questions having special reference to chastity, which were the origin of the Romish casuistical questions on such subjects." "There were certain priests," also, says Dupuis, a French writer, who published a book on Education in the third year of the French Republic, "who heard confessions, and gave absolution for offences, or purged away guilt." The reason

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proposed for these questions was the very reason now given by Rome, that the mysteries were so high and holy, that a man coming with guilt on his conscience, could not lawfully be admitted to them. But the real object of this institution of the confessional, in both cases, was to put them entirely in the power of the priesthood, which, of course, it most effectually did.

The entrance into the Babylonian religion was by baptism, administered by a priest, who thus opened the spiritual world to the initiated. The priests led their votaries to believe that by this act they were born again, and that they could not become so in any other way. Thus, Tertullian, speaking of the worship of Isis (the Egyptian form of the Babylonian Mother), says the "mode of initiation was by baptism." This baptism was by immersion, and the baptised were promised "regeneration, and the pardon of all their perjuries." The absence of the heathen rites was likewise declared to be perilous to the soul. Hence Virgil, in the 6th book of the Æneid, depicts babes excluded from the Elysian fields, the companions of suicides, because they had died before receiving the mystic rites of Paganism.

The baptismal ceremony was performed pretty much in the same manner, and with the same mystic rites as it is now performed in Papal Rome. And Prescott, in his "Conquest of Mexico," speaks of the astonishment of the Spanish Romanist missionaries when they saw the rite of baptism performed upon infants in that country. In this case it was the midwife who baptised the child, which she did by sprinkling water upon its head, and uttering a prayer, in which occur the words, "O my child, take and receive the water of the Lord of the world. . . . It is to wash and purify." She then washed the child's body in water, and said, "Whencesoever thou comest, thou that art hurtful to this child, leave him, and depart from him: for he now liveth anew and is born *anew* . . . purified and cleansed by our mother . . . the goddess of water." She then lifted him up towards heaven, and said, "O Lord, thou seest thy creature. . . . Grant him, O Lord, thy gifts and inspiration: for thou art the great God, and with thee is the great Goddess." Baptismal regeneration, therefore, which was the first step in the papal apostacy, and is a most essential dogma in that false creed, as well as the *opus operatum*, and exorcism, are purely of Babylonian origin.

And as baptismal regeneration originated in Babylon, and has from thence passed through Rome Pagan into Rome Papal, so nearly all the other corruptions of that idolatrous Church can be distinctly traced to the same source. For as the commentator Scott truly says, in his note on Gal. iv. 8—11, "Almost every part of the idolatrous worship of Pagan Rome has its counterpart in that of Anti-Christian Rome; as may be very clearly perceived by any man who will take the pains to compare many passages in Virgil, and other Latin and Greek poets, with the rituals of the Church of Rome."

But the proof of this I must defer until my next paper.

Barton-upon-Humber. ROBERT BROWN.

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NOAH, THE PREACHER OF RIGHTEOUSNESS.

BY THE REV. JOHN KELLY,

Author of "The King and the Kingdom," Translator of "Paul Gerhart's Spiritual Songs."

Gen. vi. 1—13; Heb. xi. 7.

VERY wonderful are the incidents of Noah's life. Awful was the state of the world when he lived. Brilliantly does his life shine out in the midst of the wickedness and darkness prevailing. Stupendous was the destruction that overtook the world. Gracious and glorious was the deliverance he experienced; remarkable was his faith, his fidelity, his constancy, his perseverance. Full of instruction are his character and history to us in all these respects, and still more so for the sake of the Gospel truth wrapt up in the transactions. In considering his life and character, it will be convenient to follow the track marked out in Hebrews, 11th chapter, and seventh verse.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was a man of faith. Faith was the root and controlling principle of his life and character—that faith which is the substance, the ground or confidence of things hoped for, the evidence of things unseen—that faith without which it is impossible to please God, which believes that He is, and is a rewarder of all them that diligently seek him"—that faith which is the channel of saving grace, and which is itself God's gift. This faith influenced his whole character, and introduced him into a justified condition. It introduced him into a different condition from that in which he was by nature, and in which the world lying in wickedness then was, and always is. It is written, he was a just man; this can only mean he was a justified man, for "there is none righteous, no, not one," and the only way a man can become just is by faith in the righteousness of God. "The just shall live by faith," *i.e.*, "the just, or the justified by faith shall live."

But it is also written that Noah was perfect, *i.e.*, upright in his generations. The faith he possessed, and which justified him, purified his heart. It made his heart right with God, true to Him, it made his heart sincere. It produced in him that purity of heart which the Lord Jesus pronounces blessed, and which is rewarded with the vision of God. It begat in him an equal and universal regard to, and love for, all God's will as revealed, and character as known to him, leading him to hate all sin, and love all holiness, so that there was a completeness in his character, as there is in every believing man's. Neither Noah, nor any other believer who ever lived, or does live, was or is perfect on earth, in the sense of absolute moral perfection; but Noah, as all believers do,

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respected all God's commandments, and hated all sin, and so was perfect in his generations. In him, as in all believers, there would be the flesh, the old man—the body of sin and death, the conflict of flesh and Spirit; and after the deluge we have a very lamentable proof of the fact in the temporary victory the flesh gained over the Spirit in Him. His life may be comprehensively described as a walk with God. God was ever, in all circumstances, at all times, and in every place, his nearest and most intimate friend—was always in his thoughts, and in all he did he had respect to God.

What a blessed state and character was Noah's! Noah found grace in the eyes of the Lord. He was just and perfect in his generations, so that no one could find fault with him, but he could also bear the scrutiny of God's eye. God could search and try him, and find his heart right. God could view him with complacency. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The grace of God is the fountain of salvation, and the source of all the fruits of holy living; but He takes delight in us for what He Himself bestows. Noah found grace in the Lord's eyes, for what the Lord Himself had imparted. Noah's character and disposition being what has been described on the authority of God's word, he was sure to be suitably impressed by any communication God might make to him, any command God might lay upon him, any warning He might give him. He would be affected according to the character of the communication. "By faith Noah, being warned of God of things not seen as yet, moved with fear," &c.

The character of the communication was a very awful one indeed, fitted to fill the heart with terror and dismay:—

"God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth."

God had been looking down on the earth, subjecting it to a minute, a thorough, a universal scrutiny. We see his long-suffering beginning to wear out when the spiritual seed, the sons of God, begin, in violation of the line of separation that God has put between his own people and the world—in self-will, without regard to the interests of his cause, and for carnal and selfish reasons, to ally themselves with the seed of the serpent, the daughters of men—of the men of this world, and its god. When confusion was thus introduced, we see God resolving to withdraw his spirit, to give up the contest He had been maintaining with wickedness, and a hint is given us of his purpose of destruction. He resolves to give the world a reprieve of a hundred and twenty years. Then we see him looking abroad, measuring men's wickedness in its whole extent and depth; in extent it is universal, in depth it goes to the root of man's nature, descending to the imaginations of the thoughts of man's heart, and it is habitual and incorrigible. Speaking after the manner of men, we see God so appalled at the wickedness, so grieved at the awful necessity before Him, that He repented of making man, and then we see the fully-formed resolve to destroy man, and the living creatures on the world. God comes, as it were, reluctantly to the conclusion that determines his conduct, and even then resolves to give the world ample time for repentance. He surely wills not the death

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of a sinner! It were better for a sinner never to have been born, than to despise the day of merciful visitation!

At this point Noah flashes like a gleam of light across the darkness. The Lord, as it were, discovers him, and seeing his faith, and holiness, and blameless walk, he finds grace in the Lord's eyes, and is taken into God's confidence, is warned of coming destruction, and instructed how to provide for his own safety.

How thorough must God's inspection of the earth have been, not to have missed discovering an almost solitary believer! But the eyes of the Lord are upon the righteous, and his ears are open to their cry. However dark the world may be, God sees them. Whatever sounds of violence reach his ears from earth, they do not drown the sighs and groans even of a solitary believer. The discovery of Noah, while it is a green spot in the waste—an oasis in the desert—serves but to make surrounding desolation more terrible. The spot seems more beautiful from its surroundings, the surroundings more terrible from its presence. We think less both of the desolation of the wilderness and the beauty of the oases, where these abound. When we reflect on Noah dwelling alone, or almost alone, in respect to religious sympathy and fellowship in the midst of such a generation, we learn what power and blessedness there is in the life of faith. When we think that naturally he was of the same lump as the corrupt mass, we admire and adore the grace and power that enabled him to keep unspotted garments. When there are many believers, we judge them by comparison, and think most of the higher and more attractive types of renewed character. When there is only one believer, or a very few, we discern the essential character and worth of the life of faith in itself more clearly. In this latter case the believer requires more grace, and has little or no assistance from the communion of saints. The Lord watches each believer now as much as if each was the only one. They find grace individually in his eyes. They, too, ever need Divine power and grace to separate and keep them separate from the corrupt mass, and the beauty and worth of renewed character is the same, whether there be many or few believers, whether there be one or thousands.

Noah then finding grace in the Lord's eyes, was taken into his confidence. This is a high honour conferred on a believing man, to be made a confidant of God's purposes. The Lord reveals his purposes to his people. They are his friends. He confers upon them this the highest proof of his friendship. We only reveal our thoughts and purposes on matters of deepest interest to those whom we know and have tried. Noah had walked with God in the midst of a crooked and perverse generation, and God made known to him what He meant to do. God in his word has made known the way of life—how to escape the wrath to come; also his purposes alike of grace and judgment towards the world. His people only give heed and act on the revelation. By faith they receive God's testimony, and are prompted to follow his directions. It was a fearful thing God revealed to Noah. "The end of all flesh is before me; for the earth is filled with violence through them, and behold I will destroy them with the earth." There was nothing for it but to make an end. The wickedness of the heart of man had burst forth, and embodied itself in every form of evil and lawlessness. The

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flesh was indulged in all its impulses, and with the utmost licence. God could no longer endure it. His long-suffering was exhausted. The wickedness had flooded the Church, and destroyed it, reducing it to a single family, and if God did not destroy men from the earth, and secure the re-peopling of it from a faithful stock, his revealed purposes of grace would be frustrated, his cause would die out. The salvation of his people, the preservation of his cause, rendered this judgment necessary. God renewed his covenant with Noah, and directed him to build the ark. The things revealed to Noah by God were unseen, future, comparatively distant, humanly speaking, improbable; to the flesh they would seem foolishness. Many would think them contrary to reason, though Peter's words concerning the scoffers to arise in the last days, are doubtless equally applicable to them, and seem to show that they might have been convinced of the possibility of what was predicted from what they knew. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water, perished." However this may be, faith made the things real, imminent, present to Noah. By faith he acted as if they were patent, present, and pressing dangers. He received in all simplicity what God said, believed it on God's authority, and was moved and acted accordingly.

Fear of being overtaken by the threatened destruction, prompted him to use the appointed means. Had he neglected the means he would have perished with the world. He could not hope to inherit the promises unless he respected the precepts. The threatened destruction would move him with fear, the blessing promised would fill him with hope; while the former prompted him to build the ark, the latter sustained him under all the trials and discouragements of the pathway of obedience.

Noah's way had hitherto been one of trial,—must have been a peculiarly thorny one, but as far as we know it had been a private path; he had not been summoned into any more special prominence than the mere fact of his religious character would give him. He was of the godly seed—of the sons of God. His birth had excited hopes in the hearts of his parents concerning God's then declining cause in the world. His father called him Noah, that is, "rest, comfort," saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." He partook of their faith, and realized their expectations, but we cannot tell when he began the life of faith and walk with God. His religious character had been formed and tested in the ordinary course of his life, and the test had been very severe. To walk in solitude or nearly in solitude along the pathway of faith and holiness, when all around are walking the contrary way, and when each day the path is becoming more steep and rugged by reason of the deepening apostasy, and increasing wickedness around, is indeed no easy thing. To resist public opinion and the spirit of the world at any time is hard, in such circumstances how much more so? To witness, as Noah did, gross and fearful defections from profession, the fall perhaps of those who seemed to be pillars, and yet to stand firm, is a severe trial of faith. There were clearly defections among the

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Sethites. Worldly conformity had made great encroachments among them. Such a life of faith is a prolonged trial, a daily cross, a burden such as few believers are called on to endure, but one fitted to make the believer who is called on to pass through it, strong, to drive him more and more into God, to make his roots strike deep into the soil, and twine themselves as it were round the rock. Such was the path Noah had to tread in his ordinary life hitherto, but by God's revelation to him, and by the means appointed to be taken for his preservation, he is called out into a public position, and subjected to a still sorer trial or series of trials.

His mere preparations for building the ark, the operations he carried on in pursuance of his purpose, would bring him into special prominence, would excite inquiry, elicit his testimony, and bring down storms of ridicule upon his head. Try and realize his position in his generation. In obedience to an alleged revelation and command from God, of which his bare word and conduct were the sole proof, he began to build a stupendous vessel on dry land, far away from any water that could float it. This was for the preservation of himself, his family, and some of every kind of living thing of all flesh, birds, beasts, and creeping things. Consider the taunts that would be heaped upon him by scoffers. He would doubtless be reproached as a dreamy misanthropic enthusiast who maligned the character of God. God, he would be told, was not the vindictive Being he represented Him to be. God would never inflict such a judgment. Then he would be reproached with spiritual pride, in regarding himself as the favourite of heaven, and the destined subject of a miraculous deliverance. Who and what was he that he should be singled out from the multitudes of his fellows for deliverance; or he might be regarded simply as an old fool, and laughed at. His conduct might be attributed to a love of singularity, which had always appeared in his life, but now had taken the form of monomania. Believers who are perfect in their generations, are at all times more or less familiar with such taunts, but the degree in which Noah had to endure them would be exceptional. His very workmen would take his wages and laugh at him behind his back. Fancy his work at times impeded or interrupted by the violent opposition of wicked men. Fancy his endurance of this for a hundred and twenty years, and you will have a feeble conception of the trial obedience now brought him, of the more difficult path he was now called upon to tread.

Then there would be the unbelief of his own heart to contend with and repress. What believer ever lived who did not know something of the evil heart of unbelief? He would meet every taunt and accusation by more emphatic reiteration of his testimony. Doubtless, also, he would often reason with his revilers and opposers, vindicating God's righteousness, reproving and showing them their wickedness, denouncing God's judgments on the impenitent, disclaiming merit or intrinsic superiority in himself, proclaiming his own obligation to grace alone, showing them how they might become partakers of the same salvation, and exhorting them to repentance toward God and faith in the promise made to Adam, that the seed of the woman should bruise the serpent's head, promising them in God's name deliverance from the impending

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judgment if they believed his testimony. He would doubtless use the argument to which St. Peter refers, above alluded to. Thus would he overcome by the blood of the Lamb and the word of his testimony, not loving his life unto death. His life would be exposed to danger, perhaps, by his fidelity, though his enemies were restrained by God's power from hurting him. His faith was in the blood of the Lamb. What degree of light he possessed it may be impossible to say. He knew, however, that salvation was through the blood of a Divinely appointed Redeemer. He offered sacrifice, thereby acknowledging his own life to be forfeited to Divine justice, and looked for acceptance through the promised seed, whose heel should be bruised by the serpent, but who was to be victorious over him. He would meet every suggestion of unbelief from within by recalling the Lord's warning and promise. With a "thus saith the Lord," he would meet every suggestion of Satan, quenching all the fiery darts of the enemy with the shield of faith. Every time he thought of God's warning, he would be moved by fear, and would apply himself to his work more diligently. The fear Noah was moved by was such fear as is consistent with assured faith and certain hope. It was such fear as is the fruit of faith. As Calvin says, "Faith, though its most direct regard is to God's promises, yet looks on his threatenings so far as it is necessary for it to be taught, to obey and fear God."

The mere building of the ark then made Noah perforce a preacher of righteousness, by exciting inquiry, and opposition, and eliciting testimony. He was thereby brought into a public position, and exposed to great and peculiar trial in his new character. But he was appointed a preacher of righteousness. (2 Peter ii. 5.) Through him the spirit of Christ preached to the disobedient spirits in prison while the long-suffering of God waited, while the ark was preparing. The world was then one mighty prison from which there was no possible escape for its guilty, impenitent inhabitants. Their destruction was certain and inevitable, but not more certain and inevitable than the destruction of every finally impenitent unbeliever in the Gospel of Jesus Christ!

Noah, as a preacher of righteousness, had the most peculiar trial of a faithful preacher, a comparatively or totally fruitless ministry. To him was committed a ministry of condemnation. Individuals may have been converted and have fallen asleep in the faith during his hundred and twenty years of testimony—possibly in the aggregate many—but we have no account of such in the Divine Record; it contains no hint of such. None went into the ark save his wife and sons and their wives. Charity has suggested the thought that even at the eleventh hour some perhaps repented, though too late to be admitted into the ark. The waters came gradually over the earth, and it would be many days ere all who had escaped to the higher grounds and mountain summits were drowned. Is it impossible that during that awful interval some may have repented with godly sorrow? However this may be, Noah's was a ministry of condemnation, and what can be more trying to a man, possessing as Noah did the spirit of Christ, to a man who believes what he preaches? Every ministry is a ministry of condemnation to those who are unsaved by it. It is a fearful thought that even the most successful ministry is more a ministry of condemnation than of

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salvation. Take the man whose converts have been numbered by thousands; have not his hearers been numbered by tens of thousands? Making all allowance for those whose conversion the day only will declare, this is probably the sad fact. "We are unto God," said Paul, "a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life." Well may he exclaim, "And who is sufficient for these things?" The faithful feel it most who do not corrupt the Word of God, but speak as of sincerity, as of God in the sight of God and in Christ. The ministry of the Gospel as a whole, designed by Christ for the gathering out of a people, an election from this age, to be preached to all nations, to every creature for a witness, will prove ere Christ's return to have been for the world generally, like Noah's, a ministry of condemnation. Not from the unfitness of the Gospel nor the impotence of the Spirit, but from the worldliness of the professing Church and the unbelief of the world. It is written, "As it was in the days of Noe so shall it be at the coming of the Son of man."

It was to the saving of his house Noah prepared the ark. This was his design, but in doing so he condemned the world. This deed of light, wrought in God, condemned those who loving darkness refused the light. His whole life being in the light, in the truth, condemned, and would be hated by the seed of the father of lies—the subjects of the ruler of the darkness of this world. God gave them ample notice, ample warning, ample time to repent, as He ever does, but by rejecting Noah they sealed their own doom.

Noah by his regard for God's word, by his testimony, took away from the world before the flood the excuse of ignorance, and thus condemned it. He sided with God against the world, with holy awe approving God's justice. Men seal their own doom, like the antediluvians, every day. God has his people now in all places, among all classes, and in all varieties of circumstances, and while, as the salt of the earth, they preserve it from utter putrefaction, and as God's remembrancers stay his avenging arm, and are the means of lengthening out the accepted time, the day of salvation, as God's witnesses they seal by their rejected testimony the doom of the impenitent, while by their accepted testimony they secure the salvation of the truly penitent. The very presence of faithful witnessing believers leaves men better or worse. Each Christian is a monument, and may become a means of grace. How should this thought act on saint and sinner alike! Should it not excite Christians to greater consistency and fidelity? A Christian will never win the world by conformity to it, by compliance with its maxims, by concessions to its practices; he may win it, he will only win it by a walk with God, close and constant, by true Christ-like separation from it, by overcoming "the lust of the flesh, the lust of the eye, and the pride of life." Consider that when the sons of God made unholy alliances with the daughters of men, God could no longer forbear. The salt had lost its savour, and wherewith could it be salted? Should not this thought lead the sinner to reflection. The believer is now a witness for Christ to the sinner; he may be compelled to become a witness to Christ against him!

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Noah's house was saved. All shared his faith, at least to the extent of believing in the threatened judgment, and taking the precaution of entering the ark. All benefited by their relation to Noah. All shared the temporal deliverance, but Ham at least did not share that faith of his father whereby he became the heir of the righteousness which is by faith. The others probably did share this higher faith of Noah. The children of godly parents may reap many advantages from their connection with God's people, and yet if they do not personally participate in their parents' saving faith, they will only reap the greater condemnation. Privilege involves proportionate responsibility. Ham was saved from the judgment of water, but what a doom was his when he revealed his true character. The curse still cleaves to his posterity, servants of servants are they to this hour. Better for Ham had he been permitted to perish with that world to which he really belonged. Let us briefly look at the typical meaning of Noah's action and deliverance. Sometimes the ark is supposed to typify the Church. The Church as a visible corporate body or number of bodies, is a mixed company, containing, like the ark, the clean and the unclean. Only those outwardly connected with it who live and die in true faith will be saved. We are on surer ground, however, when we take the event as typical of baptism. The saving of Noah and his house was the salvation of the Church of God in all ages. It was salvation from the flood of wickedness that had nearly engulphed it, and the water was the means of their salvation. We read in the 1st Epistle of Peter, 3rd chapter, from the 18th verse—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved *by* water. *The like figure whereunto even baptism doth now save us* (*not the putting away of the filth of the flesh, but the answer of a good conscience towards God,*) *by the resurrection of Jesus Christ.*"

For the salvation of Noah and his house faith was needed, for our salvation faith is also needed. As the old world must perish in order to his salvation, as he was saved from it, the old world within us must perish; the body of sin and death must die. Sin must be judged, condemned, and put to death. Sin must be mortified. Ungodliness and worldly lust must be denied; our salvation is not only from condemnation and punishment, but from sin. The Saviour was called Jesus because He was to save his people *from* their sins.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Christ saved us by

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destroying, through death, him that had the power of death, even the devil.

"For this purpose the Son of God was manifested that He might destroy the works of the devil."

When we are actually saved, the death-blow has been given to them in us. The means of our salvation is the means of the destruction of the devil and his works, and the condemnation and punishment of the impenitent world.

"This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds are evil."

The end of the Gospel age, which, as has been shown, will be like the age of Noah, will be signalised by judgment for the destruction of Antichrist and his hosts—the salvation of the waiting remnant. The destruction of Antichrist, and the binding of Satan, being necessary for the remnant salvation and the establishment of the universal reign of righteousness and peace. The new heavens and the new earth, wherein righteousness shall dwell, will emerge from the universal conflagration, earth's last baptism of fire.

By his conduct Noah became heir of the righteousness which is by faith. He was manifested as such, proved himself to be such. He was justified by works in the same sense as Abraham and Rahab were. His works proved his faith. His faith appropriated the revealed, predicted, incarnate righteousness of God, the embodied fulfilment of law and prophets. The blessedness of the man whose transgressions are forgiven, whose sins are covered, to whom the Lord imputed not iniquity, and in whose spirit there is no guile, and all that flows from it, was his.

The brief account of Noah given in the eleventh chapter of the Epistle to the Hebrews begins with the words by faith, and ends with them. Such is ever the believer's life. It begins, continues, ends by faith.

ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

THE GENERATION OF THE ADVENT.

CHAPTER VII.

BY R. GOVETT.

MR. YOUNG'S seventh chapter is entitled "THE GENERATION OF THE ADVENT," and its design is to show, that the passages on which millenarians rest in teaching the especial wickedness of that day, do not prove their point.

It labours under one great and obvious defect, that it notices so few of the Scriptures on which our belief is founded. He examines our statements, only as they concern 1 Thess. v. and the Saviour's discourse given at the end of Luke xvii., and beginning of Luke xviii.

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If the views of our opponents are true, Jesus at his coming ought to find the world absorbed into the Church. All ought to be holy and happy.

If *ours* are correct, Jesus will find the world worse than it has ever been; and will be obliged to destroy, by the blows of terrible judgment, the congregated nations and kings of earth. Zeph. i. iii.; Rev. xix.

Mr. Young cites first, 1 Thess. v. 2, 3, and then observes, that while the passage asserts the destruction of some, it does not state their numbers: which is true. But the chapter does teach that the Church alone will be ready, and not the world. And the second Epistle adds a great deal to the statement of the first. It consoles the Thessalonian Christians who were then sorely oppressed by their persecutors, with the promise that the Lord Jesus at his second coming would put a stop to this; taking the persecuted away to rest with himself, and in flames of fire destroying the persecutors, whether they were wholly ignorant of God, as the heathen; or acquainted with the gospel, but refusers of it. (2 Thess. i. 4—9.) This then must occur before the millennium; for during the millennium there is no reproach of any servant of God, and much less any persecution of such. (Is. xxv. 8.) How should there be, when the rulers of the earth are Christ's chosen, risen people? (Rev. xx. 4—6.)

But the second chapter discovers to us the awful state of things at that time. It tells us, that already, in Paul's day, lawlessness was working in secret, but deprived of its full force by two obstacles which God has in mercy set to its progress and to its manifestation. And answerably thereto, the Gospel of grace goes forth to solicit men to be reconciled to God. The day of the Lord in its terribleness cannot set in on our evil world, until the extreme wickedness of men calls for it. That wickedness will be seen, first, in an entire abandonment of the Christian faith; and out of that will spring the Great Antagonist of Christ, who will declare himself the One and only God, seating himself in defiance in the temple of the Lord at Jerusalem. Around him, deceived by all Satan's powers of miracle, and blinded by an energy of judicial delusion from God, will gather all the lost; while the Lord's watchful people are caught away to himself, ere that day of terror begins. There is no more terrible picture of the state of the world than this. It is worse than the days of Noah, or Lot. (2 Thess. ii.)

Secondly: We arrive next at the Saviour's prophetic discourse in Luke xvii. and xviii.* It arose out of a question put by the Pharisees, "When is the kingdom of God coming?" To this our Lord replied, 'That it was foolish in wicked men like themselves to be inquiring about such matters, seeing that they had no inward preparation for it.' And those who have not such preparation will not see it by watching for it, but be cut off in the wrath which precedes it. But to his *disciples*, who *had* this inward readiness of regeneration, he presents quite another view. He tells them, that a time was coming when they would long for one of the days of his personal presence, and not obtain their desire. Then false and interested men would pretend to point

* The chapters here are badly divided. Chap. xviii. 1—8, is a continuation of the same discourse.

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him out as really on earth, one in this direction, and another in that. But they might be sure that all such promises were deceit, for he would appear in an instant in glory in the sky, like the lightning.

Mr. Young quotes first the 26th to 29th verses:—"And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

Now, on these words Mr. Young has two observations. First: 'This was fulfilled in about forty years after our Lord spoke it.'

Whereto we reply, This, as usual, *begs the question.* Next, not to content ourselves with mere denial, we remark—That the subject of our Lord's discourse was the time of *the coming of the kingdom of God;* and that the destruction of Jerusalem was in no sense the coming of that. That kingdom is not to come, till Jesus once more eats the passover, and drinks wine. (Luke xxii. 15—18.) The destruction of Jerusalem by the Romans was a deep plunge into "THE MYSTERY OF GOD;" while the kingdom is the complete *rolling away of mystery.* (Rev. x. 7; xi. 15—18.) At that destruction of the holy city were all sinners destroyed? Did fire from heaven consume them, as here foretold by Jesus? Did the miraculous and mysterious taking and leaving which the Saviour predicts, then take place? Did the survivors resemble the poor widow of the parable, praying for vengeance, but almost hopeless?

Mr. Y.'s second observation is, that the passage from Luke says "nothing about the religious condition of the world at the time of the second advent." Against which we observe, First, that this discourse *does* speak of the second advent. It tells of "the day in which *the Son of man is revealed.*" It says, "When *the Son of man cometh,* shall he find faith?" He is to be seen when He comes, as the lightning, visible at once to all eyes. Disciples would be expecting Messiah's personal advent. And seducers would take advantage of this to represent him as already on earth.

It is wonderful that any should affirm, that this passage does not say anything about the world's religious state. It is implied that the disciples would be suffering persecution, and in sorrow—in those words, "Ye will desire to see one of the days of the Son of Man, and will not see it." Does it tell us nothing about the religious state of those days to affirm? "Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.*" (Matt. xxiv. 23—28.) Here is an energy of deceit abroad, and all but the elect are won over to the lie of the Wicked One. Does Jesus say nothing about the religious condition of the world, when He tells us, "First must he suffer many things, *and be rejected by this generation?*" (Ver. 25.)

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That the great majority of men will be wicked, is proved by the comparison of those days to the times of Noah and Lot. The result of the apostasy, or the rejection of Christ, is, that the men of the time are wholly absorbed in the world. The denial of resurrection brings them to the epicure's motto: 'Let us eat and drink, for to-morrow we die; and beyond death there is nought.'

'But you millenarians make too much of the comparison. You are not to suppose that Jesus compares the men of those past days with the men of that time; He is teaching us only that the events He foretells will fall unexpectedly upon men.'

If Mr. Y. does not see clearly here, others, not blinded by system, will. The wickedness of the men of Noah's day and of Lot's day was, he thinks, "one of the *accidents* of the case!" And was the flood *accidental?* And was the burning up of Sodom and Gomorrah an *accident* also? And will the fire and brimstone of Christ's second advent *have no judicial bearing on the sinners of mankind?* Do not these blows of wrath descend after Jesus is rejected, and *as the just consequence of so great sin?* Reader, what is your verdict?

Is there no voice in that verse: "And they answered and said unto him, Where, Lord? And he said unto them, "Wheresoever the *body* is, thither will the *eagles* (vultures) be gathered together"? (Ver. 37.)

When do vultures prey upon an animal? When it has become a *corpse.* So will it be with the spiritual corpse of the earth! *Jesus descends in judgment with his hosts only when its iniquity is flagrantly manifest.* (Rev. xix.)

Does not the parable of the Unjust Judge tell us what will be the character of the rulers of the earth then? "*I fear not God nor regard man.*" Jesus' disciples will be in the case of a widow, oppressed by an adversary, and having no resource in a godless judge. There will be no hope, no help for them on earth, but in importunate prayer to God. Does that say nought about the religious condition of the world?

'But is there not a manifest reference to the destruction of Jerusalem, in those words, "In that day he which shall be upon the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field let him likewise not return back?" Is not this warning repeated in Luke xxi. with an evident reference to the destruction of Jerusalem?'

It is. But it refers to a destruction of Jerusalem *yet to come.* There was no necessity for such instant, headlong flight when Jerusalem was besieged by the Romans. And beside, both this prophecy and that of Matt. xxiv. take in a sphere vastly larger than Judæa. It is to be the time of *the destruction of all sinners.* The day of Noah embraced the world. The judgment of Lot's day cut off all the sinners of the plain. Jesus asks in reference to the *earth* in general, will there be faith on it? The "generation" which has rejected Him will be cut off. The Son of Man comes in wrath to avenge the insolent unbelief that defies Himself, and the wickedness which oppresses his people, and makes them cry out for *vengeance.*

'You make too much of that question: "When the Son of Man cometh shall he find faith on the earth?" First, you cannot prove that it refers to the second advent. Secondly, you cannot show that it neces-

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sarily supposes that Jesus will not find faith on earth. Why may not such a question be put to spur Jesus' saints to activity?'

That the whole discourse refers to the kingdom of God and the personal advent of Christ, has been proved above. That it supposed a disastrous evil time, the whole of the parable assumes. The widowed state of his disciples, the oppression they suffer, the awful hands to which power is committed, their own reeling faith, which has, as its only weapon, importunate prayer, combine to assure us, that the words are to be taken in their most melancholy sense. The question is to be weighed with its context. In every season believers were to pray, *and not faint.* His disciples pressed with trouble, would cry day and night to God for vengeance. "*I tell you he will avenge them speedily. Nevertheless,* when the Son of Man cometh shall he find faith on the earth?" In spite of all promised aid, in spite of the actual swift coming of the destruction of the persecutors in answer to ardent prayer, scarcely would faith survive this, its last and sorest trial.

The same conclusion is strongly confirmed by the Gospel history. The transfiguration was a vivid miniature of the Saviour's millennial kingdom. It was shown to a few in secret on the top of the Mount. But Jesus the next day descends; and what finds He at its foot? A poor demoniac fearfully possessed by the wicked one, who had found the disciples unable to eject the evil spirit. Jesus then comes with *reproach for want of faith.* "O, *faithless* and perverse generation!" He rebukes Satan, and the man is set free; but the disciples, no less than the generation, are rebuked in private for want of faith. "Why could we not cast him out?" "Because of your *unbelief.*" So will it be when Jesus descends. He will find the world possessed by the Evil One, to an extent greater than ever before, as the parable of the evil spirit proves. (Matt. xii. 43—45.)

'But even granting that this does suppose the almost entire extinction of faith, you have not shown that it must *precede* the millennium. For after the millennium Satan will have his hour of triumph.'

Nay! If the millennium were to precede these words of Christ, that sunny day of joy must have been interposed somewhere in our Lord's description of the days that should intervene. But his disciples are led onward to look for joy only at his coming. They desire the days of the Son of Man, but find them not, till He is revealed in fire.

The saints in millennial days (Rev. xx. 4—10), whether rulers or subjects, are never in the condition supposed in the parable. The rulers are all holy. A camp of saints guards the beloved city. Christ the Lord of lords reigns supreme. How should *He* be like the unjust judge, who fears not God nor regards man? No adversary can oppress without being instantly cut off.

Besides, the deliverance which at length is granted to the oppressed disciples, results *from the Son of Man's coming in vengeance.* Now, there is no description of Jesus' advent after the millennium, much less is there after Satan's loosing in Rev. xx. Fire comes down from God out of heaven and devours Satan's host at last. Jesus' second coming in vengeance is related at large *before* the millennium (Rev. xix. 11—20), but there our brethren cannot see it.

Hitherto we have been engaged in repelling objections; but, these

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answered, let us now bear down upon our opponents with an array of Scripture evidence upon this important topic.

What then is the testimony which the New Testament gives concerning the state of the Lord's people and cause in the latter days? Is it one of brightness or of darkness?

Jesus foretells that among his disciples there would be many stumbled, many would be traitors, many hating one another, false prophets deceiving many, and lawlessness abounding to such an extent that the love of the majority would wax cold. (Matt. xxiv. 10—12.) There would be grievous wolves attacking the flock, and perverse men from within leading astray the disciples. (Acts xx.) The latter times would be perilous, because of the very evil dispositions of men; all, however, being covered with a form of religion. (2 Tim. iii.) There would be wicked teachers of licentiousness within the church, followed by a multitude of adherents, bringing disgrace upon the name of Christ. (2 Pet. ii.) Some, led by demons to adopt principles subversive of Christianity, would abjure the faith. (1 Tim. iv.) In short, the Gentile churches, as branches having lost faith and not continued in God's goodness, would be broken off. (Rom. xi.)

As it regards the *world*, it would hate and persecute the disciples even unto death, imagining that slaying them was service to God. (Luke xxi. 12—18; John xv. 18—21; xvi. 2, 3.) There would be Antichrist denying the Father and the Son (1 John ii.), and scoffers ridiculing the idea of any miraculous interference on God's part. (2 Pet. iii.) There would be sore woe as the result of all this sin, till women should celebrate the superior happiness of the barren wife over the fruitful mother. Shall we turn to the Apocalypse? What eye not beclouded by system can fail to see there wickedness increasing as God's judgments deepen in frequency and intensity, till at length Satan rules openly, setting up his king visibly over men? Then the woes of God visit with awful severity the impiety of men; but the repeated response is *blasphemy!* At length there is no longer delay, but as the nations and kings are assembled to fight against Christ, so are they trodden in the dust in the terrible battle of the day of God Almighty. (Rev. viii. xix.)

Shall we look at the witness of the Old Testament? Take the 74th and 76th Psalms. We shall find there God's saints slain at Jerusalem, his temple desolated, blasphemy, the false Christ, and the cry of the persecuted remnant. But God at length answers, and cuts off his assembled foes. Shall we ask counsel of Moses' last testimony to Israel? He tells of the *generation that has no faith*, and of the troubles which shall be rained from heaven because of it. (Deut. xxxii.) With one or two quotations from the prophets we will conclude this chapter. "Come near, ye nations, to hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and all things that come of it. *For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them; he hath delivered them up to the slaughter.* Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. . . . For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." (Is. xxxiv. 1—8.) "A voice of noise from the city, a voice from the temple, a voice of the

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Lord that rendereth recompense to his enemies." "For behold the *Lord will come with fire*, and with his chariot like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *For by fire and and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.*" (Is. lxvi. 6, 15, 16.)

FIVE ARE FALLEN.

THE pursuit of the study of prophecy, while it is a blessed and profitable occupation, is attended by many dangers, not the least of which is that of being led by plausible inferences and incomplete deductions, to take untenable positions, and to receive assumptive statements as the basis of interpretation. It is well, therefore, to encourage a wholesome fear of taking anything for granted, except what is plainly and positively asserted in the Scriptures themselves; but along with this it is also well to cherish a disposition of implicit submission and acquiescence while consulting the Divine records. The watchfulness needed to keep us observant of these principles of conduct is good discipline, and leads to broad and unbiassed views.

I have stated in more than one publication, and in the pages of the RAINBOW, my belief that the eighth head of the apocalyptic beast must be one of the first five revived, on the ground that the interpreting angel, in speaking to John, informed him that the eighth-head beast "*was*, and *is not*, and *shall ascend* out of the abyss."

My valued friend, the author of "The Revelation Unravelled," takes exception to this, and says that if this proposition can be substantiated, "very much of the Book of Revelation, if not all, except the Epistles to the Seven Churches, had been fulfilled before the record reached us." How this conclusion is reached from the premises indicated does not appear; but it seems to take for granted several points which rather call for proof than for assertion. I see no logical connection between the statement that the eighth head is one of the five fallen before the apostle's day in a *revived* form, and my friend's conclusion that *therefore* much, if not all the prophecy has been fulfilled—for this simple reason: all the actions attributed to and related of the career of the beast belong to the eighth head; in fact, the prophecy is a history of *his* proceedings, and does not go at all into the history of the other heads, except to indicate their number, and the order of their succession—the beast represented to John being the eighth, following the seventh, and being still "of the seven."

If the eighth be a revival of the seventh, there is some ground for the peculiarly sensational exposition which at the present day fixes upon the Emperor of France as that embodiment of all badness, the personal antichrist of the last times; and if it can be shown, *from the text*, that such is the case, that the seventh and the eighth are the same, with only a brief space of time between them, it will go a long

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way towards convincing me that that interpretation may turn out to be the true one, notwithstanding the evidences of weak counsels, and fatuous conclusions that have occasionally marked the recent conduct of Louis Napoleon. Let it be shown that the words, "of the seven" (Rev. xvii. 11), mean "the seventh," as I have seen it sometimes rendered, and it will no longer seem to be a mere assumption.

The statement that the eighth head is the seventh revived, requires the further assumption that it is the seventh head that is wounded to death, and that it became the eighth on its deadly wound being healed; and accordingly we find it so assumed in the writings of those who believe in what they call the seventh-eighth head.

Yet this has but slight warrant from the text. It is admitted on all hands that the beast whose actions are described, who kills the witnesses, who overcomes the saints, who is worshipped, and to whom an image is made by the second beast, is in the eighth-head form when all these things come to pass. It follows very clearly that it is while the beast is existing in his eighth-head form that the deadly wound was given, *and did not kill him*, for he yet "did live," (Rev. xiii. 14). The phraseology used could hardly be more definite as to the two points here involved, namely, that it is the eighth head that is wounded, and that the wound did not kill him. 1. The second beast is the minister *only* of the eighth head, not of any other; it is the eighth head, and no other that he causes to be worshipped, "whose deadly wound was healed" (Rev. xiii. 12); and it was "to the beast which had the wound by a sword, and did live" (Rev. xiii. 14), that he required the people to make an image, and no other. 2. That the deadly wound did not kill the beast, is equally clear; for John saw the head, "*as it were*, wounded to death"—not slain, not killed—wounded "by a sword," with so powerful a stroke, and in so deadly and fatal a manner, that a mere human being would have been killed outright by such a wound; but he only was, "*as it were*, wounded to death;" he still "did live," and "his deadly wound was healed;" *therefore* "all the world wondered after the beast," and said, "Who is like unto the beast? who is able to make war with him?" "And they worshipped the beast," and made "an image to the beast, which had the wound by a sword, and did live."

An ingenious mode of exposition may spiritualise much of this description, or turn the various parts of it to *symbolic* uses; I receive it just as it is, and wait the fulfilment.

If then it is the *eighth* head that receives the deadly wound without being killed, it follows that the phrase used by the interpreting angel, xvii. 8, "was, is not, and yet is," must have a totally distinct and different meaning to any which can be attached to the phrase, "which had the wound by a sword and did live." Yet some have supposed these phrases to be, if not strictly synonymous, illustrative and explanatory of each other—another assumption calculated by its plausibility to hinder thorough critical inquiry.

It appears to me, however, that the most fruitful source of illusive exposition is the arbitrary adoption of variable stand-points, from which to view different portions of the prophecy. Those who do this seem to be not content to receive the book pure and simple, as presented to us by the Apostle in the first century of the Christian dispensation, ap-

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plying to it what may properly be termed its *true* and *natural* standpoint, first, of the Apostle as the seer and describer; second, of the reader to whom the things are shown and described; and third, of the actors and subjects exhibited and delineated in action and successional or contemporaneous existence. An attempt is made to give to the Apostle or to the reader, in different parts of the prophecy, the same standpoint *in time* as naturally belongs to some of the actors and subjects described, and to regulate the grammatical application of the language to past, present, and future accordingly. One of the most notable wholesale attempts to do this violence to the text, is that which takes the phrase in Rev. i. 10, "I was in the Spirit on the Lord's day," and reads it thus: "I was in the Spirit *on the Day of the Lord*;" understanding by "the Day of the Lord," the period at the last end of the present dispensation when the whole prophecy, Rev. iv. to xx., will be fulfilled; thus forcibly taking away the Apostle's individual standpoint, and carrying him down the stream of time, away from Patmos, away from the Asiatic Churches, away from old Rome, to the days of the final antichrist.

I strongly demur to this violent usage of the sacred text. It seems to me to be totally unnecessary as well as dangerous, and an infringement of right rules of criticism and rational interpretation. Give the Apostle the positions *of place* assigned to him in the text, whether bodily as in Patmos, or spiritually as in heaven, iv. 2, and in the wilderness, xvii. 3., or on a great and high mountain, xxi. 10,—do this and welcome; it is in the text; it is receivable with all its consequences; but alter the Apostle's stand-point *as to time—chronologically*—and I demur to the expedient; it is *not* in the text; it is nowhere affirmed or allowed by the text; it *may*, therefore, be rejected, and I do reject it.

For (1.) such an assumption introduces an unpractical and absurd element. It divests John of his natural and individual stand-point; he becomes mixed up in an indescribable manner with his own prophecies, and must be shifted backwards and forwards as the scenes and personages move, succeed, revert, or change. This is confusion.

(2.) If John has no stand-point of his own, neither has the interpreting angel. Yet John tells us plainly he was in Patmos when these visions were given. *That* was his stand-point, from whence he saw and heard things that to him were future. The *modus operandi* is not the question; he was in Patmos, and the things shown to him were *future*. If his stand-point is to be understood to be among the things and events he describes, they were present to him as much as he was present to them, *not* future,—which is absurd.

(3.) But John was absolutely in Patmos; there Christ really appeared to him; and in Patmos he saw the whole vision; only *in spirit* was he carried *elsewhere* to see parts of the future things of which in Patmos he prophesied. Whatever alteration of *place* is indicated, there is no alteration as *to time* hinted at, except in regard to the things revealed, and they were shown to John in Patmos, because *they were* future, and *he was not* future. His own real literal stand-point was in Patmos about A.D. 96. When he says "I saw," he speaks from that stand-point, and the things he saw were either *present* or *future*, according to the nature of the case. Thus, when he says, i. 13., "I saw one like unto the Son of

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Man," he speaks of things present; but when he says, xvi. 13, "I saw three unclean spirits," he speaks of things future; but his own individual stand-point remains the same, namely, A.D., 96, in Patmos.

There is no difficulty in all this. If I am guilty of considerable iteration in stating it, it is because I desire there may be no mistake.

Now, apply this rule to the point in question, regarding the heads of the beast. When the interpreting angel spoke to John and said, "Come hither; I will *show* unto thee," &c. (xvii. 1), he *spoke* in A.D. 96 to John *then* in Patmos, but he showed him things future, the woman, and the scarlet beast. Then he told John, in his then position, A.D. 96, the meaning of what had been shown to him.

But mark here the consequences of adopting the notion that John's stand-point was made coeval with that of the beast, and that the language spoken to him was uttered as if spoken in the days of the woman and beast.

1. If John is to be regarded as their contemporary, then the language would have been, "The beast that thou sawest was, and is not, and *hath ascended* out of the abyss, and shall go into perdition."

2. This is obvious from the fact that the beast does not appear in his last (eighth) form until after his ascension from the abyss.

3. This is further obvious from the language put into the mouths of the people that *will* dwell on the earth in the days of the beast, who wonder at "the beast that was, and is not, and yet is," all these stages being thus properly and grammatically indicated from their then stand-point.

But the angel really says, "The beast that thou sawest was, and is not, and *shall ascend* out of the abyss;" and this undeniably places John's real stand-point *before* the beast's ascension out of the abyss, and by consequence *before* the day of the eighth head, as displayed in vision by the angel. Can anything more irrefragably prove the futility of the attempt to support a theory by giving the apostle a stand-point not his own?

It has been argued, however, that the beast in *all* his stages was to be future in the days of John. It is sufficient to say in reply to this, at present, that in that case, probably, the language of the interpreting angel would have been, "The beast that thou sawest, *shall be*, and *shall not be*, and shall ascend," &c.

Again, if John's stand-point, and the stand-point of the angel's interpretation, be understood to be contemporaneous with the eighth-head beast, how are we to understand the phrase in the 10th verse, "five are fallen, and one is, and the other is not yet come?" If *five* only are fallen, if the *sixth* is in existence, and the *seventh* is not yet come, how can John's stand-point of observation be in the days of the *eighth* who follows the seventh? Both the grammar and the logic of the case are inexorable; John must be considered to speak and to write from his natural individual stand-point, in his own day, A.D. 96; and it follows that, in his day, five heads had fallen; and of the eighth the angel plainly said, he "*was*, and *is not*."

Giving to John his own stand-point, the expression, "five *are* fallen," bears the signification naturally that five had existed before the Apocalypse was written. This point seems to be irrefutable, and it clears the

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way for the admission that the sixth head, the "one" that "is," must be the Roman power, then dominant. But if the sixth be Roman, the eighth is not Roman, for to the apostle it is said the eighth "*was*, and *is not*." If "is" means *now* existent, "was" will mean *before* existent, and "is not" will mean non-existent, so far as regards the age of John. Put it in any form that the grammatical construction will allow, the conclusion is the same.

That the angel said the eighth "is of the seven" is simply indicative that there will in reality be only seven heads, the eighth that should appear being one of the former revived. That the angel did not say the eighth "is of the *five*" does not disprove my point; it may indicate that it was not *necessary* to state it; but all will admit the propriety and necessity of the statement that the eighth "is of the *seven*."

The Author of "The Last War."

Correspondence.

BABYLON.

Dear Sir,—Kindly insert the following very brief remarks—viz., first, the name of Nebuchadnezzar is connected with the judgments both on Israel and on Babylon, no less than three times (Jer. xxv. 9; Jer. l. 17, and li. 34). Now is it possible that Nebuchadnezzar, who lived in ancient Babylon 2,500 years ago, can be so often brought into connection with a perfectly new and distinct Babylon, which is not yet even built? Secondly, Jeremiah does not speak of the *total* restoration of Israel in chap. l. verse 20. He speaks only of a certain reserved and pardoned *remnant*. This pardoned remnant is to return and prosper, and that is all that is said. But from Zerrubbabel and Joshua to Ezra and Nehemiah, with their companions, we have a large remnant of godly men; in other words, of men "pardoned and reserved"—a Jewish remnant in the strictest sense. Thirdly, and most decisive of all!—Look at Jeremiah chap. xxv. In that chapter the desolation of Babylon is immediately connected with the seventy years' captivity. There is no interval whatever put between the two events. "When seventy years are accomplished I will punish the king of Babylon and the land of the Chaldeans, and will make it perpetual desolations." And observe that in the same passage the name of Nebuchadnezzar is brought into connection with the seventy years' captivity. (Jer. xxv. 9—12.) How, then, can we separate the desolation of Babylon from the seventy years' captivity? Are we really to expect *another* seventy years captivity, and *another* Nebuchadnezzar king of Babylon? And, still more than this, can we suppose that the prophet was guilty of *playing upon the feelings* of the Jews, and that he was speaking to them of a *present* Nebuchadnezzar, and of a *present* captivity, while all the time he really meant a Nebuchadnezzar and a captivity at the distance of 2,400 years? This alone seems to decide the case; for would not this be extremely like an *equivocation*, or a play upon words? Lastly, if Babylon and the king of Babylon are to be re-established, we shall return back again to the *head*, for Babylon is the head (see Dan. ii.), whereas Daniel stops decidedly at the *feet*, and never returns back again to the head. (Dan. ii.)

Yours very sincerely,

Torquay. R. A. Purdon.

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Literature.

The New Testament of our Lord and Saviour Jesus Christ. A new translation, in which special regard has been paid, among other important points of detail, to the Power of the Greek Article, to the Forces of the various Tenses, and to the Logical Idiom of the Greek Original; with Critical and Explanatory Notes. (The Text conformed to the Ancient Authorities.) By J. B. ROTHERHAM. Manchester: Prior.

THE first part of this important work (containing the Gospel according to Matthew, and a very valuable introduction) which is now before us, deserves more than the brief notice we can give. The Translator's object is to give to the English student of the New Testament as exact and literal a rendering of the Greek Text, according to the most ancient authorities, as the differences between the two languages will at all admit of. To this end rhythm, euphony, and even idiom are to some extent sacrificed. "Of course," as the translator himself observes, "the question may arise, How far is it desirable to preserve the Greek idiom in the text of a translation? The answer to this must depend upon the character of the translation. A version designed for popular use, sent forth without note or comment, undoubtedly should pay great regard to the idioms of the language *into* which it is made. A version designed, as is the present, for thoughtful readers, and principally for private use, may perhaps pay considerable deference to the idioms of the language *out of* which it is made. Even our common version, in the opinion of competent judges, might have preserved more frequently than it has, the logical idiom of both Hebrew and Greek; to what *extent* is a question worthy of grave consideration. The present translator deems himself happy to feel free from the responsibility of even pronouncing an opinion upon it. For himself, in reference to his own immediate task, he has acted on the following principle: Leaving to others the problem of adjusting Greek and English idioms in versions for popular use, he has simply endeavoured to furnish a readable translation, in which, of set purpose, the logical idiom of the original should be conspicuously presented to the thoughtful appreciation of earnest English students of the New Testament." Moreover, by the use of different kinds of type, the emphasis of the Greek original is presented even to the eye of the English reader, while foot-notes giving the Greek emphatic arrangement are introduced whenever necessary. On the whole, having examined this first instalment of Mr. Rotherham's work with some care, we are prepared to express a very high estimate of its value. Mr. Rotherham is equal to the task he has undertaken, which is no light one; and we feel no hesitation in saying that his translation when completed, as we sincerely hope it may be, will be one of the most —if not *the* most—important aids to the study of the New Testament which the English student can possess. We cannot refrain from giving a few examples of Mr. Rotherham's rendering of *prophetic* passages, in order that they may be compared with the authorized version. Matt. xiii. 30. "Suffer to grow together both until the harvest. And in season of the harvest I will say to the reapers, Collect ye first the darnel, and bind it (into) bundles with a view to burning it up; but the wheat be ye gathering into my barn." Chap. xxiv. 3. "And he SITTING* upon the Mount of Olives, the disciples CAME UNTO HIM privately, saying, Tell us when these things will be? and what the sign of THY presence and conclusion of the age?" Chap. xxv. 7—10. "Then arose ALL those virgins, and trimmed their own lamps. And the foolish

* Small capitals denote slight emphasis.

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to the prudent said, Give us of your oil, because our lamps are going out. But the prudent ANSWERED, saying, Lest at any time it may in no wise suffice for us and for you, be going rather unto those who sell, and buy for yourselves. And they GOING AWAY to buy, the bridegroom CAME, and those who were ready entered with him into the marriage-feast, and made fast was the door." We can only add that the typography is all that could be desired, and that the work (published by subscription) is to be supplied to Subscribers at the extremely moderate price of 1s. each Part (except Part I., the price of which is 1s. 4d.) Subscribers' names should be sent to the Publisher, Mr. S. O. Prior, 169, Stretford Road, Manchester.

Rationalism, or Broad Churchism, versus The Bible. By the Author of "Times of Refreshing." Stirling: P. Drummond.

Brief Chapters on Believing unto Life: What is it? Stirling: P. Drummond.

THE character of the "Stirling" publications is well established. Nothing that is not throughly evangelical bears the *imprimatur* of Mr. Drummond. Certainly neither of these well printed, nicely got up tractates falls below the mark. The first-named is a brief, but candid and well written *résume* of the Broad Church or "Negative" school of theology, showing its generally unscriptural character. The little treatise is divided into seven chapters, in which the important doctrines of Sonship, Substitution, Regeneration, Justification, Eternal Death, and the Inspiration of Scripture are treated of. We are not prepared to endorse all the author's statements, or to accept all his arguments, but we can conscientiously recommend his work as a fair representation of the teachings of the Broad Church party, suitable "to put into the hands of the young, who stand in danger of having their faith in the Gospel undermined by the attractive and fascinating literature of Kingsley," &c. The object of the second tractate is simply and clearly to point out the way of salvation. The author has the high privilege of stating that his remarks "have been already blessed of God in leading the unconverted, the anxious, the doubting, or the desponding soul, to the experience of peace and joy in believing." What need of further commendation?

The Circulation of Roman Catholic Versions of the Bible, by the British and Foreign Bible Society: the Defence of the Practice Examined. By a Clergyman of the Church of England, London: Macintosh.

THE title of this elaborate pamphlet, which we give in full, will sufficiently indicate the nature of its contents. The question which it discusses with great ability and considerable learning, is practically a very difficult one. Different minds will arrive at very different conclusions, but whatever may be the reader's individual opinion on the main point, it is impossible to read these pages without obtaining important information on the subject of the Romish versions. What a monstrous perversion of the sacred text, for instance, is the Vulgate reading of Gen. iii. 15, "*She* shall bruise thy head!" Even Dr. Pusey is constrained to acknowledge that, "This mistake of the Vulgate became the support of the doctrine of the *Immaculate Conception.*" (*Eirenicon*, p. 168.)

John Wesley; or the Theology of Conscience. By the Author of "The Philosophy of Evangelicism." Second Edition. London: Elliot Stock, 1868.

"THE Philosophy of Evangelicism," was noticed in terms of warm if not unqualified commendation, in the February No. of "The Rainbow." The present slender volume is described by the talented author as "an experimental sequel" to his former work, and like that remarkable book it exhibits much ability. To the intelligent admirers of the great and good John Wesley, it will possess a special interest. The author must, however, allow us to observe that we

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deprecate the tone of his introductory remarks; they evince more of temper than quite beseems the Christian philosopher.

What is the Talmud? A Reply to the Article in the *Quarterly Review*. By the Rev. C. SCHWARTZ, D.D. London: Elliot Stock.

AN interesting and instructive lecture on a subject which, in consequence of Mr. Deutsch's very brilliant, but very one-sided article, in the *Quarterly*, has recently attracted an extraordinary amount of notice. Dr. Schwartz appears to us to deal fairly with the Talmud; neither ignoring the evil, after the manner of Mr. Deutsch, nor denying the good and simply holding up Rabbinism to ridicule, as has too often been done by Christian writers. To all who feel an interest in the question, so often heard of late, "What is the Talmud?" we cordially recommend the perusal of this lecture.

Historical Witness against the Church of Rome and its Counterfeit. By A WINCHESTER INCUMBENT. London: James Nisbet & Co.

THE dismal story of Popery is condensed with fair ability in this little volume. But the writer claims too much for the Church of England as "the invincible antagonist of the Church of Rome"; and is both ungenerous and unjust to the "sects," as he is pleased to call those free churches that have remained true to Protestantism whilst the vaunted citadel of the faith has been crowded with traitors. We care little for ecclesiastical parties, but we must be true to contemporaneous history.

Jesus all in all. By C. R. HOWELL, with a Preface by the Rev. SAMUEL MARTIN. London: The Book Society.

A VERY precious book for the anxious. It is simple, clear, loving, just the thing to put into the hands of inquirers. The price is 1s. 6d. in cloth, or 12s. for a dozen copies. There is also a portion of it published separately, as a twopenny tract, entitled "Jesus Saves." We have much pleasure in directing the attention of book givers to these publications. They cannot fail of usefulness.

God's Thoughts of His People, the ground of their Confidence and the Rule of their Life. By a Presbyter of the Church of England. London: Hamilton, Adams, & Co.

THE writer is well taught, and speaks out with fearless fidelity. We commend the little book to those who get up orations and readings from profane authors in aid of religious subjects. The thing is a crying scandal, and our Presbyter has delivered his conscience manfully.

The Curate of West Norton: By the Rev. G. R. WYNNE. London: S. W. Partridge & Co.

A VERY well written tale, exposing the errors of Ritualism. We commend the fairness with which the author has conducted his argument; and the life-like characters he has introduced, show that he is well acquainted with the tactics of the Romanizing party in the Church of England.

Precious Truth. London: W. H. Broom.

A PRETTY little volume, in which some of the most serious subjects are handled with much ability, and a profound regard for the Word of God.

Sacred Poems and Prose. By FREDERICK WHITFIELD, A.B. London: W. H. Broom.

MR. WHITFIELD'S hymns are touchingly beautiful, and the little prose pieces are forcible and practical.

The Works of Arthur Pridham on the Epistles to the Romans, Ephesians, and Hebrews. London: W. Yapp.

THIS re-issue of a highly valuable work, is to be completed in twelve monthly parts, at one shilling each, of

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which this is the first. On the great truths of the Gospel Mr. Pridham is very clear, and we hail the re-publication with pleasure.

Answers to Correspondents; Reprinted from "Things New and Old." London: W. H. Broom.

Here are nine years' "Answers to Correspondents," embracing a great variety of doctrinal and practical subjects. Many of the answers are singularly terse and pointed.

Sacred Poems: with Translations from Spitta's "Psalter and Harfe." By the Hon. Somerset R. Maxwell. London: W. Yapp.

Mr. Maxwell is a very devout man, and these poems are the breathings of his heart on providence and grace.

The Coming of the Lord, and some subsequent Events, in their connection with the Church's Future, as found in God's Word. London: W. Yapp.

A tract of carefully arranged texts, useful for inquirers.

The Second Advent and Reign of the Lord Jesus Christ. London: W. H. Broom.

Admirably clear and scriptural is this tract. The Church and the Kingdom are distinguished as they should be, but as in ordinary teaching they are not.

This Present Age. A Lecture. By G. Cuthbert, Curate of Oswestry. London: W. H. Broom.

A very able and telling lecture, the perusal of which must awaken serious thought.

LINES ON PSALM LXXII, 16.

A handful of corn on the top of the mountains,
Ah! how can it flourish, ah! how can it grow!
Discouraging, truly, to man seems the prospect,
But what God hath spoken, must surely be so.

What matter how sterile and bleak the position!
The seed hath been sown, and the promise shall spring;
The Lord of that country shall cause it to prosper,
In his days of glory, the Son of the King.

The thick clouds which often envelop the mountain,
Where storms gather wildly with fierce raging shocks,
Shall issue in many a silvery fountain,
And leap to glad vales o'er the crags and the rocks.

Glad vales, to whose bosom the grain shall be carried,
Whose fruits shall expand in the warm summer air,
Like Lebanon's cedars, where breezes have tarried,
And shake out its gold for the soft wings to bear.

The children of Adam have hearts like the mountains,
As hard and as stony, with dark idol fanes;
What tempests of passion swell over the fountains,
How oft the volcano pours fire o'er the plains!

Bless'd word of Jehovah—the seed of the sower,
Broad cast o'er the summits of folly and pride;
He leaves it awhile with the mists and the dew-drops,
Ere long He shall come with the sheaves at his side!

And they of the city, whose walls are salvation,
Shall flourish before Him as grass young and green;
Oh! hasten the time when the gates shall be open'd,
Lord, fit us to dwell in thy glorious sheen!

By Mrs. Joseph Fearn, *Author of "Plain Rhymes," &c.*

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1868.

THE CHERUBIC SYMBOL.

(*Continued from p.* 203.)

PASSING over the cherubic figures, of colossal size, placed by Solomon in the Most Holy place of the Temple,* in addition to the cherubim of gold upon the mercy-seat of which I have already spoken; and also the incidental allusions to be met with in the Psalms and the historical books, which present no features of special interest in relation to our present inquiry; nor even pausing to enter into the interesting question of the identity of the Seraphim of Isaiah, which has to my mind been conclusively established by Dr. Smith, since to do so in at all a satisfactory manner would require a separate article, I proceed at once to—

III. THE CHERUBIM OF EZEKIEL.

Grand and awful indeed was the revelation of the cherubic symbol vouchsafed to the captive prophet by the banks of the river Chebar. There, rapt in the visions of God, as he tells us, he "looked, and behold a whirlwind came out of the north, a great cloud." The quarter from whence the whirlwind usually came was the south (see Job xxxvii. 9; Zech. ix. 14); but here was one from a most unexpected

* See 1 Kings vi. 23—30. Before the wall which faced the entrance of the holy of holies stood these splendid figures, one wing of each touching the corresponding wing of the other "in the midst of the house," and the other wing of each touching the side wall nearest to itself. These "overshadowing cherubim" looked down upon the mercy-seat and *its* cherubim, thus making the number of these figures in the holy of holies *four*. They were ten (sacred) cubits in height—that is, about 18 feet. Their magnificence must have been very great, and their position, to one entering the sanctuary, very striking.

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quarter, as if to impress upon the prophet's mind the needful truth that it is God's power and providence that rules and directs the course of nature, not nature's laws that overrule God's providence. As this mysterious storm-borne cloud approaches it becomes, to the eye of the seer, permeated by the glory of the Shechinah, "a fire unfolding itself," or "catching itself."* "And a brightness was about it, and out of the midst thereof as the colour of amber,† out of the midst of the fire." (Ezek. i. 4.) Blinded by this splendour, we may suppose, the prophet for a while sees no more, but as his eyes become somewhat accustomed to the glory, a new wonder is revealed. "Also out of the midst thereof the likeness of four living creatures" (who in chap. x. are identified with the cherubim, ver. 20). "And this was their appearance; they had the likeness of a man" (that is in front; the predominant form being human and the presented face a man's); "and every one had four faces," namely, the face of a man in front, that of a lion, on the right side, that of an ox or a steer, on the left side, and that of an eagle behind. "And every one had four wings;" two of which covered their body, having under them the hands of a man; while the other two were stretched upward and joined to the wings of the other cherubim on either side, the whole four cherubim forming thus a kind of platform level with their own heads. The appearance of these mysterious beings is thus described: "Their appearance was like burning coals of fire, and like the appearance of lamps," and coruscations, as of flashing torches, "went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning."

In connection with the cherubim the seer further beholds certain enormous awe-inspiring wheels, which, like them, seem instinct with life and move ever as they move. His description of these wheels seems somewhat perplexing at first, and it requires care to arrive at a distinct conception of his meaning. "As I beheld the living creatures," he tells us, "behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl, and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides, and they turned not when they went. As for their rings" (the felloes or circumferences of the wheels), "they were so high that they were dread-

* Compare Gen. iii. 24.

† Rather "the glancing brightness of polished brass." As we read Rev. i. 15, "His feet like unto fine brass, as if they burned in a furnace."

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ful; and their rings were full of eyes round about these four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up over against them; for the spirit [or life] of the living creatures was in the wheels" (ver. 15—21). The prophet seems thus to speak of "one wheel" and yet of "four wheels;" and that there really were in a certain sense four wheels is quite clear if we compare ver. 15 with what is said in the subsequent vision contained in chap. x., where we are told (verses 9, 10), "And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the colour of a beryl-stone. And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel." This latter form of expression, "a wheel in the midst of a wheel," repeated in each of the visions, supplies, I am disposed to think, the true key to the difficulty. "A wheel in the midst of a wheel" is generally taken to symbolize the complexity of the Divine providence, but this does not appear to be its true application. Rather, each was a wheel within a wheel, that is to say, one hoop or rim running through and crossing the other, so as to present to the eye four half wheels or faces, one half in each direction, with one of the faces of the living creatures; and for the same purpose, so that of the wheels also it might be said, "they went every one straight forward; whither the spirit was to go they went, they turned not as they went." The wheel within a wheel not being intended to signify, as commonly understood, complexity or perplexity of operation, but on the contrary, simplicity, freedom, and unity of motion. A wheel of this kind was, in fact, a kind of skeleton-sphere. It was capable of rolling onwards without the least danger of falling; it rolled onwards "upon its sides, and turned not as it went." How admirably adapted was such a form to set forth the stability, freedom, and perfection of God's providence; while at the same time it also presents to us in a striking manner the fact that these united wheels, with the cherubim uplifted on their broad intersecting bands of dreadful height, gemmed with living eyes, and supporting on their heads and outstretched wings a firmament like terrible crystal, "whereon gleamed the likeness of a sapphire-coloured throne, on which in dim human Epiphany was seen the glory of God," formed altogether *one* marvellous piece of symbolic machinery, perhaps the most complex and wonderful to be found in the whole compass of revelation.

"And the likeness of the firmament upon the heads of the living creature was as the colour of terrible crystal, stretched forth over their heads above. . . . . And above the firmament that was over their

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heads was the likeness of a throne, as the appearance of a sapphire-stone, and upon the likeness of a throne was the likeness as the appearance of a man upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins ever upward, and from the appearance of his loins ever downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face" (ver. 22, 26—28). No wonder that the prophet should feel awed by so tremendous a revelation. Truly does Hengstenberg say, "Ezekiel was himself of a gigantic nature," or he must have been altogether overwhelmed. To the subsequent vision we need not refer further, as it presents no additional features bearing on the question of their signification, nor shall I attempt any full and detailed exposition of the sublime manifestation of which the above is an imperfect sketch. It presents six features which appear to have a more or less important relation to our inquiry, and to these we may confine our attention. The first of these is—

(1). *The number of the cherubim.* *Four* is the number of the cherubim. Not only have we '*four* living creatures' in the present vision, which must ever be regarded as the ruling revelation of the cherubic symbol, but the same number appears again in the Apocalypse (iv. 6—8); and though the number of the Edenic cherubim is not mentioned, yet, inasmuch as there is no apparent reason why it may not have been so, we are warranted analogically in concluding that it also was four. In the Tabernacle, indeed, the number of the cherubim upon the mercy-seat was only two, but even to these two others were subsequently added by Solomon, thus raising the number in the Most Holy place of the Temple again to four. Nor is this number *four* simply that of the cherubim collectively, it is also very strikingly exhibited in each cherub individually, each having *four* faces and *four* wings; it also appears, in the present vision, in the '*four* wheels' which accompany the cherubim. Now, this is a fact of great symbolic importance, and goes far, to my own mind, to establish the correctness of the interpretation of the cherubic symbol which I have ventured to suggest. The number four, it must be remembered, has special significance in Hebrew symbolism, being the number to express the world and Divine revelation* "Four," says Dr. Seiss, "is the worldly number. It proceeds from three, and includes three, and as the three represents the Trinity—

* The learned reader may consult Baehr's "Symbolik," i. 119, *et seq.*

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the highest and the perfect—four designates that which proceeds from the Trinity, and is dependent thereon—the creation, the universe. Hence, the world resolves itself into four elements—fire, air, earth, and water. The points of the compass are four—north, south, east, and west. There are four seasons, four winds, four grand divisions of the earth. The great world-powers of history and prophecy are four. . . . The waters in Eden were four. The fourth commandment, and the fourth clause in the Lord's prayer, refer to the earth. The square and the cube, those important ground-forms of common geometric relations, are four. And to the Oriental philosophers, four is always the figure of the universe, especially of the world. There is, therefore, no mistaking of this number." * Plainly, then, the cherubim, so far at least as this their characteristic number is concerned, symbolize the whole creation; yet not the present or old creation, because, as we have seen, they were in the Tabernacle composed of gold—the symbol of resurrection glory, and are everywhere manifested in connection with that Shechinah, or "glory of the Lord," which finds its antitype only in the "new heavens and new earth wherein dwelleth righteousness."

(2.) *The faces of the cherubim.* It is a remarkable fact that neither in the case of the Edenic cherubim, nor in that of those in the Tabernacle, is any intimation given as to their actual form. In the latter case, indeed, their "faces" and their "wings" are mentioned; but while the minutest instructions are given as to the other details of the Tabernacle furniture, the cherubim are left entirely undescribed. It is Ezekiel who first describes the appearance of these symbolic figures, and from him we learn, first, that in their composition the human part predominated, but was combined with other animal forms—those, namely, of the lion, the ox or steer, and the eagle. "And this was their appearance," is the language of Ezekiel, "they had the likeness of a man." (Ezek. i. 5.) And this is also confirmed, as Dr. Fairbairn has observed, by the peculiar expression in Rev. iv. 7, where it is said concerning the third living creature, that "it has a face as a man," "which is best understood to mean, that while the other creatures were unlike man in the face, though like in body, this was like in the face as well." But, secondly, it is in the faces of the cherubim, alike in Ezekiel and the Apocalypse, that their cosmical character is most strikingly exhibited. For not only are these faces four in number, the significance of which we have just seen, but they combine what were, according to the estimation of remote antiquity, the most perfect forms of animal existence. "They belong to those departments of the visible creation which con-

* "Lectures on the Apocalypse," p. 132.

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stitute the first in rank and importance of its three kingdoms—the kingdom of organic life. And in that kingdom they belong to the highest class—to that which possesses warm blood and physical life in its fullest development. Nay, in that highest class they are again the highest; for the ox in ancient times was placed above the horse, on account of his fitness for useful and patient labour in the operations of husbandry. And hence the old Jewish proverb, "Four are the highest in the world—the lion among wild beasts, the ox among tame cattle, the eagle among birds, man among all (creatures); but God is supreme over all." The meaning is, that in these four kinds are exhibited the highest forms of creature-life on earth, but that God is still infinitely exalted above these, since all creature-life springs out of his fulness, and is dependent on his hand, so that a creature compounded of all these, bearing in its general shape and structure the lineaments of a man, but associating with the human the appearance and properties also of the three next highest orders of animal existence, might seem a kind of concrete manifestation of created life on earth—*a sort of personified creaturehood.*"* How exactly this harmonizes with the view of the cherubic symbol which I have adopted, will be sufficiently obvious. It surely seems to teach us that while man in resurrection-glory is the central thought which it embodies, it at the same time includes the further truth that even in resurrection man does not lose his connection with nature; but that, as St. Paul declares, "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." (Rom. viii. 21.) "*In Christ*" defines the limit of the new creation, but that this limit does not exclude all save redeemed humanity is clearly taught us in the beautiful type of the ark of Noah. That ark was a type of Christ—not, according to the favourite priestly gloss, a type of the Church. And the preservation of the animals in the ark was a lively figure of the truth declared by the apostle—a fair though faint foreshadowing of the eternal purpose, "in the dispensation of the fulness of the times to gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." (Eph. i. 10.)

(3.) *The manifestation of the cherubim in the midst of the fire.* The constant association of the cherubic symbol with the glory of the Shechinah was pointed out in the previous paper, but the same truth is so sublimely exhibited in this vision of Ezekiel, that I am constrained again to advert to it for a moment. The living creatures, as described by the prophet, came out of the midst of the whirlwind and the fire—

* Fairbairn's "Typology of Scripture," vol. i. pp. 225, 226.

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the Shechinah-fire, symbolizing with its overflowing brightness the infinite purity and love of Jehovah; while at the same time the material of which they were composed resembled "burning coals of fire," and imparted to these the appearance of lighted "lamps." They were thus, as it has been strikingly remarked, "fire dwelling in the midst of fire, and in this they resembled Him who was seated on the throne." Yet so distinct were they from the divine fire in which they dwelt, as to be discernible in all their parts. Have we not here a beautiful symbol of what it is for the creature to dwell in God?—a glorious prophecy of the magnificent consummation which awaits the creation when "God shall be all in all?" But further, the living creatures were "like lamps, that is to say, receptacles of light. *In* these dwelt the divine light by which also they were surrounded. To it they stood in the relation of a lamp or lantern—not a dark lantern, but a lamp of glowing fire. As a crystal lamp placed in the full beams of the noonday sun would be penetrated and filled with the solar light in which it stood, so it was with the cherubim. Now just such a lamp as this the creation was at first designed to be in reference to the glory of God. But alas! that lamp, which should have transmitted unimpaired the Divine light, has become darkened by vanity, and fractured by sin; it must, therefore, be melted in the fire of Divine judgment, and re-formed into a new lamp—a new creation, in which the type of the lamp-like cherubim shall be gloriously realised.

(4.) *The Wheels.* The stupendous wheels which formed so important an adjunct to the prophet's vision; "whose rings were so high that they were dreadful," and which moved in such mysterious union with the cherubim, that they both seemed animated by the same life, have been so unanimously understood to symbolize the order of the Divine Providence, that the very expression "the wheels of Providence," doubtless borrowed from this passage, has become proverbial. And indeed the phrase has the sanction of Scripture usage, apart from the interpretation of this vision, for we read in the Epistle of James of "the wheel of creation" (τὸν τροχὸν τῆς γενέσεως), translated in our version, "the course of nature" (James iii. 6). This interpretation is correct enough if only we give to the word "providence" a very grand and comprehensive meaning. The great fourfold wheel,—for be it remembered the prophet speaks of 'one' wheel as well as of 'four'—composed of two circles cutting one another at right angles, as I have before endeavoured to describe, was certainly not intended to symbolize the ordinary course of God's Providence as exhibited from year to year, and from century to century in the history of the world; for such a purpose a much more minute and complicated machinery would

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have been indispensable. It was rather designed to shadow forth the grand, awful, and mysterious agencies by means of which the Eternal Purpose in creation shall be finally accomplished. Our interpretation of the wheels must needs be governed by our interpretation of the cherubic figures, in indissoluble connection with which they are revealed; and if the latter symbolize, as I have supposed, the new creation, then doubtless the former must be understood to indicate those mighty forces or agencies, out of which and by means of which that ultimate result is to be attained. Without, then, attempting to assign to each of these its precise place in the Divine machinery of Providence, we may safely regard the existence of evil, the sovereignty of God, the incarnation of Christ, and the sevenfold plenitude of the Holy Spirit as, speaking generally, the spiritual archetypes of the visional wheels. And truly these are wondrous wheels! What a tremendous magnitude do they exhibit! what an awful majesty attends their movements! what dazzling splendours flash from their glowing circles! Well might the prophet as he contemplated their amazing height, be filled with a solemn awe. He beheld these wheels of beryl-coloured purity and brightness; he stood beside them as one amazed; their towering greatness, their perfect motion, their unshaken steadiness, their unswerving progress—all absorbed his every faculty; he looked, and looked again, and expresses his overwrought feelings in the words, "They were so high that they were dreadful;" or, as the original might be rendered, "In these there was height, and in these there was fear." Of these mysterious wheels, moreover, it is said: "When they went, they went upon their four sides; they turned not as they went, but to the place whither the head—the human head of the cherubim—looked they followed it; they turned not as they went." And again, "As for the wheels, it was cried unto them in my hearing, O wheel," or rather, "*Roll on!*"* (Ezek. x. 11, 13, i. 17.) Even so, however dark and mysterious the procedure of Providence may appear to us, it is perfectly plain and luminous to God. However conflicting its elements may seem to man's feeble sight, they are all embraced by infinite wisdom, and guided and controlled by Almighty power. God's purpose shall be infallibly accomplished. "*Roll on*" is the command that issues from Jehovah's lips, and the dread machinery of Providence continues its onward and resistless progress. The wheels move with the utmost precision, and the most nicely regulated speed; to us, indeed, they may appear at times to stand still—to diverge—to retro-

* "So," says Dr. Smith, "I interpret '*haggalyal*,' which is rendered in our version by the unmeaning exclamation, 'O wheel!' See Lee's 'Lexicon,' p. 112; Parkhurst's 'Lexicon,' p. 90."

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grade, but it is not so; and it is the privilege of faith even now to read, engraven as it were upon each gleaming ring, the words—"According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 11). All their motions tend directly or indirectly to the grand consummation, and when that consummation is at last attained; when the mystery of God is finished; when He who sitteth upon the throne shall have made all things new;—it will be found that the "strange eventful history" of our world has issued in nothing less than the complete fulfilment of those wise and gracious designs—those eternal decrees and purposes—which Jehovah purposed in Himself before the world began. That the high wheels of Providence ever went straight forward and "turned not as they went;" that they moved not of themselves, but in perfect unity and entire subordination to those cherubic forms which were themselves but a splendid hieroglyphic and prophecy of created pre-eminence and perfection.

(5.) *The Enthroned Human Form.* Grand and mysterious as were all the details of the cherubim and their accompanying wheels, these did not monopolize the prophet's attention. As he raised his eyes a new wonder presented itself—the most marvellous where all was marvellous. Over the platform formed by the expanded and united wings of the living creatures; above the firmament of "terrible crystal" which was stretched over their heads, and supported by them and their wheels as by a fiery chariot; in the midst of the sapphire-like throne upon it, he beheld "the likeness as the appearance of a man." This is surely the crowning glory of the whole sublime vision, in the spiritual splendour of which the burning cherubim withdrew their light, the te crystal becomes clouded, and the sapphire throne itself is dimmed. The Son of man, as the embodied representative of redeemed humanity, exalted on the throne of the new creation, this, and nothing less than this, can be the glorious reality thus shadowed forth. And how beautifully does it harmonize with our whole interpretation; what completeness does it give to the entire symbolism! The new creation is not only *in* Christ, but *under* Christ. At once we call to mind our Lord's great promise to His twelve Apostles (Matt. xix. 27, 28), wherein He speaks of the "*regeneration*" in which they shall 'sit with him' on twelve thrones," yea, on His own throne, even as He overcame and set down with His Father on his throne. (Rev. iv. 21.) For this word "regeneration" refers, without doubt, at least in its ultimate and plenary application, to that new creation of the heavens and the earth declared by all the holy prophets by whom God has spoken of the "restitution of all things" since the world began. The word "*Genesis*" signifies '*generation*' or '*production*,' and is the title

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appropriately given to the first book of the Bible, which treats of the production of the world and all things therein. *Regeneration* signifies '*re-genesis*' or *reproduction*, and denotes the second birth of that which has fallen under the power of decay and death; a re-creating it, and giving it a new form and power of existence. By '*genesis*' God produced the material and the mould of "the world that now is;" by '*re-genesis*' He will re-create 'all things new' from their original elements. "In the beginning" when "God created the heavens and the earth," we had the '*genesis*' or the old creation, placed under the dominion of the first Adam,—which dominion was, by reason of sin, so speedily lost; in the end, when the same God shall have "made all things new," we shall have the '*re-genesis*' or the new creation, placed under the dominion of the second Adam, 'the Lord from heaven'—whose throne shall be for ever and ever. (Heb. i. 8). What a beautiful prophetic picture of this we find in the eighth Psalm, interpreted in the light of the Apostle's quotation,* which while speaking of the glory and dominion of man *in resurrection*, plainly teaches us that the lower creation is to be included in that righteous rule, and must consequently have a renewed existence. The same truth is further taught in the last feature of Ezekiel's vision to which I shall refer; namely—

(6.) *The rainbow which encircles the throne.* "As the appearance of the bow that is in the day of rain, so was the appearance of the brightness round about." (Heb. i. 28.) These words at once recall the original sanctification of the rainbow as the sign of the covenant made between the Creator and every living creature after the deluge. In the ninth chapter of Genesis (verse 9) we read: "And I, behold I, establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." And as in the token given to Noah, so also in the symbol revealed to Ezekiel, the lower animals are included. Hence, the rainbow seen about the throne was, as Dr. Fairbairn has remarked, "like hanging out from the throne of the Eternal a flag of peace, assuring all that the purpose of heaven was to preserve rather than destroy." Yea, to preserve in a new creation after the old has perished.

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* From Heb. ii. 6—9, we may learn that this Psalm speaks of Jesus and his Church in resurrection glory. "We see not *yet* all things put under Him,"—implying that we shall see. And we may also learn from that chapter that the universal earthly dominion was typical of a far grander dominion over all things in heaven and in earth. In this, as in other respects, Adam was but "the figure of Him that was to come." (Rom. v. 14.)

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But the length to which these remarks have already extended warn me to hasten onward, and to notice in the last place—

IV. THE CHERUBIM OF THE APOCALYPSE.

They are thus described by St. John: "And behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty thrones: and upon the four and twenty thrones I saw elders sitting, clothed in white garments, and on their heads crowns of gold. And out of the throne go forth lightnings, and voices, and thunders: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne as it were a sea of glass like unto crystal: and in the midst of the throne, and around the throne, four living ones, full of eyes before and behind. And the first living one was like a lion, and the second living one like a calf, and the third living one having a face like a man, and the fourth living one like a flying eagle. And the four living ones, each of them had six wings round about him; and within they are full of eyes: and they have no rest day and night, saying, 'Holy, holy, holy,* Lord God Almighty, who was, and who is, and who is to come.'"

Many points of resemblance between the present vision and that of Ezekiel—such as the number of the cherubim, their four faces (united in Ezekiel, but separated here), and their position in relation to the throne of the divine glory—at once suggest themselves. And in point of fact much that might have been said regarding this vision has been anticipated in my remarks upon the other. Still there are two or three special features without some reference to which our survey of the whole subject would be altogether incomplete.

(1.) It is interesting to notice how gradually the various details of the cherubic symbol are developed in its successive manifestations. Ezekiel first tells us their number, and describes their forms; St. John alone represents them as breaking the silence previously preserved, and uttering *cries of adoration and songs of praise.* Not only do they, in the passage just quoted, cry unceasingly, "Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come;" but in the 5th chapter we find them joining with the elders, the angels, and the whole creation, in the "new song" of praise to the victorious Lamb. And once more, in the following chapter, as the first four seals are successively broken, we hear them, one after the other, uttering their entreating

* Repeated *eight* times in the "*Codex Sinaiticus.*"

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and emphatic cry of "*Come!*"* On which latter exclamation Dean Alford has this admirable note: "To whom and with what meaning is this spoken? The great majority of commentators have taken the received reading, which fixes it by adding, "*and look*," or "*and see*," as an address to the seer, to approach and look at the coming vision. And even those who have rejected this addition, have yet regarded it as a true gloss, and the "Come," as addressed to the seer. But whither was he to come, separated as he was by the glassy sea from the throne —was he to cross it? Compare the place where the seer is to come, and take the little book (chap. x. 8), and see how different is the whole force of expression. In interpreting so unusual a term of address, surely we should rather begin by inquiring whether we have not the key to it in the book itself. And in this inquiry, are we justified in leaving out of consideration such a sense as chap. xxii. 17, "*The Spirit and the Bride say, come* [the same word, and in the same number and person], *and let him that heareth say come*," and the following, "*Amen, come, Lord Jesus*"? (Chap. xxii. 22.) This seems to show, to my mind, beyond a doubt, what, in the mind of the seer, this remarkable exclamation imported. It was a cry addressed, not to himself, but to the Lord Jesus; and as each of these four first seals is accompanied by a similar cry from one of the four living beings, I see represented in this fourfold "*come*," the groaning and travailing together of creation for the manifestation of the sons of God, expressed in each case in a prayer for Christ's coming; and in the things revealed when the seals are opened, his fourfold preparation for his coming on earth."† How exquisitely this accords with my theory of the cherubic symbol, I need not waste words in pointing out.

(2.) Still more important is the question regarding the *correct reading of the* "*new song*," sung by the elders and the cherubim in the fifth chapter. In our version it stands thus: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (ver. 9, 10.) Now, plainly, if this be indeed the true reading of the passage, *it is fatal to my whole theory*. If the cherubim really sing *of themselves* as "redeemed out of every kindred, and tongue, and people, and nation," and as "made kings and priests unto God," then the interpretation of the cherubic symbol suggested in these papers, must be

* Not "Come *and see*," which reading is rejected by Tregelles, Alford, and the best critics.

† "The New Testament for English Readers," *in loc.*

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abandoned; for before one plain declaration of the inspired Word all human theories fall. But it so happens that almost all recent critics have, on the authority of some of the most ancient MSS., rejected this reading. Dean Alford, for instance, renders it: "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals of it; for thou wast slain, and didst redeem" (the object not expressed) "to God by thy blood out of every tribe, and tongue, and people, and nation; and madest them a kingdom and priests, and they reign upon the earth." Tregelles reads: "And they sing a new song, saying, Thou art worthy to take the roll, and to open the ends thereof; because thou wast slain, and redeemedst *us* to God by thy blood out of every tribe, and tongue, and people, and nation; and thou madest *them* unto our God a kingdom and priests: and *they* reign on the earth." And this is the reading of the *Codex Sinaiticus*, probably the most ancient MS. in existence.

Now a strange confusion seems at first sight to be introduced, by this reading, between the "us" of verse 9, and the "them" and "they" of verse 10; and, indeed, a sense of this confusion has been expressed, not very long since, in the RAINBOW, by two writers whose opinions are always deserving of attention—the Rev. R. Govett and the Rev. Richard Chester; the former even going so far as to say that, "as the 'us' (of verse 9), when accepted as true, drove out the 'them' and 'they,' (of verse 10); so the 'them' and 'they,' accepted as genuine, must drive out the 'us.'"* No doubt there is a difficulty, and not a small one, if we assume that the "new song," so far as included in these two verses, is sung throughout by both the elders and the cherubim. But is there any necessity to hold that this is the case? I am indebted to an esteemed friend for the important suggestion, as it appears to me, that the "new song" is sung by a choir in four divisions; namely, (1.) the "Twenty-four Elders" (the representatives of "the Church of the first-born ones." (Heb. xii. 23.)—(2.) The "Four Living Creatures" (symbolizing the new creation).—(3.) "Many angels." (4.) "Every creature which is in heaven, and on the earth, and such as are in the sea;" the order in which they sing their several parts being as follows:—

I. THE ELDERS . . . . . "Thou art worthy to take the roll, and to open the seals thereof; because thou wast slain, and redeemedst *us* (ἡμᾶς) to God by thy blood out of every tribe, and tongue, and people, and nation."

* See RAINBOW, vol. iv. 171.

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II. THE CHERUBIM . . . "And thou madest *them* (αὐτους) unto our God a kingdom and priests: and *they* reign on the earth."

The song is then taken up by—

III. THE ANGELS . . . . "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Ver. 12.)

And swells at last into a grand chorus of—

IV. EVERY CREATURE . . "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

THE CHERUBIM adding their sublime "*Amen.*"

And thus not only is all difficulty on this point removed; the arrangement of the "new song," and the interpretation of the cherubic symbol adopted found mutually to confirm and illustrate each other; but, moreover, by the latter a satisfactory light is thrown upon what has ever been felt as a standing problem in apocalyptic interpretation—the real distinction between the elders and the cherubim.

(3.) But it may still be objected that, according to my interpretation of the cherubic symbol we have here *a double representation of creation*, the first symbolic, in the cherubim; the second, literal, in "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea." And it certainly does seem to me that this objection is almost fatal to the view, adopted by Dean Alford, which regards "the four cherubic forms as the representatives of (existing) animated nature—of God's sentient creation." But it will not be difficult, I trust, in very few words, to show that the objection hardly lies against the interpretation here maintained; nay, on the contrary, that this double representation in reality furnishes an argument in its favour. It must be borne in mind that the scene described in the fourth and fifth chapters of Revelation is *pre-* not *post-*millennial. That the vision is not, as some have maintained, *anticipative*, but rather *participative*, which is proved, to use no other argument, by the mention of creatures "*in the sea;*" for in the *post-*millennial creation, as we learn from Rev. xxi. 1, there shall be "no more sea." The cherubim, however, on my view, symbolize the "new creation" which, in its full development and ultimate manifestation, is *post-* not *pre-*millennial. This explains the otherwise very anomalous appearance of a symbol among unsymbolic objects. The "elders" are not symbols, but representatives of the Church of the first-born: the "many angels" are not symbols, but the

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representatives of the "innumerable company of angels" spoken of in Heb. xii. 22; "every creature" in heaven and earth are not symbols, but existing realities; but the cherubim are symbols and nothing but symbols.* How is this? Why intrude a symbol among realities? Is not the answer, Because while the symbolic is still future, the unsymbolic is already come?

There is certainly something very grand in the idea, suggested by this interpretation of the cherubim, that from the period of man's fall in Eden to the period of the Church's resurrection and rapture into heaven—according to the constant representation of Scripture, these glorious symbolic forms ever stand in the presence of the Lord. Amid all the darkness of human sin and human sorrow; through lapsing ages and changing dispensations, they still shine forth the bright prophecy and pledge of a magnificent consummation yet to be attained. Empires may decay and perish, churches may have their candlesticks removed, these ancient heavens may pass away with a great noise, and the earth itself be wrapped in its winding-sheet of flame; but "nevertheless we, according to God's promise, look for new heavens and a new earth, wherein dwelleth righteousness;" for the growth and expansion of that divine process of re-creation which, commenced already in regenerated souls, shall attain its full development and eternal manifestation only when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from all eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; *for the former things are passed away.*" (Rev. xxi. 3, 4.)

It was my intention before concluding these papers to have briefly recapitulated the evidence I have therein adduced, in support of the interpretation of the cherubic symbol which it has been their object to establish. But these remarks must not be lengthened, and I am therefore compelled to forgo that intention. The evidence presented, taken

* The question has been asked how the introduction of the cherubic figures into the Tabernacle can be reconciled with due obedience to the second commandment, which so strictly forbids the making of any graven image, or the likeness of anything that is in heaven above, or in the earth beneath? The cherubim were, it may indeed be said, made in obedience to the special direction of God himself, and may therefore be held to be exceptions. Still it is difficult to believe that God would give a direction which contradicted his own law. The true answer to the difficulty seems rather to be that the second commandment only forbids making an image of any existing creature, and that this the cherubim were not, but simply ideal forms—symbols, not likenesses, and as such quite in accordance alike with the letter and the spirit of the Decalogue.

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as a whole, is, to my own mind, exceedingly strong, indeed, conclusive. That it will appear so to all my readers I am not sanguine enough to anticipate, but I may express the hope that some at least will be disposed to agree with me; and that even those who do not may not have found our inquiry altogether uninteresting or unprofitable.

Birkenhead. W. Maude.

DEMON WORK.

THE terrible time is fast coming on—seems almost here—when the devil, employing means unthought about by many of us, as within his power, will make his grandest effort against Almighty God. A part of the battle is to be fought in heaven; the other part on earth, where the Creator is to be assailed by the enemy's utmost strength, through his greatest creation, man. The book says, "By grace ye are saved, *through faith*." To make this one condition of salvation, faith in Christ, wanting, the devil intends to turn men's faith, if he can, away from Christ, and get it beguiled over to Antichrist, an awful embodiment of evil, yet to be manifested. His chief aim will be, not merely to deceive them, but, if it be possible, *the very elect*.

How do we know this? The infallible Bible says so. But, you say, the devil is a student of the Bible, searching the Scriptures perhaps as indefatigably as the many who call themselves Christians. Therefore, he knows his certain failure here; he sees it, as we see it, plainly recorded. Will he then fight this desperate, hopeless battle? We gather that he will, not believing it to be so hopeless as we hold it. We, who are Christians, by the Holy Spirit within us witnessing with our spirits that we are children of God," we know that our God is "able to save to the uttermost all who come to him by faith" in his Son, and that He is able to do, and will do, to the letter, all else his Word sets forth as his work yet to be done. But the devil does not, as it seems to the writer, believe this. What we regard as Omniscience, he appears to regard as mere foresightedness on God's part, in divining the likely tactics of evil against Heaven's supremacy. Of Heaven's ultimate victory he seems sceptical. His action to-day indicates hope of his plans against Heaven, through man, succeeding, in very spite of Bible prophecies to the contrary.

Let us look at the devil's elaborate preparations in our midst, for "the coming struggle"—struggle, be it said, on *his* part only. Truly, "the signs of the times" are intensely significant, and surely they foretell the near approach of the last times of the latter days, which are to be marked by *miracles, devil-enacted*. After ages of scepticism on this subject of miracles, *belief in them has again begun, and is rapidly spreading*.

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A friend of the writer went the other day to a performance of the Davenport Brothers, and assisted at that performance. He bound the men—was bound to them—and the three thus bound were placed in a cabinet, thoroughly examined, and ascertained to be merely a cupboard made of *very thin* wood, without secret places for the hiding of confederates. This cupboard stood high up upon tressles, was watched by a gentleman who stood behind it, and by the audience in front. My friend asked of the Davenports what was to be done? They asked, through him, for the cabinet doors to be closed; this was being done, and, while being done, *a naked hand and arm was thrust out at the cabinet door*, the while, be it remembered, they were all three bound with strong long ropes—*my friend's hands upon their shoulders*, none beside them in the cabinet, and human confederacy impossible! When in darkness—the doors being closed upon them from the outside—my friend again asked what was to be done? One of the still bound brothers enquired, would he like some musical instrument to play? He chose the guitar; which forthwith *perched upon his head, and performing a sort of dance there, commenced to play vigorously!* This continued for some time, and then my friend asked for a similar manifestation from the tambourine; *which immediately began tapping him lightly over the head and breast, jingling the while most lustily, and eventually with the guitar settled down upon his knees! A large horn was thrown out*, through an opening in the cabinet, upon the stage, and then the doors were opened from the outside, and the three, *bound as at first*, were seen by the audience.

After this, other marvels were done, and, to crown all, the instruments of music were dabbed over with phosphorus, and the lights (partially lowered hitherto) were turned out; then these luminous musical instruments suddenly *bounded up into the air, whirled over the heads of the astonished audience, striking some of them*, and my friend, at that time seated in the midst of the audience, *caught one of them in his arms, and held it!* So here was no optical delusion. And so on, marvels on marvels for two hours.

This some believed to be all clever trickery; but the many seemed to be possessed with the idea of *a spirit manifestation*. It seemed so impossible for human means to have produced these wonderful effects. This idea was impressed upon such by the Davenports declining to advance any theory as to how these things were done. They would not take the credit of doing them; they left it to the audience to form their own conclusions.

Mr. Home, however, goes further. He boldly taxes upon the spirit-world *all* the manifestations with which he is connected; and so also do many others like him. Thus the public mind is being operated upon by men, numbers of whom profess having direct intercourse with spirits—not evil, of course!—in this and in that direction. People are becoming alarmed, timid, superstitious, wild believers in the supernatural. Not individual people, but masses. Before all other places, we find America singled out for the operations of the spirit mediums, so called; and chiefly, one may suppose, on account of the impressionable character of its people. In America we hear of thousands, tens, *hundreds* of thousands, already professing faith in spirit manifestations;

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we also hear of magazines and newspapers there, and here in England, being identified with, and advocating, the spiritualistic belief.

Does not this look like artful preparation for those greater wonders which are shortly to be shown? The devil, profiting by the experience written in Matthew xiii. 58, "And he did not many mighty works there *because of their unbelief*," appears now to be striving to reduce mankind cautiously, by little and little, to a state of bewilderment and blind credulity, prior to the inauguration of a series of wonders, which, were the age seeing them incredulous, might be held by most men as mere jugglery. What are these wonders?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth *great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth* them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. *And he had power to give life unto the image of the beast, that the image of the beast should both speak*, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." (Rev. xiii. 11—18.)

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. *For they are the spirits of devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. xvi. 13, 14.)

Here, then, is the final plot—so far as this dispensation is concerned—wide-spread and evidently in progress, to divert our faith from Christ to Antichrist, because of the astounding miracles he, when manifested, will work. The Davenports did their marvels in the dark; the darkness of credulity—the gloomy shadow of the Prince of darkness—is settling steadily down upon the age, and when it shall have settled, then the Revelation wonders.

The great accusation, when the Accuser of the brethren shall appear against us, will be that our faith, while on earth, did not remain true to Christ our Saviour. Oh! God, for Christ's sake, who also prayed it, we pray "not that thou shouldst take us out of the world, but that thou shouldst keep us from the evil." And Thou wilt, for it is written: "The accuser of the brethren shall be cast down." Thou wilt keep thine elect ones true to their glorious faith in "the Lord their righteousness," even though "delivered up to be afflicted and killed, and hated by all nations for his name's sake." Oh! that the number of the elect may

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be speedily completed, that *the* kingdom may soon come, and the Lord's will be done on earth, as it is in heaven.

These, indeed, wear the appearance of the last times, for the predicted signs are startlingly with us. Men and brethren, be in haste, while yet there is time, to come over among the Lord's people! For it is written of these times, that "iniquity shall abound," and "the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." Fearful days are at hand, "but for the elect's sake those days shall be shortened." (Matt. xxiv. 22.) Thank God for that! and thank God, also, for the revelation to us that "IMMEDIATELY AFTER the tribulation of those days, shall appear the sign of the Son of man coming in the clouds of heaven, with power and great glory," who shall be able to present his saints "*faultless* before the presence of his glory, with exceeding joy."

Alas, that so many are deceived! Alas, that men of mark among us believe in these so-called *spirit* manifestations (and they may be) of to-day, as of heaven! Alas, that they approach the subject, as we hear some of them do, reverently, superstitiously regarding it as holy ground! Looking at the divine predictions, and especially at those above quoted, is it not next to certain that these things are of Satan—the preparations, for the last great deceptions, so far as this age is concerned, of the Great Deceiver?

London. W. R.

BABYLONIANISM; OR, THE DEVIL'S TRAVESTIE OF THE KINGDOM OF THE SON.

PART II.

I NOW come to the proofs of the positions advanced in my first paper.

And first let me speak upon *doctrines*. Justification by works is an essential doctrine of Rome. Thus she says in the Council of Trent: "If any one shall say that all works, which are done before justification, are sinful, or deserve the wrath of God, let him be accursed." (6th Session, Canon 7 of Justification.) And again: "If any one shall say that justifying faith is nothing else than reliance on the Divine mercy remitting sin for Christ's sake, let him be accursed." (Sess. 6, Can. 12.)

And it was equally the doctrine of Babylon. Mr. Christie, in his observations appended to Onvaroff's Eleusynian Mysteries, says that one of the great objects of the mysteries was the presenting to fallen man the means of his return to God. These means were the cathartic virtues—that is to say, virtues by which sin is removed—by the exercise of which a corporeal life was to be vanquished. Thus, as one example only out of innumerable others, in the metamorphoses of Apuleius,

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who was initiated in the mysteries of Isis (the Egyptian form of the Babylonian mother), occur the words "Happy by Hercules! and thrice blessed he, to have *merited*, by the innocency and probity of his past life, such special patronage of heaven."

The doctrine of the unbloody sacrifice of the mass was likewise derived from Babylon. Tacitus tells us that no blood was allowed to be offered on the altar of Paphian Venus—another Greek form of the Babylonian Mother. He also tells us that the haruspex of the temple of the Paphian Venus was brought from Cilicia for his knowledge of her rites. A haruspex was a priest who pretended to foretell future events by inspecting the entrails of beasts sacrificed. And no doubt such a priest accompanied the king of Babylon, when he came up, as we are told in Ezekiel, against Jerusalem, and "stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver." (Ezek. xxi. 21.) Now, Tarsus, the capital of Cilicia, from whence this priest came, as Hislop shows from Baron Bunsen, was built by Sennacherib the Assyrian king, in express imitation of Babylon. The unbloody sacrifice, as well as other Babylonian rites, also prevailed in Cyprus, brought by a priest from Cilicia. And it can be proved that the Assyrian Venus (or the Goddess Mother of Babylon) and the Cyprian Venus were one and the same, and their worship was likewise identical.

The Babylonian goddess bore the name of Mulitta, or the Mediatrix—a term which is applied to the Virgin Mary by the Church of Rome. She was also called Aphrodite, or the wrath subduer, which was also one of the titles of the Grecian Venus, thus again marking their identity; while in Rome Pagan she was called Bona Dea, or the good goddess. But the Son, who was worshipped with her, was represented as delighting in blood, and requiring to be appeased by his mother. The Hindoos, whose idolatry is of Babylonish origin, have a story in the Lainga Puran of the god Siva, when a child, becoming angry, and being pacified by his wife Kali showing him her breasts. Alphonsus Liguori, a Romish canonized saint, similarly tells his readers that the sinner that ventures to come directly to Christ, may come with dread and apprehension of his wrath; but if he come through the medium of the Virgin (the wrath subduer), she has only to show that Son the breasts that gave him suck, and his wrath will be instantly appeased.

In the book of the prophet Jeremiah we are told of the Jews who worshipped the Babylonian goddess Mother, that they burnt incense, poured out drink offerings, and offered cakes to the Queen of Heaven—one of the titles given by the Church of Rome to the Virgin Mary. This was the unbloody sacrifice she required, and this sacrifice was the original of the mass. It is well known that the Church of Rome lays peculiar stress upon the shape of the wafer or cake. It must be *round*, and the reason for this will be found on reference to Wilkinson's work on Egypt, wherein he says that "their *round* cake occurs on all altars." Now, this roundness symbolized the sun. When Osiris—the child of the Mother—the sun divinity, became incarnate, and was born, it was not merely, says Hislop, that he should give his life a *sacrifice* for men, but that he might also be the nourishment of their souls. It is universally admitted

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by the learned, that Isis, the Egyptian Mother, was the original of the Greek and Roman Ceres (the Greek and Roman forms of the Babylonian Mother). Now Ceres was worshipped as the *Mother* of corn. The child she brought forth was said to be "He-siri," the seed, or as he was called in Assyria, "Bar," which signifies both *son* and *corn*. The uninitiated, therefore, might reverence Ceres for the gift of the material corn, while the initiated in her mysteries worshipped her as giving food to their souls. In the divinity of the ancient Druids, which was also of Babylonish origin, the sun, in the form of a grain of corn, is represented as having been swallowed by the mother in the form of a hen, and afterwards brought forth by her as a lovely babe.

Now, this son, who was symbolized as "corn," was the sun divinity incarnate, according to the sacred oracle of the great goddess of Egypt. "No mortal hath lifted my veil. The fruit which I have brought forth is the sun." Hence we see the reason now why the cake or wafer should be round, as symbolizing the sun divinity, who is also the bread which nourishes. And now what significance is there in the fact that "a plate of silver, in the form of a sun, is fixed opposite to the sacrament on the Romish altar."* As we know that the use of this unbloody sacrifice was brought in, with the worship of the Virgin Mary as the Queen of Heaven, in the fourth century from the Pagans, does not this point out as with a sunbeam that this use must have been derived from the old Babylonian worship of Baal or the Sun, in which the "sun images" (2 Chron. xxxiv. 4, margin) were placed high above the altars, on the occasion of Josiah's reformation in Judah and Jerusalem, when he cut them down? And if the sun divinity was worshipped in Egypt as the seed, precisely so is the wafer god so adored to this day in the Church of Rome. "Bread *corn* of the elect," says the Roman Litany, "have mercy upon us." (See Hislop's "Two Babylons.')

Extreme unction, purgatory, and prayers for the dead are likewise all derived from a Babylonian source, and the object of all alike was to debase the people and to exalt the priesthood.

In ancient Greece "the Argives sacrificed on the thirtieth day after death to Mercury as the Conductor of the dead." In India the natives are burdened with the expenses to the Priests for the funeral obsequies for the repose of the dead; and for securing the due efficacy of these (just as in the Romish Church) the dying man is urged to make large donations himself for that object. In Tartary "the Gurjunie or prayers for the dead," says the *Asiatic Journal*, "are very expensive." So in Egypt, "The priests," says Wilkinson, "induced the people to expend large sums on the celebration of funeral rites; and many who had barely sufficient to obtain the necessaries of life were anxious to save something for this object."

In like manner most of the *ceremonies* of the Romish Church are derived from the same Pagan source. Idol processions, relic worship, the clothing and crowning of images, are all derived from Babylon. Nay, even the Rosary and the worship of the sacred heart, the use of lamps and wax candles in worship, and the sign of the cross itself, are all purely Babylonian in their origin.

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* Hurd's "Rites and Ceremonies," p. 196, col. 1.

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The Babylonian idol processions are alluded to in the Scriptures, and the sculptures of Nineveh and Egypt are full of them. Relic worship was equally a prominent feature in the system; and the Buddhists have an exhibition of a holy coat of Buddha, just as the Romanists some years ago had a similar exhibition of a holy coat at Treves, and with the same object in view—the amassing of money out of their dupes. It was calculated that between the 18th of August and the middle of October, in the year 1844, when the coat was exhibited at Treves, about a million and a half of pilgrims came to venerate this senseless rag, many of whom actually prayed to it, saying "Holy coat, we pray to thee," while others said, "Holy coat, pray for us." And since most, if not all, of these persons deposited a piece of money, we can imagine that this exhibition proved by no means a profitless one, at least in a pecuniary point of view, to Bishop Arnoldi, who inaugurated it.

The clothing of images is alluded to in Homer, and a veil of very superior workmanship is specially mentioned as having been presented by Hecuba, the Queen of Troy, to Minerva. And it was only a few years ago that the present Queen of Spain went in procession and presented an image of the Virgin with a magnificent dress and jewels.

In the Romish Church there is an express festival for the crowning of images; and this festival was derived from Babylon through Egypt, where the falling of the crown from the head of Osiris was specially commemorated. Plutarch says this crown was a garland of Melitot, which is a species of trefoil, a mode of ornamentation largely adopted in symbol in the Romish Church. And the present Pope, in the year 1850, in his brief to the Bishop of Rimini, in reply to an application from him to make an offering to the picture of the winking Madonna there, says:—"We feel a great joy in yielding to your instant prayers, since we ourselves have nothing so much at heart, or more dear to us, than to do all that we know can turn to the glory and greatest praise of the blessed Virgin Mary. For these causes, by these presents, we grant and concede to you, Venerable Brother, with our entire goodwill, the permission to offer in our name and with our authority, a crown of gold to that picture of the most Holy Virgin, to-morrow, under the title of Mother of Mercy, taking care to observe throughout what ought to be observed in such a ceremony. Given at Rome, at St. Peter's, on the 25th July, 1850, in the 5th year of our Pontificate."

The rosary (another of Rome's superstitious adjuncts) is almost universally found among all Pagan nations. It was used among the ancient Mexicans. It is employed among the Brahmins of Hindoostan. In Thibet it has been used from time immemorial, and also in China. It was likewise employed in ancient Greece as well as in Pagan Rome. There can be no doubt then as to its origin; and its use among all these nations was the very same as in the Church of Rome, namely, for counting the number of prayers to be uttered by the offerer; who thinks he can be heard for his many prayers, and vain repetitions.

The worship of the sacred heart was the favourite worship in ancient Babylon, as it was in Egypt; just as it is now in the Church of Rome. And herein is some mystery, as has been well shown by Hislop—and certainly "a mystery of iniquity." The heart was one of the sacred symbols of Osiris, when he was born again. Therefore the fruit of the

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Egyptian Persea was peculiarly sacred to him, from its resemblance to a human heart: and he is frequently represented with this fruit in his hand, as the boy divinity—the Son of the Mother.

The veneration of the sacred heart extended to India: for there Vishnu, the mediatorial god, is represented in one of his forms with a mark of a wound on his foot, from which he died, and a heart suspended on his breast. Now the Chaldee name for heart is "Bel," that god who (the Scriptures inform us) was worshipped in Babylon; and as all idolatry in the first instance was introduced under a veil, so the worship of the sacred heart was in reality the worship of the sacred "Bel," that martyr of Babylon, who was slain for his idolatry, and who was afterwards yearly lamented by the women (who wove hangings for the groves to hide the deeds of darkness done in honour of the Mother) weeping for Tammuz, as he is called in Ezekiel.

Now Greenhill, in his exposition of that prophet, says that "Tammuz" means "the hidden one"—the one who was slain, and said to have been raised to life again, and who was thence called the twice-born one. And he identifies him with Osiris in Egypt, and with Adonis in Greece, the paramour of Venus, who, we have seen, was identical with the Babylonian mother; and which Adonis was also killed from a wound in his foot given him by a boar while hunting. When, however, he was born again as the child, the seed of his mother—the woman, or the lady as she was called in Babylon—the Queen of Heaven, to indicate his connection with the burning sun, that heart was represented as a heart of flame. And to show the exact similarity of the Romish worship of the sacred heart with its Babylonian prototype, we have the very same pictorial representation given of it by Romanists themselves.

There are sacred hearts of Jesus also, but the heart of Mary has the ascendancy in the Romish Church. Thus the Roman Catholic Archbishop of Dublin, in one of his Lenten Pastorals, says, "If unhappily we be so cold and insensible, that the sufferings of a crucified God cannot move us, let us turn to his virgin mother, who stands in deep affliction at the foot of his cross, while the sword of grief pierces her tender heart. It is for us *she* suffers, for us she offers up her eternal Son;" for, as we are told in the late Cardinal Wiseman's edition of Liguori's "Glories of Mary," it was "*Mary* who so loved the world as to give her only begotten Son." (P. 440.)

Did space permit, I might show that the sovereign pontiff himself is the lineal descendant of the old heathen, Pontifex Maximus—that his keys, two horned fish-headed mitre, his crozier, and fans of waving plumes; his priests, monks, and nuns; his religious orders, monasteries, and nunneries; his saints' days, exorcisms, and sorceries, had all their counterparts in Babylon of old, as has been well shown by Hislop, to whom I am indebted for a good deal of the information which I have given, derived from classical sources. I think, however, that I have said sufficient to show the fearfully Antichristian character of the system, and from whence it has been derived. For, as Bishop Smith truly says in his work on China, with reference to Buddhism, which was undoubtedly also of Babylonian origin:—"An honest Romanist priest must often be stumbled at the similarity between the religious forms of

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Popery and those of Buddhism. The existence of monasteries and nunneries, the celibacy, the tonsure, the flowing robes, and the peculiar caps of the priesthood (of Buddha); the burning of incense, the tinkling of bells, the rosaries of beads, the sacred candles on the altar tables; the intonation of services, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples; and, above all, the titles of their principal goddess, the 'Queen of Heaven,' and 'Holy Mother,' represented by the image of a woman with her child in her arms, present features of resemblance which must strike every candid mind. Such a remarkable similarity of details, although it may facilitate a transition from Buddhism to Popery, must occasionally give rise to perplexing comparisons. "A former Popish missionary declared," the bishop says, "in the distress of his mind, that Buddhism must have been the rival system and master-plot of Satan, to hinder the progress of the Christian (*i.e.*, Romish) faith." Poor man! he little knew that his own religion was, like the Buddhist's, derived from the same Babylonian source, both being undoubtedly of Satanic origin, and expressly designed by the author of them in direct antagonism to the truth.

I have said that the primary object of the devil, in his perversion of the truth, was to cast dishonour upon the Son, whose authority he has been permitted for a season to usurp. Hence his malignity against the kingdom of the Son. This was shown very early on, even at the crucifixion, when "the soldiers of the Governor took Jesus into the common hall, and gathered unto him the whole band of soldiers; and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and *mocked* him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head." Now this, Jesus Himself said, was the "hour and power of darkness;" and this was, therefore, Satan's own mocking taunt to him of the kingdom.

Now, the whole system of Popery is a perfect exemplification of the fact that the devil had an eye to God's dishonour in the framing of this subtle scheme of idolatry; and as an amplification of my previous remarks, I would enumerate some few only of Rome's doctrines and practices, which are specially directed against the truths of revelation, and in derisive mockery of the Lord Jesus Himself as the King, and his kingdom.

Did our Lord Jesus, as a preservation against error, say, "Search the Scriptures"? The Church of Rome, by one of her Councils, forbids the laity to possess any portion of Scripture, except the Psalter as contained in their Prayer-Book, and even that was not to be translated for them. And Pope Clement XI., as late as 1713, in the famous bull called "Nuigenitus," declares it to be "false, scandalous, impious, and blasphemous, to affirm that the reading of Holy Scripture was intended for all persons," while we all remember the present Pope's tirades against the British and Foreign Bible Society, and the Bible-burning Father John in Ireland, whose conduct was defended by the late Mr. Lucas, in the Romish *Tablet*, on the ground that the Bible which he burnt was "the book of the fire-king—the book of the devil."

Does God's first and great commandment say, "Thou shalt have none

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other God but me"? and does he absolutely forbid the making of graven images, and the bowing down unto them? In the very face of these commandments does the Church of Rome hold up a piece of bread to be adored, and command her votaries to fall down unto it, and worship it.

Does God's holy word say "Marriage is honourable in all," and "A Bishop must be blameless, the husband of one wife"? This apostate church says marriage is dishonourable to priests, and *I* "forbid" them "to marry." And she does in effect allow them to have concubines; for she has ruled that "such are not, *therefore*, to be debarred from the exercise of priestly functions." (Decret. Greg. lib. i.)

Does that word further say, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving"? Then does *she* say, "I command to abstain from meats on such days as I shall appoint; and disobedience to my command is sin."

Was it commanded in the law of Moses, that whosoever toucheth a dead body, or a bone of a man, or a grave, he should be unclean? As if in direct antagonism to the spirit of this precept, does the Popish ritual for the consecration of a church assume that some martyrs' bones have necessarily been provided for the new sanctuary; and it accounts the place actually unclean until the consecrating priest has placed the bones within the altar, and uttered the idolatrous prayer to them, "Arise, ye saints of God, from your dwellings; sanctify these places; bless the people; and keep us sinners in peace."* While the certificate of consecration commences thus:—"In A.D. 18——day of—— I, Bishop N., have consecrated this church and altar to the honour of St. N., and have enclosed in the altar the relics of the holy martyrs N. and N."† And it is a well-known fact, which I give upon the authority of Dr. Desanctis, formerly official Theological Censor of the Inquisition, and now a minister of the Reformed Italian Church at Geneva, that bones disinterred from the catacombs in Rome are brought to the depository in the congregation of relics there, and are baptized, and then sent forth as relics of particular saints, to be distributed for adoration among the faithful.

Did the same law of Moses also say (protesting against this very Babylonian practice adopted by the Church of Rome), "The priests of the Lord shall not make baldness upon their heads (Lev. xxi. 5), nor round the corners of their heads"? (Lev. xix. 27.) The Church of Rome has, in direct antagonism to this precept, adopted this very Babylonian tonsure (so condemned) for her priests, and has, as if in defiance and awful mockery of the Lord, in her service in the Pontifical "for making a Cleric," ‡ dared to utter the lying words that "these his servants *hasten* to put away the hair of their heads for *love*

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* "Surgite, sancti Dei, de mansionibus vestris, loca sanctificate, plebem benedicite, et nos homines peccatores in pace custodite."—Pontificale Romanum, Clementis VIII., ac Urbani VIII. Pont. Max. jussu restitutum atque editum.

† "MDCCCL., die N., mensis N., ego N., Episcopus N., consecravi Ecclesiam, et altare hoc in honorem sancti N.; et Reliquias Sanctorum Martyrum N. et N. in eo inclusi."—Pont. Rom.

‡ "De clerico faciendo."—Pont. Rom.

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of him."* Now this she says is in imitation of the crown of thorns—"that like as we cause them to wear the similitude of thy crown upon their heads"†—thus involving a double mockery; and if this be not the devil's continuation of his own mocking taunt to the Lord of glory, it would be difficult to say what could be more so.

God says:—"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Says this apostate church, "No! they shall bow to *me*, and confess to *me*;" and the late Cardinal Wiseman, in his Lives of the Canonized, in 1839, actually tells, with approbation, a story of St. Veronica, who was rewarded by God because she had obeyed her confessor in direct opposition to a positive command to her from God himself (pp. 258, 9)!

Lastly, does the word of God say of the sinless sacrifice of the spotless Lamb of God, that it was "offered up, through the eternal Spirit, unto God once and for ever," and that "he hath perfected for ever them that are sanctified" by it? This blasphemous church saith that that sacrifice is insufficient unless it be repeated by her, and that she has the power of creating God in the Eucharist, and that it is the duty of the faithful to adore her consecrated host; commanding her own priest, whom she empowers to perform this "lying wonder," to kneel and adore the sacrament, and to say just before he puts the two broken pieces of the host into his mouth, with awful mockery, "Lord, I am not worthy that thou shouldest enter under my roof."‡

In Scripture, Babylon of old is called "the city of confusion," with reference not only to the origin of her name, but likewise to the mystical nature of the idolatry which she taught. And certainly the mystic Babylon might, with equal propriety, also be so called; and I will give a few instances, by way of example, in illustration of my meaning; and I would ask your readers to note in every instance the same purpose in the originator of the confusion, to cast dishonour upon the King and his kingdom.

Thus she says that the wafer is to be adored; but that intention in the priest to consecrate is absolutely essential to consecration, otherwise the sacrament is not made. If, therefore, the priest lack intention, act deceitfully, forget to consecrate, or may be careless in the consecration, then in all or in any of these cases there is no sacrament, and according, therefore, to her own teaching, her worshippers in all such cases must of necessity be idolators.

These are called by Rome herself "defects in the mass," and she enumerates no less than 100 of such defects!§ And if it were true, what Blanco White, who was for ten years chaplain to the King of Spain, said of the 2,000 bishops and priests who attended that court in his day, that not one had any belief in Christianity; and even the

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* "Pro bis famulis suis, qui ad deponendum comas capitum suorum *pro cjus amore festinant.*"—Pont. Rom.

† "Ut sicut similitudinem coronæ tuæ gestare facimus in captibus."—Pont. Rom.

‡ "Domine, non sum dignus, ut intres sub tectum meum."—Missale Romanum, ex decreto Sacrosancti Concilii Tridentini restitutum, &c.

§ "Missale Romanum." "De defectibus in celebratione Missarum occurrentibus."

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concealed Jews were wont to excuse themselves by saying, "We are merely acting a part at the altar, as we would any other stage," then none of these priests could have had any intention to consecrate; and all their deluded votaries must, therefore, have been, according to Rome's own showing, as undoubtedly they were, actual and absolute idolators!

Again, she says that after consecration, "the body and *blood*," as well as "the soul and divinity" of Jesus Christ are present in the Eucharist; and yet she says, he is *there* "*bloodlessly* immolated." There is an actual transubstantiation of the element *into* blood, and yet it is an *unbloody* sacrifice.

The Word of God says that "Christ is not divided;" but the Church of Rome directs the priest to "break" the wafer "through the middle" after consecration; and yet she teaches that "each broken part contains a whole Christ."

The Word of God says that Christ never saw corruption, yet this Church teaches that the consecrated host, which she says is Christ Himself, may "see corruption," and that then it (that is, *Christ's* body) is to be "cast into the drain;" * and that "if any of the blood of Christ should fall upon the ground it is to be licked up, and if any particles remain, the place is to be scraped and the scrapings (including of course the particles) are to be burned.†

Nay, as Christ Himself says of those who are neither cold nor hot, that He will spue them out of his mouth; so this Church says in awful antagonism and dreadful mockery of Christ, that *He* may be spued out of the *priest's* mouth, for she says, "If the priest should reject the Eucharist" (which contains a whole Christ), he is directed, like "the dog to return to his vomit," and "*reverently* to eat it again!" ‡

Babylon of old was also called "the hammer of the whole earth;" because she beat down and subdued all nations, and forced upon them her own god-dishonouring sorceries and idolatries. In like manner her successor, "Babylon the great, the mother of harlots and abomination of the earth," has "deceived all nations with *her* sorceries," has forced upon them her own "abominable idolatries," and has "been drunk with the blood of the saints, and with the blood of the martyrs of Jesus," who have resisted and witnessed against her.

But I must reserve the conclusion of my subject to another paper.

Barton-upon-Humber. ROBERT BROWN.

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* "Et corruptæ deinde mittantur in sacrarium."—"Mis. Rom. de Defect. in Minist."

† "Si per negligentiam aliquio de sanguine Christi cæderit, si quidem super terram, seu super tabulam, lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburator."—*Ib.*

‡ "Si sacerdos evomat Eucharistiam, si species integræ appareant, reverenter sumantur, nisi nausea fiat": ("Mis. Rom. de Defect. in Minist," &c.), in which case the consecrated species are to be cautiously separated from the rest of the vomit laid up till corrupted, and then thrown into the drain!

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THE MEANING OF THE TERM, "THE KINGDOM OF GOD."

By Major-General H. GOODWYN.

OUR last paper was intended to show that "The Kingdom of *Heaven*" —an expression used only by Matthew—will be the millennial restoration of the kingdom of Israel, under the government of Jesus *the Son of David*, in order to realise the heavenly object of ministering the blessing of salvation to "the residue" of the heathen, through that nation as "a kingdom of priests."

"The kingdom *of God*," a phrase used by the other Evangelists and the Apostles—the subject of our present paper—is the same kingdom foredeclared by God to be set up on earth in the person of his Son, as *the Son of Man*, in order to universal sovereignty. It will be in succession to Gentile dominion, the character of which, as soon to be displayed in its final form of Antichristian supremacy, is the denial of delegated power, and failure to govern either to the glory of God for peace on earth, or the happiness of men. Being "of God," the kingdom will be in contrast to that "*of men*," who have held rule on earth since that of Israel was suspended.

When God conferred secular authority on the Gentiles, it was under the express intimation that it was delegated; "the living were to know" that in reality and supremely "the Most High ruleth in the kingdom of men, and *giveth it to whomsoever He will*." (Dan. iv. 17, 25, 32.) Man has, however, ignored this solemn decree, and has repudiated the Divine source whence he obtained authority to rule at all. Rulers and kings of the earth "set *themselves* and take counsel together *against the Lord*," and impiously think to cast his bands asunder" (Psa. ii. 1—3); they believe in God as exercising *spiritual* jurisdiction; they will concede to Him *a form* of government, but because unseen, and unknown to them in the almightiness of his Divine attributes, they acknowledge not his supreme and absolute lordship. Man in the pride and lust of his nature asserts his right to rule according to his own will, for self-aggrandisement, the acquirement of earth's possessions, and honour from his fellow-man. The result is—man's will and object being in opposition to the Divine—that we see around us "creation groaning and travailing in pain," oppression, and the negation of the commandments of God. This state of things is emphatically expressed as "the kingdom *of men*."

Because the sentence of recorded judgment seems to linger in its execution, the unrepentant heart of man becomes more and more emboldened in his progress of evil. (Eccles. viii. 2.) Lengthened impunity in the lustful pursuit of his natural desires begets a sense of security which in its effect prepares the world for its last fatal slumber, which the Advent of the Lord Jesus, as the executor of the wrath of God, alone will break. (1 Thess. v. 2, 3; 2 Thess. i. 7—10.) "He

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that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Psa. ii. 4.) God is not mocked, though He extend his patient endurance of human evil. He will one day remind men in a manner not to be mistaken, that "power," as well as truth, "belongeth unto God," and to Him only. He will convince unbelieving sinners by the Epiphany in glorious majesty of his Son Jesus, whose prerogative it is, as the Divine Son of Man, to judge and to reign, (John v. 22; Psa. viii. 2, 6), that a proud career of security is one of rebellion against God; that for man to act for himself, is to cast off the dependence of the creature upon him who formed man for Himself, and that the utterance of the impure counsels of the Adam heart in *assumption* of man's liberty, is a denial of the word of that God in whom they live, move, and have their being. "I will overturn, overturn, overturn, and *it shall be no more* until He come whose right it is" (Ezek. xxi. 27), were words uttered from the council chamber of heaven, when "a profane and wicked prince" was found incapable of wielding the sceptre of Israel for the glory of Jehovah; "the diadem" was consequently "removed" from the house of David until the time should come for the Divine heir, "whose right it is," to take government into his own hands, and "establish it with judgment and with justice from henceforth even for ever." (Isa. ix. 6, 7.) Then "the kingdom" will in fact be "of God." Every government has failed, and must fail, until that executive be displayed which originates with, and will be administered by, the Most High, for "of Him, and through Him, and unto Him are all things."

It is my object now to show that this kingdom has not yet been established—alas, that such proof should be needed—but that it will be assuredly; and however that, like as the kingship of Jesus the Son of David and of God has been declared to be in the order of succession to the past evil dominion of Israel, so will the kingdom of God under the royalty of Jesus, the Son of Man and of God, be manifest in power and glory in supersession of, and *immediate succession to* the Gentile government of this world. Apparently because of the power that has been so long delegated to man, there is a traditional unbelief in the revealed fact that God will personally, in his Son, interfere in the government of the nations on earth. Even the Church herself has almost ignored this momentous truth, for a great many of her members are thinking it derogatory to the majesty of God and his Son for them to concern themselves with mundane matters. Whilst they will not disbelieve the record that "God was in Christ" on earth "reconciling the world unto Himself;" they refuse to believe the very same record which says that God in Christ "*shall govern the nations upon earth*," in order to their salvation. (Psa. lxvii. lxii.; Isa. lii. 10.) It will be "*the Lamb* in the midst of the throne who shall lead them unto *living* fountains of waters." It is "*the Lamb* that was slain who is worthy to receive power, and riches, and strength, and honour, and glory, and blessing." The millennial throne is "the throne of God and of *the Lamb*." (Rev. v. 12; vii. 18; xxii. 1.)

Let the prophet Daniel give his testimony as one of the "holy men of God who spake as they were moved by the Holy Ghost;" who will

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tell us those solemn words that he was empowered to speak to Nebuchadnezzar king of Babylon, to the effect that "There is a God in heaven that revealeth secrets, and *maketh known what shall be in the latter days*." (Dan. ii. 28.) In listening to the prophet we must bear in mind that Jerusalem is always the centre of the thoughts of God when earthly monarchies and their affairs are the subjects of his Holy Scriptures. Apart from that city and her people, who are still and for ever the chosen of Jehovah, the Spirit of God does not concern Himself when inspiring holy men to write of the things concerning the kingdoms of earth. Daniel, therefore, writes the history of those Gentile nations, and those only, to whom was transferred dominion in the earth during the period of Jerusalem's degradation. That city being the nucleus of the prophecy, when it ceased to exist as the national metropolis of Israel, there is a broken thread in the record, which is not taken up again until it describes the Jews once more assuming a nationally representative position in Jerusalem, a period when the fulness of Gentile iniquity in the land of Israel will have been attained, and their dominion about to cease for ever. This period is called "The time of the end." (Chap. xii. 9.)

The power delegated to Gentiles has been purely of a *secular* character. (Dan. ii. 37, 38.) *God has never deputed ecclesiastical power to the kings of the earth;* Daniel's prophecy, therefore, is not a record of ecclesiastical imperfection, but a revelation that supplies a test at the present day as to whether such secular power as Gentile empires exhibit, is or is not subject to the supreme sovereignty of heaven, or in any way responsive to required righteousness. It is in the history of the great image (chap. ii.) that the *character* of the dominion of the four successive Gentile powers that have hitherto held rule on earth is described; and in chapter vii. the irresponsible and iniquitous *lawlessness* of their rule is revealed, which was, and will yet become the true cause of their ruin. No clearer view could be given of the constitution of these empires than the symbols used by the Spirit of Truth to describe their common peculiarity; they are called wild "beasts." I say *wild*, for the Greek word is *θηρία*. The time of their appearance to Daniel in his vision was when "the four winds of heaven strove upon *the Great Sea*." (vii. 2, 3.) [Mediterranean, see Num. xxxiv. 6.] A sea that has always been the peculiar arena of the world's contentions. We have therefore this further instruction, that these four monarchies have only become topics for the prophetic writers, in as far as they have not only been in possession of Jerusalem, but have held rule on the Mediterranean Sea. This must, of necessity, therefore, be the case with regard to the last phase of Gentile monarchy, the future kingdom of the Antichristian Cæsar, or "Beast" of Rev. xiii.

We will now very briefly examine the structure of the symbolic image of Daniel ii., for the kingdom so symbolised must be well known to the readers of this periodical; a glance at them will, however, lead us to the principal object in view. The revelation to Nebuchadnezzar concerning his dream of the image was as follows:

"Thou, O King, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men

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dwell, the beasts of the field and the fowls of the heaven hath he given into thy hands and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdoms shall be divided. . . . . the kingdom shall be partly strong and partly brittle. . . . *And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume* all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold." (Dan. ii. 37—45.)

The character of the Chaldean monarchy, or first of those Gentile empires of which the prophet wrote, and which then existed, was "gold." It was conferred direct from the God of heaven (ver. 37), was absolute (ver. 38), and established in the greatest splendour and power. The "beast" that symbolized the constitution of this empire was "a lion with eagle's wings." (Chap. vii. 4.)

This lasted but two generations, when Darius the Median overthrew the Babylonian dynasty and established the Medo-Persian; a kingdom "inferior" to the former in the elements of its government; it was characterized by "silver," and symbolized as to its acts of lawlessness and cruelty by "a bear."

"The third kingdom" was of "brass," inferior again, and altogether different from its predecessor in character. It was that of Alexander the Great, of Greece, who overthrew Xerxes the Persian, and by the might and rapidity of his conquests became "ruler over all the earth." (Chap. ii. 39.) The symbolic "beast" was "a leopard with four heads and wings of a fowl." Of this mighty emperor and his dominion our prophet has further said:

"A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and *not to his posterity, nor according to his dominion which he ruled:* for his kingdom shall be plucked up, even for others besides those." (Chap. xi. 3, 4.)

History has informed us how faithfully the above has been fulfilled, for at Alexander's death his empire was divided among his *four* generals, *not lineal descendants of the emperor*, who occupied independent governments. (See also chap. viii. 21, 22.)

We come now to the most important monarchy of the series, the fourth and last, characterized by "iron that breaketh in pieces and subdueth" all other metals. The extraordinary monster that emblematized the self-styled irresponsible violence of this empire was "terrible and strong exceedingly, had great iron teeth and ten horns." We know that the Roman empire succeeded to that of Greece. This, therefore, is "the fourth kingdom" which ruled the world, and extended terrific despotism by subduing and breaking in pieces all opposing powers east and west, and absorbing them unto itself. This phase of the empire is signified by the "iron legs" of the image; but the prophecy states that a change should take place, and it should become "partly strong and partly brittle;" divided into ten parts

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characterized by a mixture of "iron and clay." (Potters' clay, brittle earthenware. Ver. 41.) These were the "toes" of the image.

It must be observed that this image in all its proportions is still standing. That is to say, that whilst the character of the several governments which now occupy the divided area of the original Roman empire is "iron and clay," or monarchs ruling more or less by the voice and will of the people; the peculiarly individualizing features of all the preceding dynasties have regularly descended, and are now concentrated in the collective systems of the iron-clay dominion.

It will be when the *ten* toes of this mysterious image are developed —that is, when ten kingdoms together occupy the original geographical limits of the Roman world; when, having become apostate, they will give their willing confederate allegiance, and lend their power to the one imperial Cæsar in blasphemous antagonism to the Son of God and the Lamb (Rev. xiii. 2; xvii. 12—14)—that the hour of its destruction is predicted, towards which events are ripening fast. Listen to the prophet:

"Thou sawest till that *a stone* was cut out *without hands*, which smote the image *upon his feet, that were of iron and clay*, and brake them to pieces." (Chap. ii. 34.)

Side by side with this announcement let the prophetic words of verse 44 be read:

"In the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Can such language be misunderstood? Any attempt to mysticize this kingdom of the God of heaven is tantamount to blotting out the avowed histories of those preceding—with which the last is placed in connection and contrast—a human record that may be familiar to many who are but imperfectly acquainted with that record that is divine. (1 John v. 9.) Daniel's statement was an *interpretation* of a real vision. Now, *no interpretation* can possibly be figurative; there is no such thing as the figure of a figure! It is impossible, therefore, except in the spirit of traditional wilfulness, to wrest this language from its obvious meaning. It solemnly declares the undeviating determination of the Most High to destroy all existing governmental systems on earth, as opposed to Him and to his Word, not gradually, nor by the progressive spread of Christianity bringing all hearts into subjection to the lordship of Christ, but with the suddenness and *visibly* annihilating violence with which *the stone* was seen to descend upon the toes of the image, scattering the entire elements of the fabric "like the chaff of the summer threshing-floor." (Chap. ii. 35.)

Apart from the instruction intended to be conveyed by this interpretation of the phrase, "the kingdom of *God*," the prophecies of these human kingdoms supply a matter of solemn thought in the present day, when we see the panorama of this economy gliding away scene after scene, leading us to the expectation that each perhaps may be the last! "This I say, brethren, *the time is short!* it remaineth that they who use this world be as not abusing it, for *the fashion of this world passeth away*." It has been well said that "to a godly mind the declared word of Divine Truth is sufficient in itself to afford an assurance altogether

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infallible as to the soundness of conclusions drawn directly thence. When the Spirit of God delivers a prophecy, He foretells an event. The event thus foretold is, *to the believer*, a fact already assumed, and therefore to be used in aid of his spiritual understanding in forming a judgment on the actual circumstances in which he may find himself, and in penetrating the disguise of contradictory appearances with which the prince of this world ever seeks to mislead the minds of men." * This is sound and practical, for God has, in fact, written the world's history, in all its essential features, beforehand for his children's sakes; his prophetic testimonies are therefore *to the simple believer a light of sure guidance in the darkest hour.* (Compare 2 Pet. i. 19—21.)

Thus, also, the history of the wonderful "*Stone*" alluded to by the prophet has been fully recorded for our instruction, and it will be edifying to trace that history in order to obtain a stronger light on the prophecy. Two preliminary observations are necessary.

1. The risen and glorified human nature of the Lord Jesus is termed "a greater and more perfect tabernacle" than that constructed by Moses in the Wilderness, which is to us symbolical of his person and work, past and future, inasmuch as it was divinely built, or "*not made with hands.*" (Heb. ix. 11.)

2. Mount Zion of Jerusalem, the seat of the royalty of Israel, is called "*The Mountain of the Lord.*" (Zech. viii. 3; Mic. iv. 1, 2.) We have thus a guide to the meaning of "*The Stone*" that was seen cut out of *the mountain without hands*," for Jesus was born heir to David's throne.

The prophet Isaiah (xxviii. 16) first mentions this Stone as "a tried stone, a precious corner stone," that was laid "in Zion for a sure foundation." True!—for the rock-hewn tomb of a pious Israelite received the Lord Jesus, whose death on account of sin, and resurrection, as a proof of Divine satisfaction at the sacrifice, formed the "sure foundation" on which has been built God's entire temple of redemption. This "Stone" was rejected by the Jews as not suitable for their edifice of legal observances and self-righteous attainments. They preferred Moses, or rather—with deep humiliation do I write—"Barabbas, and not this man"! and again, "We will not have this man to reign over us," were the cries that accompanied their persistent despisal and rejection of the Son of God! These "builders" of ritualistic altars raised on sand, like some Judaizing imitators of the present day, rejected and disallowed that *Stone*, "the chief corner stone" of faith, so "tried," that "whosoever trusteth on it shall never be ashamed."

The Jews having rejected *The Stone*, it was removed from its original position as the corner stone of the foundation on earth to become "the head of the corner" in heaven, the crown or head of his body, the temple of God that is now being perfected for the heavenly inheritance. (Ps. cxviii. 22, 23; 1 Pet. ii. 6—8; Ephes. ii. 19—22.) We now approach the coincidence of its descent from thence, with that of *The Stone* in the vision of the Chaldean king. They are one and the same *Stone*, and the unalterable word of the Lord is that "whosoever shall fall"—like the Jews—"on that *Stone* shall be broken, but on whomsoever it shall

* Tridham, "Epistle to the Romans."

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fall" in its swift and sudden descent when returning from heaven in its power and glory, "it shall grind him to powder"! (Luke xx. 17—19.)

Here, then, is declared the "sudden destruction" to all disobedient and lawless defiers of God and the Gospel of his Son, "*when He shall be revealed from heaven* with his mighty angels in flaming fire taking vengeance." (1 Thess. v. 2, 3; 2 Thess. i. 7, 8.) And let the reader carefully mark that this is not the final Judgment Day of the legendary Anti-Millenarian writers, for there is no resurrection here; it is not judgment on the dead raised, but wrath on *living* apostates and their evil dominion; that in which He shall come to be justified by the children of divine wisdom (Matt. xi. 19), and "to be glorified in his saints," who, "when He shall appear, shall also appear with Him" from heaven "in glory." (Col. iii. 4.)

Jesus the head, and the redeemed priestly members of his body, must not be separated, but return together; and the immediate result on the disorganized and Satan-ruled earth will be the destruction of the last Gentile apostate monarch, the wildest and fiercest of all the "beasts" of Scripture, and that of his kingdom for ever. See Rev. xix. 20, 21; Ps. cx. 5, 6; Isa. xxiv. 21—23; xxvi. 20, 21; xxvii. 1; Dan. vii. 9—14; which afford together an harmonious mass of acquiescent evidence that completely destroys the popular theory of worldly amelioration and spiritual blessedness previous to the return of the Lord, for there is not a spare hour into which such a period can be squeezed.

What our opponents are pleased to call "the triumph of Christianity" cannot possibly have existence before the Millennial Advent, which, under its proper scriptural designation of "*the kingdom of God*," will date its commencement from the *sunrise* of *that day* of the Lord when He shall "arise with healing in his wings" for those nations that will learn "to fear his name." (Mal. iii. 9.) That kingdom which "the God of heaven shall set up on the earth." The thought that it is beneath the dignity of heaven to interfere in the person of Jesus about the things of earth is parent to the confession that the earth, *i.e.*, the world, is what it is scripturally avowed to be, "enmity with God!" that the dominion of Satan, and the operations of man, his subject and slave, have polluted this once fair creation of God, and rendered it antagonistic to holiness and to his presence. But let there be made "a restitution of all things" to what they were before "sin came into the world"; chain up "that old serpent, the Devil" (Rev xx. 1, 2); bring in judicial righteousness" (Ps. xcvii. 1, 2, with 1 Cor. vi. 2), divine equity, and peace (Ps. xcviii. 7—9); let "the earth bring forth her increase," according to her original "strength" (Ps. lxvii. 6; xxiv. 1; Gen. iv. 12); let her "waste places" display their Eden-like fertility and floral beauty, and the Lord God may once more walk in his paradisaic garden as "*the last Adam*," thus glorifying humanity before a universe! It is no more than the prophet declares. (Isa. li. 3; xxxv.)

There is no thought of anomaly in the declaration that the throne of the Lamb will be in the heavenly Jerusalem, visible from earth during the kingdom, as necessary to the testimony of glory, as "a city that cannot be hid" (John xvii. 23, 24; Rev. xxi. 10, 24; Isa. ii. 2, 3), and will co-exist with the throne of Melchizedec, priest of the Most High God and king of Israel, in the earthly Jerusalem. It is surely worthy

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of faith that the Son of God, "by whom all things were made," can retain the heavenly character of his glory, and yet as Son of Man supremely dispense the affairs of earth, and visit it with his presence! (John iii. 13.) It will be the fulfilment of the "good will" of God towards "the residue of men," who, when the dispensation of faith in an unseen God and Saviour shall have passed, will be saved by the Gospel of the *manifested glory of Christ*. By faith still, but in Him, whom, like Job, *they shall see for themselves*, and their eyes shall behold when he and they "shall stand at *the latter day* upon the earth." (Job xix. 25—27.) 'The glory of the Lord *shall be revealed, and all flesh shall see it together!*" (Isa. xl. 5.)

Thus the two phrases which we have been endeavouring to explain in our last paper, and this, converge to the same point, jointly illustrative of the period and circumstances under which, as well as the object for which, the kingdom of Jesus, the Son of Man, will be established on the earth.

THE PRESENCE OF THE LORD.

I HAVE no new light for the readers of the RAINBOW on the name or number of the Beast, or any other abstruse matter. I have simply a few earnest words, by way of remembrance, on things with which we are all tolerably well acquainted.

There is a kind of practical atheism dominating among intellectual men of our day. Perhaps the bulk of them would still shrink from the terrible, *nay*, the direct denial of the Eternal One. But that which may not yet be in the creed is in the heart, and comes out in many forms. The great One is away in the immeasurable spaces, and cometh not near to us. Let Him loom on the desolate shores of immensity and eternity as a gigantic shadow, but not come here to disturb or scare us in the business of life. Men will admit any kind of force, any kind of law, providing the lawgiver will only keep outside the circle; but they cannot admit the presence or immediate working of the living God.

It is a kindred feeling which leads men who even admit the authority of Holy Scripture, to gloss away the solemn passages which refer to the advent of the Son of God. Passages of majesty and brightness, apparently so direct and pungent, which describe his revelation, were fulfilled in the destruction of Jerusalem, or in the French Revolution, or in some other catastrophe. Such heartless and vapid talk has often led me to pray—either that a finer spirit might be awakened in the souls of the people, or at least that the science of Exegesis, which is cultivated with such success by our Teutonic brethren, might travel in a western direction. Perhaps the former would kindle the latter, the spiritual quickening set fire to the intellect, and make us earnest, resolute, and painstaking in the interpretation of the Word.

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But how shall we accomplish this? Are not the masses of those who profess Christianity fiercely striving for the riches, power, and glory of this world? And in such a state of things how can there be any welcome for the prospect of an everlasting kingdom—heavenly and divine in origin and nature? If there were any spiritual royalty in the heart or bosom, men would yearn for the King and the kingdom; but as it is, the thought when intruded has a disturbing influence. What! the Son of God be revealed in our own day—in the midst of all our schemes of pleasure and ambition! absurd in the highest degree. Besides our personal plans for family honours, we have a thousand schemes to try yet for the advancement of the human race, and He would never be so cruel as to break in upon our experimental work. Let Him give us a hundred thousand or a million years longer, and we will make nature and society ready for his reception!

Among the words employed by the Holy Spirit to describe the second coming of our Lord, *erchomai* seems to have the most special reference to the mere processional act. It is found in the following passages: "Hereafter ye shall see the Son of man sitting on the right hand of power, and *coming* in the clouds of heaven." (Matt. xxvi. 64.) "Behold, he *cometh* with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. i. 7.) "Behold, the Lord *cometh* with ten thousands of his saints." (Jude.)

If it were a mere man whose coming we had to calculate upon from some distant country, we would have to estimate all the difficulties of time and space which he would be obliged to surmount and overcome. But in regard to the God-man, the processional act, though surely a reality, seems to belong rather to the ideal than to the actual world. As swiftly as the lightning vollies from east to west, will the Lord of the lightning travel, though not like his minister, to leave us again in darkness. It only behoves to withdraw the black vailing cloud, and lo! the supreme sunrise of the orient rolls up the curtain in a moment, and the landscape of eternity is revealed in golden splendour.

Epiphaneia, rendered by our translators *appearing*, is found in the following passages: "That thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ." (1 Tim. vi. 14.) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his *appearing*." (2 Tim. iv. 1, 8.) "Looking for that blessed hope and the glorious *appearing* of the great God and our Saviour Jesus Christ." (Tit. ii. 13.)

Schleusner employs these words in his explication: "*Apparitio rei corposæ et lucidæ*" (the appearance of a thing corporeal and resplendent), and he informs us that the word was specially used by the Greeks to denote the appearance of their gods with circumstances of external glory.

Apocalypsis is found in the following passages: "At the *revelation* of Christ with his mighty angels." (2 Thess. i. 7.) "Might be found

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unto praise, and honour, and glory, at the *revelation* of Jesus Christ. . . . Hope for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter i. 7, 13.) "Waiting for the *coming* of our Lord Jesus Christ." (1 Cor. i. 7.) This word clearly enough points to the manifestation of that which has been hidden—the Lord coming from the pavilion where he has been concealed—into open revelation. The glory to be revealed in his appearance and revelation is beyond all language; we cannot utter it in any adequate speech. But those who stand in the grace of sonship can say: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John iii. 2.) "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 3, 4.)

The things of pure materialism show their lustre now. Without anointed eyes we can discern the grace and purity of the lily, the rich beauty of the rose, the clearness of the crystal, the flashing of the diamond, the brightness of the morning star, the silvery sheen of the moon, and the yellow splendour shaken from the wings of the lord of day.

But there is a *hidden* glory which all these things—so bright and fair—dimly and faintly show forth. The purity which cannot be sullied, the glory which cannot be obscured, must have spiritual roots. By the secret fountains of the regeneration, the life in God, we discover that holiness which is glory concealed, and the glory will be holiness made visible. Of course, as this vailed splendour is not an abstraction, we cannot separate it from persons, and from personal manifestation. What a morning that will be, and what a day, when the hidden life shines out in supreme, victorious revelation! The King of kings, in his time, comes forth from the Unseen, and with grave-opening, life-inspiring voice calls his associate princes into life essential; into beauty and power crowned with immortality.

The last word to be noted in reference to the advent is *Parousia*. Our translators have rendered it *coming*. A number of fine scholars insist that it should be rendered *presence*, and indeed the *usus loquendi* of the word may be established from the seven instances in which it occurs—separate from the advent. "I am glad of the *coming* of Stephanus." "God comforted us by the *coming* of Titus." "Whose *coming* is after the working of Satan." These samples certainly are distinct as to the fact of personal presence.

In the bulk of the seventeen passages in which the word parousia is employed, concerning the coming of our Lord, there is another English word which I would prefer to *presence* as a fair translation. I must quote a few of the passages supplying the word, assigning a reason for the preference.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the *arrival* of the Son of man be." (Matt. xxiv. 27.)

"But as the days of Noe were, so shall also the *arrival* of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe

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entered into the ark, and knew not until the flood came and took them all away; so shall also the *arrival* of the Son of man be." (Matt. xxiv. 37—39.)

"Christ the first-fruits; afterwards they that are Christ's at his *arrival*." (1 Cor. xv. 23.) "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the *arrival* of our Lord Jesus Christ with all his saints." (1 Thess. iii. 13.) "I pray God your whole spirit and soul and body be preserved blameless unto the *arrival* of the Lord." (1 Thess. v. 23.) "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his *arrival*." (2 Thess. v. 8.) "Be ye also patient; stablish your hearts; for the *arrival* of the Lord draweth nigh." (James v. 8.) "That when he shall appear we may have confidence, and not be ashamed before him at his *arrival*." (1 John ii. 28.) "Looking for and hasting unto the *arrival* of the day of God." (2 Pet. iii. 12.)

I promised to assign a reason for the preference. The things done in us or for us by the *presence* of the Lord, might be done ten thousand or a million years after his manifestation. But as we look for the principal glories without delay, the use of the word *arrival* is distinct and definite; it fixes the mind on that precise point when the processional action terminates, and gives immediateness to our conception of the glory to be revealed. Having this advantage, it is likewise faithful to that idea of personal presence which *parousia* certainly conveys. It is worth notice, that wherever we find the *parousia*, or presence of the Lord, it is always the glorious presence, the arrival in majestic power. It might, perhaps, be remarked in reply to this, that the word is employed in describing the appearance of our Lord on the Mountain of Transfiguration. But that confirms rather than overthrows our conception. On that mountain there was exhibited on a small scale the elements of the sublime age, the glory and majesty of the kingdom. The Divine One was seen, not as he walked the shores of Galilee, or laboured in the cities of Judea, but as He will be revealed when He takes to Him his great power, and reigns; there was the pure white splendour of Him who is fairer than the children of men, and it was a momentary glimpse of the glory in which He is finally to be revealed.

The four words at which I have glanced are all well fitted to fix in the mind the conception of a real Advent—not providential occurrences, but personal corporeal manifestation.

As we are taught to look for and hasten unto the day of God, we may do that, first, by the Going Forth of the Intellect, and, second, by the Going Forth of the Heart.

THE GOING FORTH OF THE INTELLECT:—

Men are in reality as unable to govern themselves as they are to procure their own salvation. After the storms of six thousand years, we have not reached a serene moral or political atmosphere. After all our voyages in the deep sea of the experimental, we have arrived at no land of the blessed, no quiet shore to anchor upon, where rites of freedom may be celebrated, or canticles of joy resound. On the contrary, the wind is up, the sky is black overhead, only relieved by jagged bolts of fire, and the vessel of humanity reels and staggers, and plunges

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in the waste of waters. From thrones of tyrannic barbarism, under whose glooms the millions of serfs are never awakened into the consciousness of mankind, to commonwealths of licence and popular clamour, we seek in vain for the solid power where glory springs from righteousness. Kings and diplomatists speak smooth, brotherly words to each other, but secretly give orders for the increase of war vessels and artillery. They all distrust each other, and are all in deadly fear, waiting for the next volcanic eruption.

Meanwhile the people, under their philosophic leaders, are talking of *progress*, but they seem not to know where they started from, or whither they are going—*onward* to the Vale of Tempe or the Desert of Sahara, to the Gates of Life or the shores of the Dead Sea. Certainly it is a period of immense activity in material development, but there are no spiritual forces of sufficient magnitude working in counterpoise.

The Jewish people were so eager in their day for the triumphal glory of the political and eternal monarchy, that they vaulted over the "mystery of the kingdom"—the period of moral preparation. They were so dazzled with the exceeding brightness of that stately dominion which was to fill the earth, that they could not or would not look at the other. Their error was one of the diseases of human nature. They expected salvation in their sins, and desired imperishable glory and power without any foundations of moral purity, or depth of spiritual training. The nations of the earth are dreaming that Hebrew dream over again with modern variations. In this age of strong excitement we can hear them shouting to each other in the pauses of the storm. As the poet hears Jura replying to the Alps when tempest is abroad, so the nations cry to each other, and the burden of the cry is *progress!* A reign of solemn impartial justice—a dominion of sacred inviolate freedom—an age of universal peace and holy brotherhood, all are prophesying—to be accomplished by elements of rectification within themselves. They dream of truth, life, and freedom, glory, power, and durability, without any transformation of heart, or restoration of life in God. To such the day of the Lord will be terrible in its awakening and disclosures.

In the midst of all the turmoil a few of us are well assured that there is no hope for better things save in the revelation of the Lord from heaven, and there is no fever of fanaticism upon us when we utter the conviction. We are in no cave of unwholesome damps and superstitious gloom. In the noontide light of reason and experience we speak, when we say to the people around us, in the midst of their broken schemes and baffled policy, "Why speak ye not a word of bringing back the king?" He went into a far country to receive for Himself a kingdom, and to return, and on his return the righteous shall shine out like the sun in the kingdom of the Father.

THE GOING FORTH OF THE HEART:—

Oh that thou wouldst bow the heavens, and come down. Though we have never seen thee in person, thy love is the very secret of our inmost life. Ransomed by thy precious blood, and sealed by thy Holy Spirit, and gathered for shelter under the wings of thy priesthood, we yearn for thy personal manifestation. "Whom have we in heaven but thee, and there is none on earth that we desire beside thee." Thou hast

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promised to appear a second time to those who *look* for thee and *love* thy appearing. Thou who knowest all things, knowest that we love thee. While so many are saying, "who will show us any good?" Lord lift up upon us the light of thy countenance, and let us realize the supreme good—the deep, central, and everlasting peace in the brightness and blessedness of thy presence. Come, Lord Jesus, come quickly; for ungodliness abounds, oppression is rampant, and the wail of the burdened creature is sad, wild, and terrible. Society in convulsion and feverish disquiet—creation in birth-pangs—martyrs under the altar—thy Church in the wilderness, all cry for thee. "Oh that thou wouldst bow the heavens, and come down."

The tragedies of sin, and death, and hell, grow more dreadful every day, and the awful sea from which the wild beasts arise has a more menacing voice. All our trust and hope is in thee; thou alone canst say, "Peace, be still." O come, Lord, with the authentic voice and the true splendour, and open to us the gates of the city which needeth no sun, or moon, or star, and bring us to that river of life whose waves of gladness are musical on the holy shore. Speak in mercy to thy Bride, thy undefiled one, who has to share in the groaning of creation, and let the voice be, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

G. GREENWELL,
Author of "*Parakletos.*"

THE FOURTH KINGDOM UPON EARTH.

IT has always been the policy of the Evil One to divert the attention of mankind from that which most intimately concerns them, and which it would be for their good and safety to consider, by fixing their attention on something bearing a near resemblance, having some features in common; or, if not, deluding credulous minds by distorted images of some prominent object. Such a use has been made of the now almost effete Napoleon; such has been eminently the case with regard to "the fourth empire." Attention is requested to the following brief remarks, and discussion is invited.

"These great beasts are four kings, which shall arise out of the earth," Dan. vii. 17.

"The fourth beast shall be the fourth kingdom upon earth," Dan. vii. 23.

THE FIRST KING AND KINGDOM. "Thou (Nebuchadnezzar) art this head of gold," Dan. ii. 38.

"The first was like a lion," &c, Dan. vii. 4.

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THE SECOND KING AND KINGDOM. "After thee (Nebuchadnezzar) shall arise another kingdom inferior to thee," Dan. ii. 39.

"Another beast, a second, like to a bear," Dan. vii. 5.

"The ram which thou sawest having two horns, are the two kings of Media and Persia," Dan. viii. 20.

"All the kingdoms of the earth hath the Lord given me" (Cyrus), 2 Chron. xxxvi. 23.

THE THIRD KING AND KINGDOM. "And another third kingdom of brass, which shall bear rule over all the earth," Dan. ii. 39.

"Lo, another, like a leopard, which had upon the back of it four wings," Dan. vii. 6.

"The rough goat is the King of Grecia," Dan. viii. 21.

THE FOURTH KINGDOM. "The fourth kingdom shall be strong as iron . . . . . the kingdom shall be divided . . . . . partly strong . . . . . partly brittle . . . . . they (the iron and clay) shall mingle themselves with the seed of men, but they shall not cleave one to another," Dan. ii. 40—42.

"A fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth . . . . . it was diverse from all the beasts that were before it; and it had ten horns," Dan. vii. 7.

In these and other passages of Scripture we have the names and symbols of Babylon, Persia, and Grecia (or Macedon). We have neither the name nor symbol of Rome; and yet Rome has been universally pronounced to be "the fourth kingdom." Like many other popular beliefs, it has nothing but inference for its support. Why should it not be named? Surely not because of its infancy. The "first king of Grecia" was not then in existence, but he is spoken of personally. Each of the first three is depicted by two symbols, characteristic and definite, drawn from nature; complicate indeed, but still not supernatural. Daniel found nothing in creation to symbolize the fourth beast, neither in the heavens above, nor in the earth beneath; it was "dreadful and terrible," a fearful *dinotherium*, that could be realized only by a supernatural representation. The Roman standard was an *eagle*: why was not this seen alone, or as forming a part of the composite beast? The absence of it is presumptive against the theory of "the fourth kingdom," which is so accepted. This fourth kingdom is yet to be set up, and earth has not seen its like. The first three kingdoms had a certain confraternity, they were all of the order Bellua—lion, bear, leopard. In some things Rome was surpassed by these three; by Babylon in glory and majesty; by Grecia in rapidity of conquest, for Alexander was yet a young man when he wept because there was not another world for him to conquer.

In Rev. xiii. 1, &c. we have, doubtless, this same fourth kingdom symbolized. The supernatural or unearthly characteristic is not exhibited in the symbol. Perhaps this is meant to concentrate only the features of the first three, as making up all that will be earthly; and in detail afterwards the design appears to be to bring forward its unearthly endowments, which is done in its subsequent history; e. g. "the beast that thou sawest was and is not, and shall ascend out of the bottomless pit." Concerning this quotation, a singular mistake is made by the author of "Revelation Unravelled"; he states that we must under-

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stand this, as to time, as we do such portions as, "I, John, saw the holy city," &c.: he misses the fact that this is the angel's explanation of what John saw, and that he saw the beast only in his last phase—"ascended out of the bottomless pit." No rules of exegesis require us to understand "was and is not" otherwise than a literal past time; the individual, whoever he may be, had lived, but was not then alive. This fearful being will appear in his raised body, for he is, at the close of his struggle, "cast *alive* into a lake of fire burning with brimstone." He and "the false prophet" alone, of the benighted host, have this pre-eminence; "the remnant were slain with the sword of Him that sat upon the horse."

This false theory of the fourth empire has fixed general expectation on it for the production of the Antichrist. Why may not Great Britain, with as much propriety, be the fourth kingdom? Its dominion is more extensive, its "diverse" character as remarkable as that of Rome. No; that fourth kingdom is yet to arise, utterly diverse from all that have yet existed. All before have been earthly—this will be unearthly, hellish. The monster from the bottomless pit will have kindred agents, having power to torment, but not to kill; death will be an excluded friend for five months.

Satan's energies are directed to destruction of the truth, a diversion of it, a substitution, a mystification, &c. On this question and that of the Antichrist he has enlisted some eminent men; the tongue of the learned, and the pen of the ready writer have been devoted to this misdirected research. It is thus the unwary have been beguiled; and many are saying "surely the bitterness of death is past"—we have seen the worst, say they, for Rome is become old and decrepit.

A more fearful kingdom than Rome, or than any the world has yet seen, will arise, even Satan's kingdom, the "kingdom of darkness"; in that will the rulers of this dark world, incarnate, revel in all malignant success; and then "woe to the inhabitants of the earth, for the devil is come down in great wrath, knowing that he hath but a short time."

W. HOWELL,
Author of "The Two Worlds."

Clifton.

"THIRST FOR GOD."

THERE is one feature common to all the saints of all ages. They all thirst after God even as the hart panteth for the water brooks. This is a consequence of their all possessing the same new and spiritual life, which, coming from God, ever seeks and desires Him.

In Psa: xlii. we find language and figure sufficiently intense to describe Paul's longing desire after God, as well as David's. In the one, as in the other, you see the new life, which is common to all the saints, rising to its own level, seeking its own object of desire and of delight. How strikingly beautiful is the simile the Psalmist employs,

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"As the hart panteth after the water brooks!" This gentle and beautiful creature, wandering far and wide over the arid plains, pants for the water brooks. So the child of God in this dry and thirsty world. For whatever the world may be to others in its present state, to the Christian it is, in truth, a barren desert.

Not but that the believer has more true enjoyment than any other; not but that he can enjoy the things of nature with a deeper because purer enjoyment than ever in his unconverted days. Nevertheless, he feels increasingly that this world is a moral desert. He readily accepts Israel's wilderness journey as a true type of his. The people of the world have no sympathy with him or he with them. He realises that to be the friend of the world in point of compassion and service in the Gospel, is to be Christ-like; but to be the friend of the world in fellowship, is to be an enemy of God. (James iv. 4.) He must needs have to do with the children of this world, or else go out of the world, as the apostle says; but being "let go," he seeks his own company. (Acts iv. 23.) One whose praise is in all the churches—Newton, of Olney—has well said that a Christian in the world or worldly company should be like a person transacting business under a shower of rain. Business over, he quickly retires. God is the object of desire and delight to every renewed man. When apprehended in Christ, He is to the child of light the "perfection of beauty." The more and the longer he gazes upon that outshining of beauty which has manifested itself in Christ, the more truly can he say, "As the hart panteth after the water brooks so panteth my soul after thee, O Lord." The great work of the indwelling Spirit of God is to produce this thirst in the soul by taking of the things of the Father and of Christ, and showing them to the inner man. Thus does the believer become more and more attracted to God as his everlasting object, and his experience answers more and more to the figure of the hart panting after the water brooks. "Nearer, my God, to thee—nearer to thee," becomes increasingly the true and constant utterance of the heart. As we pass on, experience shows us an end of all perfection except in Him, and we more and more desire Him. We should love and prize the communion of saints; but if it be not with us an outgrowth and consequence of fellowship with the Father and the Son, it is not real. We know there is much religious commerce which is very far from the true communion of saints which is in the Spirit. Still, although we may and ought to value the fellowship of the children of God, true growth in grace will doubtless be marked by an increasing desire for fellowship with God Himself. And the more of this latter we enjoy, the more truly we shall enter into and enjoy the former. They are inseparable. The one flows out of the other. Now, have we noticed the question which this experience of thirsting after God gives rise to in the heart of the Psalmist in Psa. xlii.? The question it leads to is this: "When shall I come and appear before God?" And have we observed a similar issue of the apostle's experience described in Phil. iii.? First he tells us of "his counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord, that he might be found in Him," and then proceeds: "*That I may know Him*, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his

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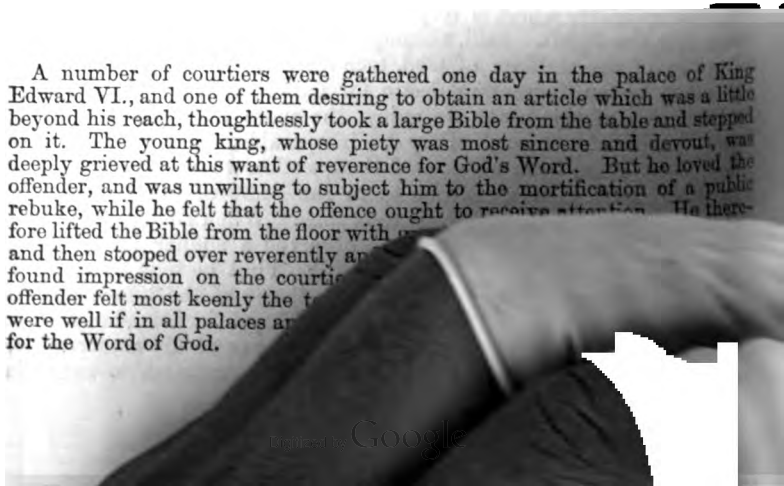
death; if by any means I might attain unto the resurrection from amongst the dead" (ἐξανάστασις). Have we not here the same thirst after God ("that I may know Him")? and have we not also, as it were, the same question, "When shall I come and appear before God," in Paul's earnest longing for the glorious estate of the resurrection from the dead, or the first resurrection? I think we have. *The same* thirst after God produces in both, as in all saints of all ages, *the same* longing for the time when they shall appear before God. And let me ask, When shall the saints appear before God with their full capacities for knowing and enjoying Him? When but at the second coming of our Lord Jesus Christ, who shall, on that cloudless morning of his appearing, call *from amongst* the dead *all* who are his. The conclusion we may legitimately draw from these inspired experiences of God's servants in different ages or dispensations, is surely that in proportion as our souls thirst after God that we may know and enjoy Him, will be our longing for the second advent of Christ. We shall love his appearing. Then, and not till then, shall the thirst of the new life for God, its source and object of delight, be fully satisfied. Then shall we, like panting harts for the water brooks, rest for ever beside "the fountain of the water of life," and drink abundantly. "The Lamb which is in the midst of the throne shall feed us and lead us to living fountains of waters, and God shall wipe away all tears from our eyes." The unchanging joy of that state is sweetly expressed in the following verse from the pen of one now absent from the body and present with the Lord:

"What light! when all its beaming
Shall own *Him* as its Sun?
What music! when its breathing
Shall bear *His* name along?
No change, no pause, its pleasures
Shall ever seek to know;
The draught that lulls our thirsting
But wakes our thirst anew."

Kenilworth. W. B. DOHERTY.

A number of courtiers were gathered one day in the palace of King Edward VI., and one of them desiring to obtain an article which was a little beyond his reach, thoughtlessly took a large Bible from the table and stepped on it. The young king, whose piety was most sincere and devout, was deeply grieved at this want of reverence for God's Word. But he loved the offender, and was unwilling to subject him to the mortification of a public rebuke, while he felt that the offence ought to receive attention. He therefore lifted the Bible from the floor with [illegible] and then stooped over reverently and [illegible] found impression on the courti[illegible] offender felt most keenly the [illegible] were well if in all palaces and [illegible] for the Word of God.



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Literature.

Resurrection from the Dead: A Review of the Theories of D. King and B. C. Young. By G. GREENWELL. Wrexham: W. Bayley, Hope-street.

IN every way most admirable. We should like to reproduce the entire pamphlet; but as that is impossible, we give one or two extracts just to show how Mr. Greenwell writes; and at the same time we are happy to inform our readers that they will find an article from his pen in the present number of the RAINBOW.

"Philosophers had handled in vain that splinter of truth—the abstract soulism; that which they uttered about the immortality of the soul, in academy old or new, had no majesty, authority, or practical influence. Indeed, if the philosophic thing about which they discoursed be closely looked into, it amounts to annihilation. The spark of divine fire was to return to the original—the river to be lost in the sea. It simply amounted to entire loss of personality, by absorption in Godhead. No wonder that among the masses, where even this phantom was unknown, the eternal farewells were suffocating, and the darkness like that of Egypt. 'Through fear of death, men were all their lifetime subject to bondage.' One came to abolish death, and bring life and immortality to light. In an impassioned utterance, one apostle spake for himself and for others, 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a *living* hope, by the resurrection of Jesus Christ from the dead.' The first-born from the dead to die no more, made sure the resurrection of all the holy family. It was this distinctiveness of personal i[illegible] connection wit[illegible] liberty of glory. 'For the whole creation waits with an ardent desire that the sons of God should be manifested; because it is not willingly that the creatures are subjected unto vanity; but it is upon the account of him who has subjected them. And they hope that they also shall be delivered from the servitude of corruption, to be put into the glorious liberty of the children of God. For we know that all the creatures together sigh, and are as it were in labour until now, and not only they, but we also who have received the first-fruits of the Spirit—we ourselves, I say, sigh in ourselves while waiting for the adoption, that is to say, the redemption of our body.'" (Rom. viii. 19—22.)

* * * * *

"The tree is subject to the same changes which science determines in man. It has no spirit, no attributes of thought, reason, imagination, moral feeling; yet even *it* preserves its identity. Though the particles get replaced, the tree remains substantially the same. As long as ever it maintains its position in field or forest, through the storm and sunshine of marching seasons, all parties recognise the same old tree; and many, with strange melancholy, joy mingled with tears, seek and find the initials they carved there forty or fifty years ago. Dear old mother nature has a wonderful habit, which we may not call perverse, of supplying afresh, not only good matter, but all the scars, blemishes, and deformities by which both trees and men are defaced; and if the Lord were not in some auspicious time to take the work right out of her hands, things would not get any better. But, 'we shall be changed.'

"Two things are manifest in regard [illegible] rrection body:

[illegible] ill be the same body, or [illegible] urrection.

[illegible] different, or there would [illegible] mation.

THE MEANING OF THE TERM, "THE KINGDOM OF GOD."

By Major-General H. GOODWYN.

OUR last paper was intended to show that "The Kingdom of *Heaven*" —an expression used only by Matthew—will be the millennial restoration of the kingdom of Israel, under the government of Jesus *the Son of David*, in order to realise the heavenly object of ministering the blessing of salvation to "the residue" of the heathen, through that nation as "a kingdom of priests."

"The kingdom *of God*," a phrase used by the other Evangelists and the Apostles—the subject of our present paper—is the same kingdom foredeclared by God to be set up on earth in the person of his Son, as *the Son of Man*, in order to universal sovereignty. It will be in succession to Gentile dominion, the character of which, as soon to be displayed in its final form of Antichristian supremacy, is the denial of delegated power, and failure to govern either to the glory of God for peace on earth, or the happiness of men. Being "of God," the kingdom will be in contrast to that "*of men*," who have held rule on earth since that of Israel was suspended.

When God conferred secular authority on the Gentiles, it was under the express intimation that it was delegated; "the living were to know" that in reality and supremely "the Most High ruleth in the kingdom of men, and *giveth it to whomsoever He will*." (Dan. iv. 17, 25, 32.) Man has, however, ignored this solemn decree, and has repudiated the Divine source whence he obtained authority to rule at all. Rulers and kings of the earth "set *themselves* and take counsel together *against the Lord*," and impiously think to cast his bands asunder" (Psa. ii. 1—3); they believe in God as exercising *spiritual* jurisdiction; they will concede to Him *a form* of government, but because unseen, and unknown to them in the almightiness of his Divine attributes, they acknowledge not his supreme and absolute lordship. Man in the pride and lust of his nature asserts his right to rule according to his own will, for self-aggrandisement, the acquirement of earth's possessions, and honour from his fellow-man. The result is—man's will and object being in opposition to the Divine—that we see around us "creation groaning and travailing in pain," oppression, and the negation of the commandments of God. This state of things is emphatically expressed as "the kingdom *of men*."

Because the sentence of recorded judgment seems to linger in its execution, the unrepentant heart of man becomes more and more emboldened in his progress of evil. (Eccles. viii. 2.) Lengthened impunity in the lustful pursuit of his natural desires begets a sense of security which in its effect prepares the world for its last fatal slumber, which the Advent of the Lord Jesus, as the executor of the wrath of God, alone will break. (1 Thess. v. 2, 3; 2 Thess. i. 7—10.) "He

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that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Psa. ii. 4.) God is not mocked, though He extend his patient endurance of human evil. He will one day remind men in a manner not to be mistaken, that "power," as well as truth, "belongeth unto God," and to Him only. He will convince unbelieving sinners by the Epiphany in glorious majesty of his Son Jesus, whose prerogative it is, as the Divine Son of Man, to judge and to reign, (John v. 22; Psa. viii. 2, 6), that a proud career of security is one of rebellion against God; that for man to act for himself, is to cast off the dependence of the creature upon him who formed man for Himself, and that the utterance of the impure counsels of the Adam heart in *assumption* of man's liberty, is a denial of the word of that God in whom they live, move, and have their being. "I will overturn, overturn, overturn, and *it shall be no more* until He come whose right it is" (Ezek. xxi. 27), were words uttered from the council chamber of heaven, when "a profane and wicked prince" was found incapable of wielding the sceptre of Israel for the glory of Jehovah; "the diadem" was consequently "removed" from the house of David until the time should come for the Divine heir, "whose right it is," to take government into his own hands, and "establish it with judgment and with justice from henceforth even for ever." (Isa. ix. 6, 7.) Then "the kingdom" will in fact be "of God." Every government has failed, and must fail, until that executive be displayed which originates with, and will be administered by, the Most High, for "of Him, and through Him, and unto Him are all things."

It is my object now to show that this kingdom has not yet been established—alas, that such proof should be needed—but that it will be assuredly; and however that, like as the kingship of Jesus the Son of David and of God has been declared to be in the order of succession to the past evil dominion of Israel, so will the kingdom of God under the royalty of Jesus, the Son of Man and of God, be manifest in power and glory in supersession of, and *immediate succession to* the Gentile government of this world. Apparently because of the power that has been so long delegated to man, there is a traditional unbelief in the revealed fact that God will personally, in his Son, interfere in the government of the nations on earth. Even the Church herself has almost ignored this momentous truth, for a great many of her members are thinking it derogatory to the majesty of God and his Son for them to concern themselves with mundane matters. Whilst they will not disbelieve the record that "God was in Christ" on earth "reconciling the world unto Himself;" they refuse to believe the very same record which says that God in Christ "*shall govern the nations upon earth*," in order to their salvation. (Psa. lxvii. lxii.; Isa. lii. 10.) It will be "*the Lamb* in the midst of the throne who shall lead them unto *living* fountains of waters." It is "*the Lamb* that was slain who is worthy to receive power, and riches, and strength, and honour, and glory, and blessing." The millennial throne is "the throne of God and of *the Lamb*." (Rev. v. 12; vii. 18; xxii. 1.)

Let the prophet Daniel give his testimony as one of the "holy men of God who spake as they were moved by the Holy Ghost;" who will

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tell us those solemn words that he was empowered to speak to Nebuchadnezzar king of Babylon, to the effect that "There is a God in heaven that revealeth secrets, and *maketh known what shall be in the latter days.*" (Dan. ii. 28.) In listening to the prophet we must bear in mind that Jerusalem is always the centre of the thoughts of God when earthly monarchies and their affairs are the subjects of his Holy Scriptures. Apart from that city and her people, who are still and for ever the chosen of Jehovah, the Spirit of God does not concern Himself when inspiring holy men to write of the things concerning the kingdoms of earth. Daniel, therefore, writes the history of those Gentile nations, and those only, to whom was transferred dominion in the earth during the period of Jerusalem's degradation. That city being the nucleus of the prophecy, when it ceased to exist as the national metropolis of Israel, there is a broken thread in the record, which is not taken up again until it describes the Jews once more assuming a nationally representative position in Jerusalem, a period when the fulness of Gentile iniquity in the land of Israel will have been attained, and their dominion about to cease for ever. This period is called "The time of the end." (Chap. xii. 9.)

The power delegated to Gentiles has been purely of a *secular* character. (Dan. ii. 37, 38.) *God has never deputed ecclesiastical power to the kings of the earth;* Daniel's prophecy, therefore, is not a record of ecclesiastical imperfection, but a revelation that supplies a test at the present day as to whether such secular power as Gentile empires exhibit, is or is not subject to the supreme sovereignty of heaven, or in any way responsive to required righteousness. It is in the history of the great image (chap. ii.) that the *character* of the dominion of the four successive Gentile powers that have hitherto held rule on earth is described; and in chapter vii. the irresponsible and iniquitous *lawlessness* of their rule is revealed, which was, and will yet become the true cause of their ruin. No clearer view could be given of the constitution of these empires than the symbols used by the Spirit of Truth to describe their common peculiarity; they are called wild "beasts." I say *wild*, for the Greek word is *θηρία*. The time of their appearance to Daniel in his vision was when "the four winds of heaven strove upon *the Great Sea.*" (vii. 2, 3.) [Mediterranean, see Num. xxxiv. 6.] A sea that has always been the peculiar arena of the world's contentions. We have therefore this further instruction, that these four monarchies have only become topics for the prophetic writers, in as far as they have not only been in possession of Jerusalem, but have held rule on the Mediterranean Sea. This must, of necessity, therefore, be the case with regard to the last phase of Gentile monarchy, the future kingdom of the Antichristian Cæsar, or "Beast" of Rev. xiii.

We will now very briefly examine the structure of the symbolic image of Daniel ii., for the kingdom so symbolised must be well known to the readers of this periodical; a glance at them will, however, lead us to the principal object in view. The revelation to Nebuchadnezzar concerning his dream of the image was as follows:

"Thou, O King, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men

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dwell, the beasts of the field and the fowls of the heaven hath he given into thy hands and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdoms shall be divided. . . . . the kingdom shall be partly strong and partly brittle. . . . *And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume* all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold." (Dan. ii. 37—45.)

The character of the Chaldean monarchy, or first of those Gentile empires of which the prophet wrote, and which then existed, was "gold." It was conferred direct from the God of heaven (ver. 37), was absolute (ver. 38), and established in the greatest splendour and power. The "beast" that symbolized the constitution of this empire was "a lion with eagle's wings." (Chap. vii. 4.)

This lasted but two generations, when Darius the Median overthrew the Babylonian dynasty and established the Medo-Persian; a kingdom "inferior" to the former in the elements of its government; it was characterized by "silver," and symbolized as to its acts of lawlessness and cruelty by "a bear."

"The third kingdom" was of "brass," inferior again, and altogether different from its predecessor in character. It was that of Alexander the Great, of Greece, who overthrew Xerxes the Persian, and by the might and rapidity of his conquests became "ruler over all the earth." (Chap. ii. 39.) The symbolic "beast" was "a leopard with four heads and wings of a fowl." Of this mighty emperor and his dominion our prophet has further said:

"A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and *not to his posterity, nor according to his dominion which he ruled:* for his kingdom shall be plucked up, even for others besides those." (Chap. xi. 3, 4.)

History has informed us how faithfully the above has been fulfilled, for at Alexander's death his empire was divided among his *four* generals, *not lineal descendants of the emperor*, who occupied independent governments. (See also chap. viii. 21, 22.)

We come now to the most important monarchy of the series, the fourth and last, characterized by "iron that breaketh in pieces and subdueth" all other metals. The extraordinary monster that emblematized the self-styled irresponsible violence of this empire was "terrible and strong exceedingly, had great iron teeth and ten horns." We know that the Roman empire succeeded to that of Greece. This, therefore, is "the fourth kingdom" which ruled the world, and extended terrific despotism by subduing and breaking in pieces all opposing powers east and west, and absorbing them unto itself. This phase of the empire is signified by the "iron legs" of the image; but the prophecy states that a change should take place, and it should become "partly strong and partly brittle;" divided into ten parts

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characterized by a mixture of "iron and clay." (Potters' clay, brittle earthenware. Ver. 41.) These were the "toes" of the image.

It must be observed that this image in all its proportions is still standing. That is to say, that whilst the character of the several governments which now occupy the divided area of the original Roman empire is "iron and clay," or monarchs ruling more or less by the voice and will of the people; the peculiarly individualizing features of all the preceding dynasties have regularly descended, and are now concentrated in the collective systems of the iron-clay dominion.

It will be when the *ten* toes of this mysterious image are developed —that is, when ten kingdoms together occupy the original geographical limits of the Roman world; when, having become apostate, they will give their willing confederate allegiance, and lend their power to the one imperial Cæsar in blasphemous antagonism to the Son of God and the Lamb (Rev. xiii. 2; xvii. 12—14)—that the hour of its destruction is predicted, towards which events are ripening fast. Listen to the prophet:

"Thou sawest till that *a stone* was cut out *without hands*, which smote the image *upon his feet, that were of iron and clay*, and brake them to pieces." (Chap. ii. 34.)

Side by side with this announcement let the prophetic words of verse 44 be read:

"In the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Can such language be misunderstood? Any attempt to mysticize this kingdom of the God of heaven is tantamount to blotting out the avowed histories of those preceding—with which the last is placed in connection and contrast—a human record that may be familiar to many who are but imperfectly acquainted with that record that is divine. (1 John v. 9.) Daniel's statement was an *interpretation* of a real vision. Now, *no interpretation* can possibly be figurative; there is no such thing as the figure of a figure! It is impossible, therefore, except in the spirit of traditional wilfulness, to wrest this language from its obvious meaning. It solemnly declares the undeviating determination of the Most High to destroy all existing governmental systems on earth, as opposed to Him and to his Word, not gradually, nor by the progressive spread of Christianity bringing all hearts into subjection to the lordship of Christ, but with the suddenness and *visibly* annihilating violence with which *the stone* was seen to descend upon the toes of the image, scattering the entire elements of the fabric "like the chaff of the summer threshing-floor." (Chap. ii. 35.)

Apart from the instruction intended to be conveyed by this interpretation of the phrase, "the kingdom of *God*," the prophecies of these human kingdoms supply a matter of solemn thought in the present day, when we see the panorama of this economy gliding away scene after scene, leading us to the expectation that each perhaps may be the last! "This I say, brethren, *the time is short!* it remaineth that they who use this world be as not abusing it, for *the fashion of this world passeth away*." It has been well said that "to a godly mind the declared word of Divine Truth is sufficient in itself to afford an assurance altogether

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infallible as to the soundness of conclusions drawn directly thence. When the Spirit of God delivers a prophecy, He foretells an event. The event thus foretold is, *to the believer*, a fact already assumed, and therefore to be used in aid of his spiritual understanding in forming a judgment on the actual circumstances in which he may find himself, and in penetrating the disguise of contradictory appearances with which the prince of this world ever seeks to mislead the minds of men." * This is sound and practical, for God has, in fact, written the world's history, in all its essential features, beforehand for his children's sakes; his prophetic testimonies are therefore *to the simple believer a light of sure guidance in the darkest hour.* (Compare 2 Pet. i. 19—21.)

Thus, also, the history of the wonderful "*Stone*" alluded to by the prophet has been fully recorded for our instruction, and it will be edifying to trace that history in order to obtain a stronger light on the prophecy. Two preliminary observations are necessary.

1. The risen and glorified human nature of the Lord Jesus is termed "a greater and more perfect tabernacle" than that constructed by Moses in the Wilderness, which is to us symbolical of his person and work, past and future, inasmuch as it was divinely built, or "*not made with hands.*" (Heb. ix. 11.)

2. Mount Zion of Jerusalem, the seat of the royalty of Israel, is called "*The Mountain of the Lord.*" (Zech. viii. 3; Mic. iv. 1, 2.) We have thus a guide to the meaning of "*The Stone*" that was seen cut out of *the mountain without hands*," for Jesus was born heir to David's throne.

The prophet Isaiah (xxviii. 16) first mentions this Stone as "a tried stone, a precious corner stone," that was laid "in Zion for a sure foundation." True!—for the rock-hewn tomb of a pious Israelite received the Lord Jesus, whose death on account of sin, and resurrection, as a proof of Divine satisfaction at the sacrifice, formed the "sure foundation" on which has been built God's entire temple of redemption. This "Stone" was rejected by the Jews as not suitable for their edifice of legal observances and self-righteous attainments. They preferred Moses, or rather—with deep humiliation do I write—"Barabbas, and not this man"! and again, "We will not have this man to reign over us," were the cries that accompanied their persistent despisal and rejection of the Son of God! These "builders" of ritualistic altars raised on sand, like some Judaizing imitators of the present day, rejected and disallowed that *Stone*, "the chief corner stone" of faith, so "tried," that "whosoever trusteth on it shall never be ashamed."

The Jews having rejected *The Stone*, it was removed from its original position as the corner stone of the foundation on earth to become "the head of the corner" in heaven, the crown or head of his body, the temple of God that is now being perfected for the heavenly inheritance. (Ps. cxviii. 22, 23; 1 Pet. ii. 6—8; Ephes. ii. 19—22.) We now approach the coincidence of its descent from thence, with that of *The Stone* in the vision of the Chaldean king. They are one and the same *Stone*, and the unalterable word of the Lord is that "whosoever shall fall"—like the Jews—"on that *Stone* shall be broken, but on whomsoever it shall

* Pridham, "Epistle to the Romans."

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fall" in its swift and sudden descent when returning from heaven in its power and glory, "it shall grind him to powder"! (Luke xx. 17—19.)

Here, then, is declared the "sudden destruction" to all disobedient and lawless defiers of God and the Gospel of his Son, "*when He shall be revealed from heaven* with his mighty angels in flaming fire taking vengeance." (1 Thess. v. 2, 3; 2 Thess. i. 7, 8.) And let the reader carefully mark that this is not the final Judgment Day of the legendary Anti-Millenarian writers, for there is no resurrection here; it is not judgment on the dead raised, but wrath on *living* apostates and their evil dominion; that in which He shall come to be justified by the children of divine wisdom (Matt. xi. 19), and "to be glorified in his saints," who, "when He shall appear, shall also appear with Him" from heaven "in glory." (Col. iii. 4.)

Jesus the head, and the redeemed priestly members of his body, must not be separated, but return together; and the immediate result on the disorganized and Satan-ruled earth will be the destruction of the last Gentile apostate monarch, the wildest and fiercest of all the "beasts" of Scripture, and that of his kingdom for ever. See Rev. xix. 20, 21; Ps. cx. 5, 6; Isa. xxiv. 21—23; xxvi. 20, 21; xxvii. 1; Dan. vii. 9—14; which afford together an harmonious mass of acquiescent evidence that completely destroys the popular theory of worldly amelioration and spiritual blessedness previous to the return of the Lord, for there is not a spare hour into which such a period can be squeezed.

What our opponents are pleased to call "the triumph of Christianity" cannot possibly have existence before the Millennial Advent, which, under its proper scriptural designation of "*the kingdom of God*," will date its commencement from the *sunrise* of *that day* of the Lord when He shall "arise with healing in his wings" for those nations that will learn "to fear his name." (Mal. iii. 9.) That kingdom which "the God of heaven shall set up on the earth." The thought that it is beneath the dignity of heaven to interfere in the person of Jesus about the things of earth is parent to the confession that the earth, *i.e.*, the world, is what it is scripturally avowed to be, "enmity with God!" that the dominion of Satan, and the operations of man, his subject and slave, have polluted this once fair creation of God, and rendered it antagonistic to holiness and to his presence. But let there be made "a restitution of all things" to what they were before "sin came into the world"; chain up "that old serpent, the Devil" (Rev xx. 1, 2); bring in judicial righteousness" (Ps. xcvii. 1, 2, with 1 Cor. vi. 2), divine equity, and peace (Ps. xcviii. 7—9); let "the earth bring forth her increase," according to her original "strength" (Ps. lxvii. 6; xxiv. 1; Gen. iv. 12); let her "waste places" display their Eden-like fertility and floral beauty, and the Lord God may once more walk in his paradisaic garden as "*the last Adam*," thus glorifying humanity before a universe! It is no more than the prophet declares. (Isa. li. 3; xxxv.)

There is no thought of anomaly in the declaration that the throne of the Lamb will be in the heavenly Jerusalem, visible from earth during the kingdom, as necessary to the testimony of glory, as "a city that cannot be hid" (John xvii. 23, 24; Rev. xxi. 10, 24; Isa. ii. 2, 3), and will co-exist with the throne of Melchizedec, priest of the Most High God and king of Israel, in the earthly Jerusalem. It is surely worthy

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of faith that the Son of God, "by whom all things were made," can retain the heavenly character of his glory, and yet as Son of Man supremely dispense the affairs of earth, and visit it with his presence! (John iii. 13.) It will be the fulfilment of the "good will" of God towards "the residue of men," who, when the dispensation of faith in an unseen God and Saviour shall have passed, will be saved by the Gospel of the *manifested glory of Christ.* By faith still, but in Him, whom, like Job, *they shall see for themselves*, and their eyes shall behold when he and they "shall stand at *the latter day* upon the earth." (Job xix. 25—27.) 'The glory of the Lord *shall be revealed, and all flesh shall see it together!*" (Isa. xl. 5.)

Thus the two phrases which we have been endeavouring to explain in our last paper, and this, converge to the same point, jointly illustrative of the period and circumstances under which, as well as the object for which, the kingdom of Jesus, the Son of Man, will be established on the earth.

THE PRESENCE OF THE LORD.

I HAVE no new light for the readers of the RAINBOW on the name or number of the Beast, or any other abstruse matter. I have simply a few earnest words, by way of remembrance, on things with which we are all tolerably well acquainted.

There is a kind of practical atheism dominating among intellectual men of our day. Perhaps the bulk of them would still shrink from the terrible, *nay*, the direct denial of the Eternal One. But that which may not yet be in the creed is in the heart, and comes out in many forms. The great One is away in the immeasurable spaces, and cometh not near to us. Let Him loom on the desolate shores of immensity and eternity as a gigantic shadow, but not come here to disturb or scare us in the business of life. Men will admit any kind of force, any kind of law, providing the lawgiver will only keep outside the circle; but they cannot admit the presence or immediate working of the living God.

It is a kindred feeling which leads men who even admit the authority of Holy Scripture, to gloss away the solemn passages which refer to the advent of the Son of God. Passages of majesty and brightness, apparently so direct and pungent, which describe his revelation, were fulfilled in the destruction of Jerusalem, or in the French Revolution, or in some other catastrophe. Such heartless and vapid talk has often led me to pray—either that a finer spirit might be awakened in the souls of the people, or at least that the science of Exegesis, which is cultivated with such success by our Teutonic brethren, might travel in a western direction. Perhaps the former would kindle the latter, the spiritual quickening set fire to the intellect, and make us earnest, resolute, and painstaking in the interpretation of the Word.

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But how shall we accomplish this? Are not the masses of those who profess Christianity fiercely striving for the riches, power, and glory of this world? And in such a state of things how can there be any welcome for the prospect of an everlasting kingdom—heavenly and divine in origin and nature? If there were any spiritual royalty in the heart or bosom, men would yearn for the King and the kingdom; but as it is, the thought when intruded has a disturbing influence. What! the Son of God be revealed in our own day—in the midst of all our schemes of pleasure and ambition! absurd in the highest degree. Besides our personal plans for family honours, we have a thousand schemes to try yet for the advancement of the human race, and He would never be so cruel as to break in upon our experimental work. Let Him give us a hundred thousand or a million years longer, and we will make nature and society ready for his reception!

Among the words employed by the Holy Spirit to describe the second coming of our Lord, *erchomai* seems to have the most special reference to the mere processional act. It is found in the following passages: "Hereafter ye shall see the Son of man sitting on the right hand of power, and *coming* in the clouds of heaven." (Matt. xxvi. 64.) "Behold, he *cometh* with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. i. 7.) "Behold, the Lord *cometh* with ten thousands of his saints." (Jude.)

If it were a mere man whose coming we had to calculate upon from some distant country, we would have to estimate all the difficulties of time and space which he would be obliged to surmount and overcome. But in regard to the God-man, the processional act, though surely a reality, seems to belong rather to the ideal than to the actual world. As swiftly as the lightning vollies from east to west, will the Lord of the lightning travel, though not like his minister, to leave us again in darkness. It only behoves to withdraw the black vailing cloud, and lo! the supreme sunrise of the orient rolls up the curtain in a moment, and the landscape of eternity is revealed in golden splendour.

Epiphaneia, rendered by our translators *appearing*, is found in the following passages: "That thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ." (1 Tim. vi. 14.) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his *appearing*." (2 Tim. iv. 1, 8.) "Looking for that blessed hope and the glorious *appearing* of the great God and our Saviour Jesus Christ." (Tit. ii. 13.)

Schleusner employs these words in his explication: "*Apparitio rei corposæ et lucidæ*" (the appearance of a thing corporeal and resplendent), and he informs us that the word was specially used by the Greeks to denote the appearance of their gods with circumstances of external glory.

Apocalypsis is found in the following passages: "At the *revelation* of Christ with his mighty angels." (2 Thess. i. 7.) "Might be found

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unto praise, and honour, and glory, at the *revelation* of Jesus Christ. . . . Hope for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter i. 7, 13.) "Waiting for the *coming* of our Lord Jesus Christ." (1 Cor. i. 7.) This word clearly enough points to the manifestation of that which has been hidden—the Lord coming from the pavilion where he has been concealed—into open revelation. The glory to be revealed in his appearance and revelation is beyond all language; we cannot utter it in any adequate speech. But those who stand in the grace of sonship can say: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John iii. 2.) "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 3, 4.)

The things of pure materialism show their lustre now. Without anointed eyes we can discern the grace and purity of the lily, the rich beauty of the rose, the clearness of the crystal, the flashing of the diamond, the brightness of the morning star, the silvery sheen of the moon, and the yellow splendour shaken from the wings of the lord of day.

But there is a *hidden* glory which all these things—so bright and fair—dimly and faintly show forth. The purity which cannot be sullied, the glory which cannot be obscured, must have spiritual roots. By the secret fountains of the regeneration, the life in God, we discover that holiness which is glory concealed, and the glory will be holiness made visible. Of course, as this vailed splendour is not an abstraction, we cannot separate it from persons, and from personal manifestation. What a morning that will be, and what a day, when the hidden life shines out in supreme, victorious revelation! The King of kings, in his time, comes forth from the Unseen, and with grave-opening, life-inspiring voice calls his associate princes into life essential; into beauty and power crowned with immortality.

The last word to be noted in reference to the advent is *Parousia*. Our translators have rendered it *coming*. A number of fine scholars insist that it should be rendered *presence*, and indeed the *usus loquendi* of the word may be established from the seven instances in which it occurs—separate from the advent. "I am glad of the *coming* of Stephanus." "God comforted us by the *coming* of Titus." "Whose *coming* is after the working of Satan." These samples certainly are distinct as to the fact of personal presence.

In the bulk of the seventeen passages in which the word parousia is employed, concerning the coming of our Lord, there is another English word which I would prefer to *presence* as a fair translation. I must quote a few of the passages supplying the word, assigning a reason for the preference.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the *arrival* of the Son of man be." (Matt. xxiv. 27.)

"But as the days of Noe were, so shall also the *arrival* of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe

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entered into the ark, and knew not until the flood came and took them all away; so shall also the *arrival* of the Son of man be." (Matt. xxiv. 37—39.)

"Christ the first-fruits; afterwards they that are Christ's at his *arrival*." (1 Cor. xv. 23.) "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the *arrival* of our Lord Jesus Christ with all his saints." (1 Thess. iii. 13.) "I pray God your whole spirit and soul and body be preserved blameless unto the *arrival* of the Lord." (1 Thess. v. 23.) "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his *arrival*." (2 Thess. v. 8.) "Be ye also patient; stablish your hearts; for the *arrival* of the Lord draweth nigh." (James v. 8.) "That when he shall appear we may have confidence, and not be ashamed before him at his *arrival*." (1 John ii. 28.) "Looking for and hasting unto the *arrival* of the day of God." (2 Pet. iii. 12.)

I promised to assign a reason for the preference. The things done in us or for us by the *presence* of the Lord, might be done ten thousand or a million years after his manifestation. But as we look for the principal glories without delay, the use of the word *arrival* is distinct and definite; it fixes the mind on that precise point when the processional action terminates, and gives immediateness to our conception of the glory to be revealed. Having this advantage, it is likewise faithful to that idea of personal presence which *parousia* certainly conveys. It is worth notice, that wherever we find the *parousia*, or presence of the Lord, it is always the glorious presence, the arrival in majestic power. It might, perhaps, be remarked in reply to this, that the word is employed in describing the appearance of our Lord on the Mountain of Transfiguration. But that confirms rather than overthrows our conception. On that mountain there was exhibited on a small scale the elements of the sublime age, the glory and majesty of the kingdom. The Divine One was seen, not as he walked the shores of Galilee, or laboured in the cities of Judea, but as He will be revealed when He takes to Him his great power, and reigns; there was the pure white splendour of Him who is fairer than the children of men, and it was a momentary glimpse of the glory in which He is finally to be revealed.

The four words at which I have glanced are all well fitted to fix in the mind the conception of a real Advent—not providential occurrences, but personal corporeal manifestation.

As we are taught to look for and hasten unto the day of God, we may do that, first, by the Going Forth of the Intellect, and, second, by the Going Forth of the Heart.

THE GOING FORTH OF THE INTELLECT:—

Men are in reality as unable to govern themselves as they are to procure their own salvation. After the storms of six thousand years, we have not reached a serene moral or political atmosphere. After all our voyages in the deep sea of the experimental, we have arrived at no land of the blessed, no quiet shore to anchor upon, where rites of freedom may be celebrated, or canticles of joy resound. On the contrary, the wind is up, the sky is black overhead, only relieved by jagged bolts of fire, and the vessel of humanity reels and staggers, and plunges

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in the waste of waters. From thrones of tyrannic barbarism, under whose glooms the millions of serfs are never awakened into the consciousness of mankind, to commonwealths of licence and popular clamour, we seek in vain for the solid power where glory springs from righteousness. Kings and diplomatists speak smooth, brotherly words to each other, but secretly give orders for the increase of war vessels and artillery. They all distrust each other, and are all in deadly fear, waiting for the next volcanic eruption.

Meanwhile the people, under their philosophic leaders, are talking of *progress*, but they seem not to know where they started from, or whither they are going—*onward* to the Vale of Tempe or the Desert of Sahara, to the Gates of Life or the shores of the Dead Sea. Certainly it is a period of immense activity in material development, but there are no spiritual forces of sufficient magnitude working in counterpoise.

The Jewish people were so eager in their day for the triumphal glory of the political and eternal monarchy, that they vaulted over the "mystery of the kingdom"—the period of moral preparation. They were so dazzled with the exceeding brightness of that stately dominion which was to fill the earth, that they could not or would not look at the other. Their error was one of the diseases of human nature. They expected salvation in their sins, and desired imperishable glory and power without any foundations of moral purity, or depth of spiritual training. The nations of the earth are dreaming that Hebrew dream over again with modern variations. In this age of strong excitement we can hear them shouting to each other in the pauses of the storm. As the poet hears Jura replying to the Alps when tempest is abroad, so the nations cry to each other, and the burden of the cry is *progress!* A reign of solemn impartial justice—a dominion of sacred inviolate freedom—an age of universal peace and holy brotherhood, all are prophesying—to be accomplished by elements of rectification within themselves. They dream of truth, life, and freedom, glory, power, and durability, without any transformation of heart, or restoration of life in God. To such the day of the Lord will be terrible in its awakening and disclosures.

In the midst of all the turmoil a few of us are well assured that there is no hope for better things save in the revelation of the Lord from heaven, and there is no fever of fanaticism upon us when we utter the conviction. We are in no cave of unwholesome damps and superstitious gloom. In the noontide light of reason and experience we speak, when we say to the people around us, in the midst of their broken schemes and baffled policy, "Why speak ye not a word of bringing back the king?" He went into a far country to receive for Himself a kingdom, and to return, and on his return the righteous shall shine out like the sun in the kingdom of the Father.

THE GOING FORTH OF THE HEART:—

Oh that thou wouldst bow the heavens, and come down. Though we have never seen thee in person, thy love is the very secret of our inmost life. Ransomed by thy precious blood, and sealed by thy Holy Spirit, and gathered for shelter under the wings of thy priesthood, we yearn for thy personal manifestation. "Whom have we in heaven but thee, and there is none on earth that we desire beside thee." Thou hast

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promised to appear a second time to those who *look* for thee and *love* thy appearing. Thou who knowest all things, knowest that we love thee. While so many are saying, "who will show us any good?" Lord lift up upon us the light of thy countenance, and let us realize the supreme good—the deep, central, and everlasting peace in the brightness and blessedness of thy presence. Come, Lord Jesus, come quickly; for ungodliness abounds, oppression is rampant, and the wail of the burdened creature is sad, wild, and terrible. Society in convulsion and feverish disquiet—creation in birth-pangs—martyrs under the altar—thy Church in the wilderness, all cry for thee. "Oh that thou wouldst bow the heavens, and come down."

The tragedies of sin, and death, and hell, grow more dreadful every day, and the awful sea from which the wild beasts arise has a more menacing voice. All our trust and hope is in thee; thou alone canst say, "Peace, be still." O come, Lord, with the authentic voice and the true splendour, and open to us the gates of the city which needeth no sun, or moon, or star, and bring us to that river of life whose waves of gladness are musical on the holy shore. Speak in mercy to thy Bride, thy undefiled one, who has to share in the groaning of creation, and let the voice be, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

G. GREENWELL,
Author of "*Parakletos.*"

THE FOURTH KINGDOM UPON EARTH.

IT has always been the policy of the Evil One to divert the attention of mankind from that which most intimately concerns them, and which it would be for their good and safety to consider, by fixing their attention on something bearing a near resemblance, having some features in common; or, if not, deluding credulous minds by distorted images of some prominent object. Such a use has been made of the now almost effete Napoleon; such has been eminently the case with regard to "the fourth empire." Attention is requested to the following brief remarks, and discussion is invited.

"These great beasts are four kings, which shall arise out of the earth," Dan. vii. 17.

"The fourth beast shall be the fourth kingdom upon earth," Dan. vii. 23.

THE FIRST KING AND KINGDOM. "Thou (Nebuchadnezzar) art this head of gold," Dan. ii. 38.

"The first was like a lion," &c, Dan. vii. 4.

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THE SECOND KING AND KINGDOM. "After thee (Nebuchadnezzar) shall arise another kingdom inferior to thee," Dan. ii. 39.

"Another beast, a second, like to a bear," Dan. vii. 5.

"The ram which thou sawest having two horns, are the two kings of Media and Persia," Dan. viii. 20.

"All the kingdoms of the earth hath the Lord given me" (Cyrus), 2 Chron. xxxvi. 23.

THE THIRD KING AND KINGDOM. "And another third kingdom of brass, which shall bear rule over all the earth," Dan. ii. 39.

"Lo, another, like a leopard, which had upon the back of it four wings," Dan. vii. 6.

"The rough goat is the King of Grecia," Dan. viii. 21.

THE FOURTH KINGDOM. "The fourth kingdom shall be strong as iron . . . . . the kingdom shall be divided . . . . . partly strong . . . . . partly brittle . . . . . they (the iron and clay) shall mingle themselves with the seed of men, but they shall not cleave one to another," Dan. ii. 40—42.

"A fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth . . . . . it was diverse from all the beasts that were before it; and it had ten horns," Dan. vii. 7.

In these and other passages of Scripture we have the names and symbols of Babylon, Persia, and Grecia (or Macedon). We have neither the name nor symbol of Rome; and yet Rome has been universally pronounced to be "the fourth kingdom." Like many other popular beliefs, it has nothing but inference for its support. Why should it not be named? Surely not because of its infancy. The "first king of Grecia" was not then in existence, but he is spoken of personally. Each of the first three is depicted by two symbols, characteristic and definite, drawn from nature; complicate indeed, but still not supernatural. Daniel found nothing in creation to symbolize the fourth beast, neither in the heavens above, nor in the earth beneath; it was "dreadful and terrible," a fearful *dinotherium*, that could be realized only by a supernatural representation. The Roman standard was an *eagle*: why was not this seen alone, or as forming a part of the composite beast? The absence of it is presumptive against the theory of "the fourth kingdom," which is so accepted. This fourth kingdom is yet to be set up, and earth has not seen its like. The first three kingdoms had a certain confraternity, they were all of the order Bellua—lion, bear, leopard. In some things Rome was surpassed by these three; by Babylon in glory and majesty; by Grecia in rapidity of conquest, for Alexander was yet a young man when he wept because there was not another world for him to conquer.

In Rev. xiii. 1, &c. we have, doubtless, this same fourth kingdom symbolized. The supernatural or unearthly characteristic is not exhibited in the symbol. Perhaps this is meant to concentrate only the features of the first three, as making up all that will be earthly; and in detail afterwards the design appears to be to bring forward its unearthly endowments, which is done in its subsequent history; e. g. "the beast that thou sawest was and is not, and shall ascend out of the bottomless pit." Concerning this quotation, a singular mistake is made by the author of "Revelation Unravelled"; he states that we must under-

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stand this, as to time, as we do such portions as, "I, John, saw the holy city," &c.: he misses the fact that this is the angel's explanation of what John saw, and that he saw the beast only in his last phase—"ascended out of the bottomless pit." No rules of exegesis require us to understand "was and is not" otherwise than a literal past time; the individual, whoever he may be, had lived, but was not then alive. This fearful being will appear in his raised body, for he is, at the close of his struggle, "cast *alive* into a lake of fire burning with brimstone." He and "the false prophet" alone, of the benighted host, have this pre-eminence; "the remnant were slain with the sword of Him that sat upon the horse."

This false theory of the fourth empire has fixed general expectation on it for the production of the Antichrist. Why may not Great Britain, with as much propriety, be the fourth kingdom? Its dominion is more extensive, its "diverse" character as remarkable as that of Rome. No; that fourth kingdom is yet to arise, utterly diverse from all that have yet existed. All before have been earthly—this will be unearthly, hellish. The monster from the bottomless pit will have kindred agents, having power to torment, but not to kill; death will be an excluded friend for five months.

Satan's energies are directed to destruction of the truth, a diversion of it, a substitution, a mystification, &c. On this question and that of the Antichrist he has enlisted some eminent men; the tongue of the learned, and the pen of the ready writer have been devoted to this misdirected research. It is thus the unwary have been beguiled; and many are saying "surely the bitterness of death is past"—we have seen the worst, say they, for Rome is become old and decrepit.

A more fearful kingdom than Rome, or than any the world has yet seen, will arise, even Satan's kingdom, the "kingdom of darkness"; in that will the rulers of this dark world, incarnate, revel in all malignant success; and then "woe to the inhabitants of the earth, for the devil is come down in great wrath, knowing that he hath but a short time."

W. HOWELL,
Author of "The Two Worlds."

Clifton.

"THIRST FOR GOD."

THERE is one feature common to all the saints of all ages. They all thirst after God even as the hart panteth for the water brooks. This is a consequence of their all possessing the same new and spiritual life, which, coming from God, ever seeks and desires Him.

In Psa. xlii. we find language and figure sufficiently intense to describe Paul's longing desire after God, as well as David's. In the one, as in the other, you see the new life, which is common to all the saints, rising to its own level, seeking its own object of desire and of delight. How strikingly beautiful is the simile the Psalmist employs,

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"As the hart panteth after the water brooks!" This gentle and beautiful creature, wandering far and wide over the arid plains, pants for the water brooks. So the child of God in this dry and thirsty world. For whatever the world may be to others in its present state, to the Christian it is, in truth, a barren desert.

Not but that the believer has more true enjoyment than any other; not but that he can enjoy the things of nature with a deeper because purer enjoyment than ever in his unconverted days. Nevertheless, he feels increasingly that this world is a moral desert. He readily accepts Israel's wilderness journey as a true type of his. The people of the world have no sympathy with him or he with them. He realises that to be the friend of the world in point of compassion and service in the Gospel, is to be Christ-like; but to be the friend of the world in fellowship, is to be an enemy of God. (James iv. 4.) He must needs have to do with the children of this world, or else go out of the world, as the apostle says; but being "let go," he seeks his own company. (Acts iv. 23.) One whose praise is in all the churches—Newton, of Olney—has well said that a Christian in the world or worldly company should be like a person transacting business under a shower of rain. Business over, he quickly retires. God is the object of desire and delight to every renewed man. When apprehended in Christ, He is to the child of light the "perfection of beauty." The more and the longer he gazes upon that outshining of beauty which has manifested itself in Christ, the more truly can he say, "As the hart panteth after the water brooks so panteth my soul after thee, O Lord." The great work of the indwelling Spirit of God is to produce this thirst in the soul by taking of the things of the Father and of Christ, and showing them to the inner man. Thus does the believer become more and more attracted to God as his everlasting object, and his experience answers more and more to the figure of the hart panting after the water brooks. "Nearer, my God, to thee—nearer to thee," becomes increasingly the true and constant utterance of the heart. As we pass on, experience shows us an end of all perfection except in Him, and we more and more desire Him. We should love and prize the communion of saints; but if it be not with us an outgrowth and consequence of fellowship with the Father and the Son, it is not real. We know there is much religious commerce which is very far from the true communion of saints which is in the Spirit. Still, although we may and ought to value the fellowship of the children of God, true growth in grace will doubtless be marked by an increasing desire for fellowship with God Himself. And the more of this latter we enjoy, the more truly we shall enter into and enjoy the former. They are inseparable. The one flows out of the other. Now, have we noticed the question which this experience of thirsting after God gives rise to in the heart of the Psalmist in Psa. xlii.? The question it leads to is this: "When shall I come and appear before God?" And have we observed a similar issue of the apostle's experience described in Phil. iii.? First he tells us of "his counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord, that he might be found in Him," and then proceeds: "*That I may know Him*, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his

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death; if by any means I might attain unto the resurrection from amongst the dead" (ἐξανάστασις). Have we not here the same thirst after God ("that I may know Him")? and have we not also, as it were, the same question, "When shall I come and appear before God," in Paul's earnest longing for the glorious estate of the resurrection from the dead, or the first resurrection? I think we have. *The same* thirst after God produces in both, as in all saints of all ages, *the same* longing for the time when they shall appear before God. And let me ask, When shall the saints appear before God with their full capacities for knowing and enjoying Him? When but at the second coming of our Lord Jesus Christ, who shall, on that cloudless morning of his appearing, call *from amongst* the dead *all* who are his. The conclusion we may legitimately draw from these inspired experiences of God's servants in different ages or dispensations, is surely that in proportion as our souls thirst after God that we may know and enjoy Him, will be our longing for the second advent of Christ. We shall love his appearing. Then, and not till then, shall the thirst of the new life for God, its source and object of delight, be fully satisfied. Then shall we, like panting harts for the water brooks, rest for ever beside "the fountain of the water of life," and drink abundantly. "The Lamb which is in the midst of the throne shall feed us and lead us to living fountains of waters, and God shall wipe away all tears from our eyes." The unchanging joy of that state is sweetly expressed in the following verse from the pen of one now absent from the body and present with the Lord:

"What light! when all its beaming
Shall own *Him* as its Sun?
What music! when its breathing
Shall bear *His* name along?
No change, no pause, its pleasures
Shall ever seek to know;
The draught that lulls our thirsting
But wakes our thirst anew."

Kenilworth. W. B. DOHERTY.

A number of courtiers were gathered one day in the palace of King Edward VI., and one of them desiring to obtain an article which was a little beyond his reach, thoughtlessly took a large Bible from the table and stepped on it. The young king, whose piety was most sincere and devout, was deeply grieved at this want of reverence for God's Word. But he loved the offender, and was unwilling to subject him to the mortification of a public rebuke, while he felt that the offence ought to receive attention. He therefore lifted the Bible from the floor with great care, laid it gently on the table, and then stooped over reverently and kissed it. The silent act made a profound impression on the courtiers; tears moistened many eyes, and the offender felt most keenly the tender reproof conveyed by the monarch. It were well if in all palaces and all homes a similar reverence were cherished for the Word of God.

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Literature.

Resurrection from the Dead: A Review of the Theories of D. King and B. C. Young. By G. GREENWELL. Wrexham: W. Bayley, Hope-street.

IN every way most admirable. We should like to reproduce the entire pamphlet; but as that is impossible, we give one or two extracts just to show how Mr. Greenwell writes; and at the same time we are happy to inform our readers that they will find an article from his pen in the present number of the RAINBOW.

"Philosophers had handled in vain that splinter of truth—the abstract soulism; that which they uttered about the immortality of the soul, in academy old or new, had no majesty, authority, or practical influence. Indeed, if the philosophic thing about which they discoursed be closely looked into, it amounts to annihilation. The spark of divine fire was to return to the original—the river to be lost in the sea. It simply amounted to entire loss of personality, by absorption in Godhead. No wonder that among the masses, where even this phantom was unknown, the eternal farewells were suffocating, and the darkness like that of Egypt. 'Through fear of death, men were all their lifetime subject to bondage.' One came to abolish death, and bring life and immortality to light. In an impassioned utterance, one apostle spake for himself and for others, 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a *living* hope, by the resurrection of Jesus Christ from the dead.' The first-born from the dead to die no more, made sure the resurrection of all the holy family. It was this distinctiveness of personal immortality, in connection with wonderful love in the method of securing and sealing it, which moved the world, and poured fresh life-blood into withered humanity.

"Besides: the resurrection of the body involved the transfiguration of nature, which was to share in the liberty of glory. 'For the whole creation waits with an ardent desire that the sons of God should be manifested; because it is not willingly that the creatures are subjected unto vanity; but it is upon the account of him who has subjected them. And they hope that they also shall be delivered from the servitude of corruption, to be put into the glorious liberty of the children of God. For we know that all the creatures together sigh, and are as it were in labour until now, and not only they, but we also who have received the first-fruits of the Spirit—we ourselves, I say, sigh in ourselves while waiting for the adoption, that is to say, the redemption of our body.'" (Rom. viii. 19—22.)

* * * * *

"The tree is subject to the same changes which science determines in man. It has no spirit, no attributes of thought, reason, imagination, moral feeling; yet even *it* preserves its identity. Though the particles get replaced, the tree remains substantially the same. As long as ever it maintains its position in field or forest, through the storm and sunshine of marching seasons, all parties recognise the same old tree; and many, with strange melancholy, joy mingled with tears, seek and find the initials they carved there forty or fifty years ago. Dear old mother nature has a wonderful habit, which we may not call perverse, of supplying afresh, not only good matter, but all the scars, blemishes, and deformities by which both trees and men are defaced; and if the Lord were not in some auspicious time to take the work right out of her hands, things would not get any better. But, 'we shall be changed.'

"Two things are manifest in regard to the resurrection body:

"1st. It will be the same body, or there is no resurrection.

"2nd. It is different, or there would be no transformation.

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"There is no real antagonism, but the two realities are in perfect harmony."

* * * * *

"In the light of these remarks, the reader may turn to Psalm cx., which our author emphasises. 'The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the *rod* of thy strength out of Zion: rule thou in the midst of thine enemies.' Let me say at once, that our author is all at sea about the *rod* and the gospel. The rod did *not* go forth on the day of Pentecost, nor is there any allusion to the gospel in the Psalm. The day of power and the day of wrath are one. The *rod* of his *strength* is the iron rod of the passages already quoted. The iron rod of triumphal power and immaculate justice will go forth from Zion in the appointed time. Hence we learn that the people who gather not to worship the Lord, and keep the feast of tabernacles, shall be smitten with plagues or famine according to righteous judgment, and the power goes forth from Jerusalem, the centre of authority and glory. 'Sit thou at my right hand.' How long? 'Until I make thine enemies thy footstool.' What happens then? Simply this, that the Lord leaves the central throne—comes down from the right hand of God to the throne of Jerusalem, and is absolute and sole potentate on earth. It is from that point that the action and rule proceeds which is pointed out in the Psalm by the rod of his strength passing forth. His enemies are all subjected—some by immediate destruction, some by iron compression, some by the transformation of love. To be subjected and to be entirely destroyed are different ideas. There is, doubtless, during the whole thousand years a smouldering element of evil in the flesh, though justice be enthroned in glory and righteousness rolling like the waves of the sea. But during this grand period the Son of God reigns in majesty and power with his associate princes, and no power of evil comes with hostility to the front, or gathers to a head. At last comes the final trial, when, upon the release of the infernal chieftain, the forces of impiety marshal in sudden insurgency, and meet their destiny in no battle-field, but under the descending fire of God."

The Study of the Bible: A Series of Chapters intended to promote Truth and Unity. By HENRY DUNN. Second Edition, Revised. London: Simpkin, Marshall, & Co.

IN searching for an answer to the question, "*Why is it* that Christian people read the Bible so differently"? Mr. Dunn concludes that the true explanation will be found in that prevailing neglect of the Bible, as a whole, which arises from its being almost always read in mere fragments; in forgetfulness of the particular purpose for which the Book was given; in confusions regarding its inspiration; in errors relating to the Holy Spirit; in the confounding of revealed facts with human inferences; in bias of one kind or another; in reading, either for edification or for the kindling of devout feeling, without first ascertaining the meaning of that which is read; in the habit of accommodating Scripture, or of perverting it, by the exaggeration, projection, or other misapplicatien of texts; in allegorizing, under the influence of an unbridled fancy; in the abuse of parallel passages and references; in that darkening of the sense which is frequently occasioned by injudicious division into chapters and verses; in the acceptance of interpretations drawn only from hymns; in the neglect and consequent abuse of unfulfilled prophecy; in inattention to the character of the particular dispensation under which we are living; in errors as to church authority, and the value of tradition; in undue reliance on the professional labours of the clergy; in turning helps into hindrances; and, above all, in habitual indifference to the demand Scripture makes on every man for prolonged study, as an essential pre-requisite to the elevation, by its means, of moral character.

To each of these important points the author draws attention with dignified calmness, clearness of expression,

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and logical force. The result is a book of great value—an introduction to the Holy Scriptures which no intelligent man can read without being wiser and stronger in consequence. Mr. Dunn has removed with firm hand, and yet with that philosophical reverence which is worthy of the grave student, many of those evil things which darken the bright pages of revelation, and divide and distract the Church. With all earnestness we suggest to all parties an early and careful perusal of this instructive volume.

The Voice upon the Mountains. A Journal of Prophetic Testimony and Evangelistic Effort. Edited by T. GEORGE BELL, LL.D. London: S. W. Partridge & Co.

THIS journal is published monthly, at a penny; and as our esteemed brother the Editor bears faithful testimony to the great truth for which we plead—the premillennial coming of our Lord—we heartily wish for it a great number of readers. Dr. Bell is at once a student of prophecy and an evangelist—a living contradiction, if what our opponents say be true: namely, that "Millenarians are indifferent to labours for the conversion of men." But, then, it is not true. The "Voice" happily combines prophetic testimony with evangelistic effort. In apostolic days these were united, and apostolic truth shows where the principle of union is to be found. We quote the following from the June number, to show our readers how clear Dr. Bell is on fundamental truths, and how deserving his paper is, therefore, of a large circulation:—

1. The coming of the Lord Jesus Christ, so often spoken of in the New Testament, is a real, bodily appearing of that blessed One, according to His own promise, "I WILL COME AGAIN;" and according to the word of His apostle, "THE LORD HIMSELF SHALL DESCEND."

2. There are two distinct resurrections, with a thousand years between them, the first being that of "they that are Christ's at His coming;" and the second, that of the wicked dead, raised to be judged at the Great White Throne.

3. The coming of the Lord Jesus Christ is for the gathering together of His people, and the establishment of His millennial reign—His kingdom having to be set up in the midst of His righteous and desolating judgments.

4. Whilst this coming of the Lord Jesus Christ is a certain event, most distinctly declared, the time of that coming is hidden from us, in order that we may be kept in the right posture of soul, waiting and watching for our Lord.

5. Though we have no assured date when He shall come, yet are there signs given—signs corresponding so much with the circumstances of these very times—calculated in every way to assure us that "THE COMING OF THE LORD DRAWETH NIGH."

A Glimpse of the Great Secret Society. London: W. Macintosh.

WHEN we first opened this volume, we had, for what reason we cannot say, an idea that it was an *exposé* of *Freemasonry;* it turned out, however, to be one of *Jesuitism*, which certainly has a better claim to be called "*The* Great Secret Society." The book consists of 148 pages, 104 of which are occupied by a translation of the "*Report on the Constitution of the Jesuits*," delivered by M. de la Chalotais, the Attorney-General of the King of France, to the Parliament of Bretagne, in 1761—a document of more than mere historic interest and value. Most thoroughly do we agree with the translator when he says, "No person who has taken the trouble to inform himself on this subject can with truth assert, that in affording our readers this '*Glimpse of the Operations of the Great Secret Society*,' we are inviting them to accompany us while we rummage among the musty records of a danger *that is past*."

Death is Ours. By G. V. W. London: Crocker.

WE cannot express a favourable opinion of this tract. It is very ill-

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written; and to speak of "death" as "our boast and song" is quite unscriptural. Death, according to Paul, is "the wages of sin." Can "the wages of sin" be, under any circumstances, "our boast and song?"

The Divine Ways with the Jew, the Gentile, and the Church of God, from Adam to the Millennium. Second Edition. London: Crocker and Cooper.

THIS fourpenny book contains a clear and comprehensive sketch of the dispensational dealings of God with mankind. We have read it with considerable interest, and agree with much of what the writer advances, though we demur on some points. The author has evidently studied his subject, and his little book will be found useful by those who have not.

The Saviour. The Petition. London: W. Yapp and Co. (Price 6d. per dozen.)

BEAUTIFUL little poems; admirable alike in sentiment and expression.

ANTICIPATIONS OF THE SAINTS.

OH! what a happy day
When Christ the Lord shall come,
And with delight and joy
Shall take us to his home.

Oh! what a happy time
When in a moment's space,
We to his likeness changed,
Shall see Him face to face.

Oh! hasten, Lord, the hour
When we shall see Thee near,
When to our longing eyes
Thou shalt with joy appear.

The night is waning fast,
The purple beams of morn,
In overspreading rays,
The eastern skies adorn.

The gilded mountain-tops
Appear with glory crowned,
Throwing in deeper shade
The darken'd valleys round.

Bristol. L. DENNING.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1868.

THE GLORIOUS FUTURE.

MAN *is nothing;* GOD *is all.* That is our motto. Success through failure; that is the history of the past, and the rule of Divine procedure for the future. Man has always failed, and God has always taken the opportunity of these failures to work out his own sublime purposes according to the counsel of his will, and the riches of his grace wherein He hath abounded toward us in all wisdom and prudence. Failure in Paradise, failure under law, failure under grace, that is man's history, the human side of the story of all time. But it has also a divine side, luminous with the manifold wisdom of God, proving that He has been advancing the settled design of his heart through all the fluctuations and all the tempestuous storms of the world. Not one step backward has He ever gone, not one erasure is found in the book of his purposes, not one disappointment has He ever met, and not one casualty has ever checked for a moment the majestic progression of his thoughts towards their glorious ultimate goal.

To feel this, to be firmly persuaded of this with a conviction so certain and deep that nothing can shake it, is strength, repose, joy to the soul. The "fall" of man! Why, it is failure throughout, and nothing but failure, so far as mere man is concerned; but the thought that God's eternal purpose in Christ Jesus—which can be nothing less than infinitely worthy of Himself—is steadily and unswervingly advancing towards its settled issue, is unutterably consoling. It gives the peace which cannot be described, and fills the lips with praise even when the wisest are at their wit's end, and ecclesiastical anarchy threatens, as at the present time, to destroy everything that the best revere. It does *not* rejoice in evil; for that is impossible to the Scriptural faith which is of the operation of the Holy Ghost; but it is glad

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in the Lord, and rejoices to know that evil is powerless to prevent the realization of his grand designs.

> "The glory of the Lord shall be revealed,
> And all flesh shall see it together;
> For the mouth of the Lord hath spoken it."

That is enough. We believe the Divine Speaker. "The word of our God shall stand for ever." He will not go back from his purpose, nor alter the thing that has gone out of his mouth. The glorious things uttered by his prophets must come to pass; and all attempts to explain them away by the introduction of figure where there is none, are only attempts to weaken our faith in inspiration, and to rob us of those holy treasures of truth with which our Father seeks to enrich us. But we will not allow the robbery. Our obligations to Him who came to give us life and immortality are too great to permit us silently to acquiesce in doctrines that would keep Him for ever from that throne of universal empire "under the whole heaven," to which He is entitled, and which He alone is competent to occupy. We have no scholastic theory to advocate, no system of human theology to build up; we only claim for our Saviour and Lord the right He has to his own, the full possession of all that the Father has said He will bestow upon him; and that is, in the words of the seer of Babylon, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." We only echo the marvellous doxology, the rehearsal of which was heard by the seer of Patmos: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living ones, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four

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living ones said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever." We only plead for the restitution of all things by the return of our Lord from heaven, according to the testimony of all the prophets reaffirmed by the apostle Peter: "And he shall send Jesus Christ, who before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." We do not ask the Churches to believe a single word of ours respecting the glorious future; but we *do* ask them earnestly, seriously, lovingly—in this day of sore perplexity, and doubt, and confusion, and apostasy—to take their Father's book in their hands, and, as his loving children, to *believe just what He says.* Is it too much of a humble brother to ask his redeemed brethren in Christ Jesus to do this? Surely not. "By love serve one another," is the beautiful law under which we desire to act, and we are conscious of its power as we write these lines. We *believe* that much of the force of the Divine Word has been weakened, and much of its brightness obscured, by the mystical notion that a meaning has to be attached to the words of the Bible different from that which *the same words* convey in other books. We *believe* that the consequence of this notion has been disastrous, causing God and his Christ, the Church and her mission, the Jew and his future, the world and its destiny, all to be misunderstood. Believing this, we *must* speak. It were sin to be silent if the Word of God and the actual state of things over the whole earth concur in deepening the conviction tha the Church generally, and the world universally, are in deep darkness respecting many intensely important revelations that God has made, although the Bible has been in the hands of men for many centuries. They open the beautiful and joyous book—which is so full of the out-gushings of a Father's love that no other voucher for inspiration is needed—with their hearts loaded with the dismal superstition of paganism which Papacy has incorporated with theology, and which Protestantism has failed to throw off, and the result of course is a veil upon their eyes concerning matters in which their own deepest interests are involved. This importation of foreign meanings into the Scriptures of truth was surely a cunning device of the subtle adversary of God and man. The skill of the evil one in this department of his Satanic labours is unquestionable; for amidst the scores of opinions held by different persons respecting the same sentence or paragraph, the earnest inquirer for truth is perplexed, bewildered, and sometimes driven to despair. He wants to know what God has said. With the exception of a few spurious passages, and some doubtful renderings—the spurious and the

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doubtful alike harmless so far as the great doctrines of revelation are concerned—the English reader, happily, can have no difficulty about that. What God has *said* is clear enough, but just as the inquirer begins to realize the happiness of having an infallible Teacher, he is informed, to his dismay, that God does not *mean* that. The words are plain enough, to be sure, but then they are in the Bible, and you must not take divine things in a natural sense. What a perfect device to make the word of God of none effect! and what a potent wedge with which to splinter the Church into a thousand fragments! What a fearful price we are paying at this day for the luxury of non-natural interpretation. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." But the earnest caution has been unheeded, and the spoliation is consequently terrible.

Nevertheless, we breathe freely when we turn our eyes from the desolations of Christendom to the sure decree of Jehovah. The word has gone out of his mouth, and will not be recalled. The day of glory will dawn at the exact moment determined by infinite wisdom; the splendid future is coming, for the "Lord of all" is coming; and his presence will make the glory. "A fire shall devour before him, and it shall be very tempestuous round about him;" but the awful tempest that destroys the enemies of the rightful King, and burns up the enormous heaps of wood, hay, and stubble accumulated for the fires of that dread day, will clear the way for the inauguration of the kingdom of God upon earth, and the realization of his glorious purposes concerning our long-distracted world. Thanks to the Lord for making truths of such priceless value so plain in his own blessed Word!

GOD'S PLAN OF LOVE.

WHEN my mind was directed to the subject of prophecy, what joy was mine! A new and glorious world opened up to my vision, in which all my expectations and more than all were to be realized; a redeemed, ransomed, jubilant creation, full of life and holiness and joy; death destroyed in the resurrection of the saints; Satan the tempter, the usurper, imprisoned; humanity restored to all its powers within, and unhampered by the ligaments that at present bind it; the whole earth one glorious, blessed family of God, in which the gifts and graces, and all the attributes of the adorable Trinity, so far as they are

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imitable, are to be reflected as in a mirror, and thus the manifold wisdom of God unfolded through the Church to the principalities and powers in the heavenly places. (Eph. iii. 10.) I saw in that glorious prophetic future the long looked-for *unity* after which my soul was intensely longing, the heavenly and the earthly things, the ta panta (Col. i. 16), the visible and the invisible, the thrones and dominions and principalities of the boundless creation harmoniously united under one head, and that head the Lord and Saviour Jesus Christ, the God-man who loved *me* and gave Himself for *me!* O God, how my heart swelled with love to Thee, the great fount and Father of all for such immortal hopes. I saw in these ages of glory a consummation worthy of the incarnation, atonement, intercession, and advent of the great God and Saviour of the world, Jesus Christ; I saw there the means (namely, the direct action and agency of God Himself) by which we could reasonably hope to see the earth filled with the knowledge of the Lord as the waters cover the sea, for I sighed over the bitter, bitter reflection, but not the less true because bitter, that Christianity was more widely extended in the third and fourth centuries than it is at the present time; I saw in these millennial ages of blessedness and purity and peace, a great and gigantic system of divine operation, an eonial economy or plans of the ages (Eph. iii. 11, Greek) of such dimensions and glory, that the prophecies of the Old and New Testament, that refer to the Jews, to the antichristian nations, to the Church of Christ in its two departments, to the destruction of evil and the evil one, to the renewal of the earth and the heavens, to the times of refreshing under the hand of the promised Comforter, to the coming of Christ and the importance attached to it in the New Testament, might find a reasonable and substantial fulfilment. An old lady, after one of my lectures on Palestine, in which I dwelt a good deal on what I saw at Bethel, asked me if when there I had seen *Jacob's ladder*, to which replying in the negative, she told me I might go back again, for I had missed the only thing worth seeing. Now I verily thought that the glorious vision (Gen. xxviii. 12) would really find its fulfilment in the advent and kingdom of Christ, when from the hiding-place of power, from the pavilion of glory, from the throne of the incarnate God, the angels of God shall go forth according to the command of the Son of man, to execute their appointed offices throughout the boundless creation. Jesus is the centre; on Him they descend, from Him they ascend. His royal person is the burning imperial focus of light and power to all created things, for He is the head, not of the Church only (Eph. v. 23), nor of the human race only (1 Cor. xi. 3; xv. 22), but of the angels also (1 Peter iii. 22), and indeed of the

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whole creation of God. (Eph. i. 22) All the classes and distinctions of classes that met Him in and under the glory on the holy mount; all the covenants connected with the names of Adam, Noah, Abraham, Moses and David, have their power and essence in Him, the covenant head; all the orders, powers, principalities, and hierarchies of the heavens, and all the other glories, if there be other glories found in the universe, are summed up in Him who is the head of all principalities and powers, and shall find their initiatory development in the mediatorial kingdom of the millennium, and their full development in the ages of eternity. When any great event, or any great truth connected with our destiny or prospects first breaks in upon the mind, the mental vision is for a time dazzled, the actions of the members paralysed, and even the vital power of breathing for a moment suspened, and the reason, bewildered by an unanticipated incomprehensible splendour, yields itself to the dulcet music of hope. So it was with me when my mother's death revealed to me the awful necessity of a new heart and a new life; so it was with me when by the laying on of the hands of the Presbytery, I received the public commission to preach the Gospel. I was filled with awe, with terror, and with joy. I retired for a time to a cottage in a cave by the seashore, with no companion but the Greek Testament, to examine myself and commune alone with God. So was it with me when the hope of the advent, like the star of the morning, like the sun in his splendour, like whatever is divine and glorious, shed its beams into my longing soul like lightning rooting itself in the earth, elevating what was low, strengthening what was weak, fructifying what was barren, and consuming what was noxious in that weedy soil. What light it seemed to throw over the divine purpose, the majesty of the work of Christ, the reality of the mediatorial kingdom, the importance attached to the advent in the Bible, and the various offices of the triune God! What an opening up of Scripture! I sat under the ministry of three of the best, and ablest, and most orthodox ministers in Ireland. One of them was my professor, now asleep in Christ, another is still with us, but leaving us speedily, I fear, the greatest and most eloquent of living Irishmen; and the third, still in manly vigour, one of the best, if not the very best pastor I have known—under the ministry of these godly men I sat, and to them, under God, I owe what I can never repay. But yet very rarely did I hear a sermon, or a lecture, or a discussion on the subject of the second advent; and as to solemn prayer for the coming of Christ, my memory does not serve me with many examples of such a thing in any of the churches at that time. The atonement, the godhead of Christ, the work and offices of the Holy

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Ghost, and indeed a very full Gospel were fully and eloquently announced to the people; but the hope of the advent, either because death was a sufficient hope, or because there were many difficulties and uncertainties connected with it, or because certain errors and heresies had been associated with some men who held it, or because Satan strove to conceal it, was rarely and languidly preached. When I opened the Bible I was met by an astounding fact which, without seeing it with my eyes, I would not have believed the seven wise men of Greece, on their oath, had they stated it, *that the advent was more spoken of than the atonement.* I read over the New Testament, I marked all the passages in which the atonement and the advent are mentioned, and I found as to the number they stand in something like the relation of two to three! What! are we to preach, and believe, and converse, as much about the second advent as about the cross, the atonement, the redemption of the world? Why, this would revolutionise the pulpit, turn people's heads, and uproot the framework of society! But the *ratio is two to three.* You mean to say, do you, that I, a minister of God's Word set for the salvation of souls, glorying as Paul did only in the cross, should think, speak, teach, and preach as much about the second advent as the blood of Christ? The ratio in the New Testament *is as two to three.* I have been (you say) among all parties and classes, I have heard the most famous men of the age, and I have never heard such prominence given to the advent. But in the *New Testament the ratio is as two to three.*—But tell me truly, do you yourself, or did you even in your youth give the second coming of Christ such a striking prominence in your ministrations? I answer candidly, *I did not*, nor does any man living do so; but I repeat it, in the *New Testament the ratio is as two to three.* Let God be true and every man a liar. I am, however, fully persuaded that what God thinks, speaks, writes, and reveals much about, we should not think, speak, and preach little about, much less forget it altogether. I think this great prominence given to the advent finds its cause and its justification in the purpose of God to glorify his Son, the Son of man, in the place where He was despised and crucified, by making Him during the millennial ages the actual King and Governor of the world; by uniting Him and under Him in one eternal *unity* all things in heaven and on the earth; by connecting with the morning of that great day, the judgment of the quick and the resurrection of the just; and with the evening of it, the general resurrection and judgment. In this way there is some sort of proportion between the advent and the prominence given to it in the Word; but if his coming be for the period of a single day only (of 12 or even 24 hours), and that to be expected at the end of some thousands of years

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the prominence given to it in the New Testament seems to me an inconsistency if not an absurdity.

Hope, buoyant, radiant hope is for the young, far more than for the aged and way-worn pilgrim. In the young, fresh apostolic Churches this plant of paradise (the only one remaining when the rest had withered) flourished beautifully, and brought forth fruit unto eternal life. No tongue can tell what influence a steady gaze at the crown and the kingdom, the person and glory of the coming Deliverer, exercises over the heart, life, and character. It is balm to our wounds, it is light in our darkness, it is strength in our weakness; it softens our hard materialism, it brightens the clouds of adversity, it darkens the brightness of the world's glory, it breaks the satanic chains that bind our hearts to the dust, by giving us a noble and glorious object to look up to; it draws up into itself, and, like Aaron's rod, swallows up all the minor hopes and expectations with which this earthly life is filled. As the streams and rivers in whatever region rising, in whatever direction flowing, all make their way into the sea, so do the hearts of redeemed men, of all nations and ages, of all countries and colours, of all degrees of refinement and civilization, flow unto and find their end and contentment in the ocean-home of Jehovah's love; and this love is no otherwise manifested to sinful man save in the person of his Son Jesus Christ; and this manifestation, though deepening, widening, and progressing always, is mainly connected with the three appearances of Christ (Heb. ix. 24, 26, 28); his past appearance to put away sin by the sacrifice of Himself, his appearance the second time without sin unto salvation, and his appearance now in the presence of God for us; thus are the past, the present, and the future united in Him who is not of time, but eternity; and his redeemed Church lays the hand of faith upon the cross, and stretches out the hand of hope towards the crown, and looks up in adoring love to a present intercessor in heaven. In this light I read and re-read all the passages in the gospels and epistles which speak of the coming of Christ, of our readiness to meet Him, of the sleeping virgins, of the increasing wickedness towards the end, of the fury of Antichrist, of Christ's coming in the clouds of heaven, of his coming in flaming fire, of his coming with all his saints, of his coming with the holy angels, of his coming in the power, glory, and majesty of God. When God says, Watch, I thought we should watch; when He says, Wait, we should wait; when He says, Hope, we should hope; when He says Pray, we should pray; when He says, Hasten the coming of the day of God, we should hasten it; for I rejected the spiritualizing philosophy which loves the absence of Christ, and adds to all these duties a brief appendix to be retained in

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a reserved seat of the memory, or repeated in an undertone in the following manner: Wait for the Son of God from heaven (after a thousand years); behold I come as a thief (after a thousand years); behold the Bridegroom cometh, go ye out to meet Him (after a thousand years); what I say unto you, I say unto all, Watch (after a thousand years); come, Lord Jesus, come quickly (after a thousand years). I received as true and faithful all these calls to watch, and wait, and pray, unhampered by the necessary intervention of any long series of ages, and thus the nearness of his coming filled me with indescribable ecstasy, so that I sought the mountain tops of prophecy that I might catch if it were but the first faint gleams of the rising sun of righteousness. The King is coming; the King of glory is coming quickly; the wilderness shall soon begin to flourish, and Sharon's vale send forth its balmy odours; the thorn and the thistle shall yield to the myrtle tree and the cedar; the savage beasts of prey and the more savage beasts of science and civilization shall forget their ferocity in those happy times; the thunders of the sky and the thunder of the battle-fields shall be heard no more, for He is come; the Prince of peace is come and wars shall cease to the ends of the earth. I felt the mighty movements of an earthquake shaking the foundations of the goodly mountains of Lebanon; I measured the crater, and heard the roaring and saw the flames of Vesuvius; among the ruins of mighty Rome I meditated like Volney on the ruins of empires, and then heard the Pope preach a bad sermon; I stood upon the Rock of Tyre with Keith's "Evidences of Prophecy" in my hand, and the fishermen spreading their nets before my eyes; I saw the tears rolling down the cheeks of Jewish women as they read the Lamentations and sang their songs of sorrow at the foundation stones of their former beautiful house. I traversed the most famous battle-fields of modern Europe and summoned up before me the multitudes that fought and fell in those scenes of carnage, and I looked up to my Father in heaven and cried, Eternal God, on what are thy creatures intent? Is this thy world on which thy beloved Son stood in human form, yea, in the form of a servant, to be only or for ever the region of sin and death, and the delusions of the devil? And I heard a voice saying: Burn and break forth through the earth's crust, ye phlegethons of internal fire; loose the four winds and let them blow; yea, open the caves of Æolus, and let all the winds out at once to mix sea and land together and desolate the world; pour into the souls of the God-defying nations a strong delusion that they may believe a lie because they received not the saving truth of God, and let the unclean spirits go forth to gather them together for the great day of the Lord Almighty; let the thunders of the heavens

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wax louder and louder as at Sinai in the days of old, and let the infuriated followers of Antichrist and the devil answer it defiantly with blasphemy and rifled cannon! Unite, unite, unite, all ye elements of evil, and put forth all your strength in a last great effort of rebellion, for your time is short and the hour of your doom is ready to strike, for it is written, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; and he was cast out into the earth and his angels with him. And I heard a voice from heaven saying, Now is come salvation, and strength, and the kingdom of our God and the power of his Christ: for the accuser of the brethren is cast down which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell therein. Woe, woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 9—12.) Then I thought of the gorgeous vision of the descending Lord with his white-robed armies, in Rev. xix.; the immersion of the beast and the false prophet in the lake of fire; the imprisonment of Satan, the deceiver, in the bottomless pit; the resurrection of the saints, and the glories of the peaceful millennial reign. No more fields of battle and blood; no more delusions of the devil nor seductions of his agents; no more curse stifling the earth's productiveness; no more sweat on the brow of labour; no more tears channelling the cheek of beauty; no more Cains murdering their brothers; no more death among the risen saints; no more premature death anywhere. The whole world at peace; the whole race of man one family of God; the former things wholly forgotten; the glories of Jerusalem wholly restored; the whole glorious idea of God's plan of love in progress of actual manifestation among men; the flaming sword removed from the gates of paradise; and more than all, and better than all these together, the *presence of our Lord and King.* O Jesus, Saviour of the world, come quickly! The distracted world seeks peace, and cannot find it; the parched wilderness seeks refreshing, and cannot find it; the whole creation groans and looks out for Thee; and thy Bride chides thy long delay. Come, blessed Lord and King, and let the knowledge of thy name cover the earth as the waters cover the bottom of the seas! How love finds its home and its end in Thee! I see Thee in the bosom of the great Father before all worlds; I see Thee descending into the form of a servant, to the stable, to the cross, and to the grave; I see Thee arising in my immortalised nature, the conqueror of Hades and of death; I follow Thee from Olivet to the

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right hand of God, and I anticipate thy coming again in glory and majesty, and in this immense circle all is *love*—love to the unloving, love to poor sinners, love to *me!* Oh, how sweet and tranquilizing is the luxury of being loved! In those happy days of love's young dream of glory I entered into the hiding-place of love and power into which my Head and Redeemer and Forerunner had entered, and I felt no joy in anything that did not spring from or lead to his love. His finished work was the rock on which I stood; his present work drew all my affections (so far as I could direct and control them) into his own royal person where He now is, and his coming in glory filled, expanded, and satisfied my hope. My thoughts had, from my mother's death, been in a measure directed to the incarnation, atonement, and intercession of Christ as the everlasting verities on which a reasonable man can rest the issues of eternity; and, by meditation and prayer, by much reading, and conversing with learned and godly men, the heart, naturally dwarfish and dark, was opening up, little by little, into sympathy with the dimensions of divine love, when prophecy, which takes in the future eternity, and makes Jesus the centre of it, opening up visions of glory without limit or end, contributed mightily to this enlargement, and gave me higher and nobler conceptions of the character of God, the majesty of the office of Christ, the dignity of redeemed manhood, and the exact truthfulness and inspiration of the Holy Scripture. Indeed, I may say I know no department of doctrine or duty, of philosophy or science, of morality or speculation, of the outward or the inner life, over which, in my case, the hope of the Advent did not exercise a paramount influence. I shall mention only three of the important doctrines which it modified deeply and extensively, namely, the atonement, the assurance of faith, and the election of the saints. I always believed firmly in the great sacrifice of the cross, but its tremendous importance in my own case was enhanced not a little by the nearness of the coming Judge. I crept nearer to the bleeding cross as I felt the day of God to be nearer; I grasped the anchor of my hope more firmly, as I saw the first indications of the stormy wind and tempest. The awful splendours that surround the King of Glory, the eyes as a flame of consuming fire, the pomp and majesty of the Royal court and train, the desire of being counted worthy to escape the coming judgments, and to stand before the Son of man (Luke xxi. 36); all these, and many similar thoughts concerning that great event, drove me with tenfold ardour into the poor sinner's only refuge-city, the finished work of the Son of God on the cross. Then, as to assurance of faith, the doctrine of, I may say, all the Reformers, condemned by the Council of Trent as the "Vana fiducia hereticorum," the doc-

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trine of the Confession of Faith, and, I believe, of the Episcopal Church also; this holy doctrine was sleeping soundly in the Presbyterian Church; or, at least, it was so in my heart and experience. This slumber was broken by the hope of the Advent. I saw plainly the terrible dilemma and perplexity into which the hope of the kingdom puts the soul that has any doubts of salvation. I stood almost petrified with terror, like Lot's wife, when I found myself saying, "Come, Lord Jesus, come quickly," and yet was not fully convinced of my personal acceptance with God! This tremendous inconsistency seemed to shiver my consciousness into fragments, and I said, in the earnestness of agony, "This state of things cannot remain; I must have assurance, or give up the hope; doubt, and the doctrine of the approaching Advent, do not hang together." And thus the Lord led me in his own time and way to the New Testament assurance of faith. I may add, that all the believers in the speedy coming of Christ, that I have met with, are also believers in the necessity of the assurance of faith. Well, but how did the hope of the Advent affect the doctrine of election? The principle of election in some form or other must be admitted by every man who believes in the freedom and sovereignty of God. The Creator did not consult us—could not consult us—as to the proper form of the body, or the necessary qualities of the mind! He made us as He pleased, He placed us where He pleased, He redeemed us in the way He pleased. His own free royal wisdom determined and determines all things. The Bible, too, is full of election. Nevertheless, the results that seem to flow from it are to most minds accompanied with many perplexing difficulties. The advent removes most of these, if it does not dispel them altogether. This is not the last dispensation. A great change is to take place in the moral government of God, so far as this earth and the aërial heavens are concerned, and the new dispensation commences with the coming of Christ. Up to that we have election, and the principle holds good that "many are called, but few are chosen." From that time the principle is universality, and all men shall know the Lord, from the least to the greatest; and the earth shall be overflowing with righteousness, like the waves of the sea. In this way I saw election to be the basis of a church, as predestination is the basis of a providence, without which neither the one nor the other is conceivable. Thus dispensational truth, connected with the advent, mitigates or removes the bitter thought connected with election, that the majority of the human species are destined to perish; at least it did so in my own case, and I can speak only for myself. I believe the number of those that shall finally perish, as compared with the multitudes of the redeemed, may bear some such a proportion to one

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another, as the number of criminals in our gaols bears to the peaceable inhabitants of the country; and this view I am able to entertain from the hope of the coming kingdom and the glories of the millennial reign.

Bonn. W. G.

THE CHURCH AND THE ADVENT IN THE GOSPELS.

By Rev. RICHARD CHESTER.

IN a former paper an effort has been made to determine the extent to which we may expect to derive direct information and instruction concerning the Christian Church, her position, privileges, and destiny, from the Old Testament Scriptures. A similar effort as regards the four Gospels may, as a sequel to that paper, prove not uninteresting or unprofitable to our readers.

There are very many students and teachers of, and commentators upon the Holy Scriptures, who take it for granted that the birth of the Christian Church dates from the birth of her adorable Redeemer, or if not actually from his birth, at all events from his baptism, and entrance upon his public ministry. They consequently regard each disciple whom, during the exercise of that ministry, he attracted to himself, as having been constituted by the act of his believing in, and following, Jesus as the Messiah, a member of that Church. And, as a necessary result of such opinion, they interpret every injunction, and every precept, addressed by our Lord during his sojourn upon earth, to these disciples, as being as directly and immediately applicable to every Christian now, as are any of the injunctions or precepts to be met with in the Apostolic Epistles.

It may possibly seem strange, and even shocking to some to dissent both from the premises laid down, and the conclusion thus arrived at. Reverence for truth, however, and regard to the duty of "rightly dividing" it, constrains us to do it.

In the first place we submit that it cannot possibly be correct to date the birth, or commencement of the Christian Church from the birth, or from the entrance upon his ministry, of the Lord Jesus Christ. He Himself teaches the direct contrary of this when we find Him saying, at a time when He was more than thirty years of age, and at least two years after He had entered upon his ministry: "Upon this rock I *will* build my church"—speaking of it as a building as yet altogether uncommenced. Again the prediction of the Most High (Isa. xxviii. 16), "Behold I lay *in Zion* for a foundation, a stone," &c., clearly shows us that it was not in the manger at Bethlehem where Jesus was born, nor yet in the river Jordan where He was baptized, and whence He came forth to commence his ministry—but in the rich

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man's grave "in Zion," wherein He was buried, and from whence He, "the Son of the living God," arose from the dead (comp. Matt. xvi. 16, 17) that "the foundation" "other than which no man can lay," (1 Cor. iii. 11) of the Christian Church was laid. Accordingly it is not faith in Jesus of Nazareth as the Messiah of the Jews, but faith in Jesus the Son of the living God, as the crucified and risen Redeemer, that constitutes any individual a member of the Christian Church, "a living stone built upon the living and sure foundation."

This faith the apostles and disciples had not, and could not have had, during their Lord's sojourn upon earth. They, as Jews, believed in Him as the long-promised Messiah of the Jews, whom they daily expected to see throwing off the disguise of his humiliation, and taking to Himself his great (temporal) power, and restoring the (temporal) kingdom to Israel. A notion of his crucifixion, or of his resurrection, or of any reason for, or purpose to be effected by either, they had not until these events had actually taken place. And when they did take place they were only filled thereby with doubt, and confusion, and amazement. It was not until the Spirit was given (which was not until "Jesus was glorified," John vii. 39), that his disciples understood and received for themselves, and proclaimed to others, the blessed Gospel of the grace of God. But until they had understood and received this, they were not members of the Christian Church.

It is, therefore, by no means necessary, neither is it according to the mind of God, that, in order to a right interpretation and application of Scripture, we should regard all the teaching of our Lord to his disciples while He was with them here below as specially intended for the Church, or as literally and directly applicable to us as Christians; any more than that we should so regard all the teaching of Moses, or of any of the Old Testament prophets, addressed of old to the people of Israel. The disciples, while the Lord was with them upon earth, and previous to their reception of the Holy Spirit, were not Christians in the present proper acceptation of that term (as denoting believers in a crucified and risen Redeemer), any more than were the believing members of the family of Israel in Old Testament times. They were simply believing Israelites. They still attended temple ordinances. They availed themselves of a Jewish sacrificing priesthood, and conformed to the precepts of the Jewish ceremonial law. This it was alike their duty and their privilege to do, at all events up to the moment at which the miraculous rending of the veil in the temple betokened the abolition of the typical Jewish ritual by the antitypical death upon the cross.

When we come, moreover, to look into the actual teaching of our Lord to his disciples, we are further and completely satisfied as to the correctness and the importance of the conclusion at which we have thus far arrived.

We find him, for instance, when sending them forth to announce that the kingdom of heaven was at hand, prohibiting them from going into "the way of the Gentiles," or "the cities of the Samaritans," and restricting their ministry to "the lost sheep of the house of Israel." (Matt. x. 5, 6). No one, we presume, will for a moment contend for the applicability of this prohibition to a Christian ministry. Again, we find him enjoining, both upon the multitude and upon his disciples,

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that, inasmuch as "the Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that to observe, and to do." (Matt. xxiii. 2, 3.) Will any one be found to argue from this passage that Christians are now to observe the teaching of Jewish Scribes and Pharisees, denying, as they do, the Messiahship, blaspheming the name and reviling the Gospel of the Lord Jesus Christ? But if it be once admitted that there is thus a single passage in the teaching of our Lord not directly and literally applicable to us as Christians, it clearly follows that there may be many more. It follows that it is by studying the Gospels in the further and fuller light of the New Testament epistles—addressed, as they are, directly to Christian churches, and to individual members of the Christian church, when that church was in actual existence, its character, position, and privileges thoroughly defined and understood—that we shall be enabled, by the teaching of the Holy Spirit, to determine what portions of our blessed Lord's addresses to his disciples are, and what portions are not, thus directly applicable to ourselves.

Thus, for instance, in the memorable sermon on the mount, we read the injunction, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) We need not, however, either stand aghast at this passage, or endeavour to spiritualise and explain it away, lest it should seem to sanction the ritualistic doctrine of a sacrificial altar, and a sacrificing priest, in a communion table and its officiating minister. We may simply give to the passage its literal obvious meaning, and apply it altogether to the Jewish standing and Jewish ordinances of the disciples to whom it was addressed. We may at the same time adduce from it, and apply to ourselves, the general principle of that sweet, tender spirit of forgiveness and of reconciliation which breathed so lovingly and so incessantly alike from the lips and the life of the holy Jesus while He was here below, and which He looks for so earnestly in all who profess to follow Him. We may show at the same time that the passage affords no more support to the so-called altar of the ritualist than does the mention of an altar in any or in all of the passages in which we meet with such in the Old Testament. We may further direct said ritualist to the Epistle to the Hebrews, *passim*, at once for our warrant for arriving at this conclusion, and for regarding him and his altar as being at open, wilful variance with the Word of God, and as utterly and appallingly subverting the blessed Gospel of the Lord Jesus Christ.

It is not alone, however, because of what we deem the unsoundness and unscripturalness of the views which must unavoidably follow from thus making the commencement of the Christian Church contemporaneous either with the birth or with the personal ministry of the Lord Jesus Christ, and not with his death, resurrection, and consequent gift of the Spirit, that we have felt it needful to take up this subject.

There is another and totally opposite error connected with the subject which we cannot but regard as being also most fruitful in false and dangerous results. The error, we mean, of an application to the Gospels of the words of the apostle concerning the Christian Church

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as "a mystery not made known in other ages" (Ephes. iii. 4—6), similar to, and equally unwarrantable with, that application of these words to the Old Testament Scriptures of which we have treated in a former paper. Upon the same ground of the same misinterpretation of the apostle's words as that which we have therein endeavoured to refute (that of applying to the *existence* of the Church language which the apostle only uses with regard to the incorporation into it of Gentiles), it is contended for by some that the Christian Church, not having been in existence while the Lord was upon earth, and its existence not having been, and not to be, at that time prerevealed, his teaching addressed to his disciples was therefore altogether Jewish, and that consequently with *any* portion of it as such, except in the way of the indirect inculcation of general principles, we Christians can have little or nothing immediately or practically to do.

If however such an opinion be untenable and productive of evil as regards the Old Testament, it must assuredly be still more so with respect to the Gospel records of the life and doctrine of our blessed Redeemer.

Did the Spirit of God, speaking to the people of Israel by the mouth of holy men of old foreinstruct them both by type and prophecy concerning the closeness of relationship to God, and the peculiar privileges consequent upon that relationship, into which an elect remnant of their nation, according to eternal purpose, should yet be brought, after they themselves, and the dispensation to which they belonged, should have passed away? Types too numerous to admit of, and too well known to require enumeration—and at all events the prophecies of the Song of Solomon, and Psalm xlv.—put it, we conceive, beyond question that he did.

If so, were it not beyond all conception strange, had the Lord Jesus Christ Himself when on earth been silent to his disciples—the very individuals who were themselves to constitute at once the first members and first builders of the Christian Church—as to what the character and the privileges, the duties and the expectations, of that church and its individual members were to be? There were indeed some matters connected with the Church upon which silence on the Lord's part during the period of his earthly ministry—or at all events until the termination of it was close at hand—could not have been avoided, and concerning which therefore silence was observed. It would not have answered that the necessary origin of that Church in the death and resurrection of Himself as its Head, should have been openly proclaimed and taught by our Lord, so long as his reception or rejection by the Jewish people as their Messiah was, humanly speaking, a matter of contingency; or until, by their voluntary refusal to receive Him as such, that people had interrupted the course of God's wondrous dealing with them as a nation, and so made room for the foreordained parenthesis of this present dispensation to come in. Neither would it have answered that the revelation of "the mystery" of Gentiles being brought into the Church, and made in it "fellow heirs" with Jews, should have been unfolded by Jesus while He was on earth, inasmuch as this mystery—although foreknown from the beginning—was, humanly speaking, dependent upon the rejection of the Gospel, when preached

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to the Jews. "by the Holy Ghost sent down from heaven," by the great body of that unbelieving nation; and room being thus made for the ingrafting of believing Gentiles in their stead.

With these exceptions, however, there was manifestly no reason why the Lord, while giving instruction to his disciples applicable to their then present position and circumstances, as Israelites believing in Him as their Messiah, should not also have given them instruction beforehand concerning the far higher position, and far happier circumstances in which they were shortly to be placed, when as "living stones" they should be built upon Him in his glorious resurrection-life, as the "one foundation;" when, "as living members" of the "one body" in which there is "neither Jew nor Greek, but all are one in Christ Jesus" —they, and thousands besides both of Jews and Gentiles, should be united to and incorporated with Him their crucified and risen head. That He did very fully and very frequently do this, is moreover an ascertainable, and (ought to be) an unquestionable matter of fact. Only let anyone who feels disposed to question it take up the Gospel of St. John, chapters vi., x., xiv., xv., xvi., xvii., and say upon what other principle these very precious portions of God's Word can possibly be understood. But it follows that this same principle may be applied to other teaching of our blessed Lord besides that contained in these chapters. It follows for instance, that while, as already stated, a consideration of the Jewish position of the disciples at the time, and a reading of the gospels in the light of the epistles, constrains us to regard the language of our Lord concerning the altar (Matt. v. 23, 24) as only applicable to them as Jews, and inapplicable to us as Christians, we are by no means constrained to take a similar view of the Lord's prayer in Matt. vi. 9—13. That prayer may have been intended (as was John xv. &c.), not alone or chiefly for the present instruction of the disciples as Jews, but for their special subsequent instruction as Christians, when the Holy Spirit should "bring to their remembrance all things whatsoever he had spoken unto them;" and when "in them," as the "spirit of adoption," he should testify to them that they were indeed "the children of God, and if children, then heirs; heirs of God and joint heirs with Christ."

It may have been intended for a time when the Spirit would thus enable them truly and from the heart to say, "Our Father which art in heaven." If the question be asked whether the Lord's prayer was or was not intended only for the disciples as Jews, or for them, and for all disciples, as Christians—children of the heavenly Father—to be used by them each and all both as a form and as a model until the "kingdom" shall have "come;" and the will of God shall be "done on earth as it is in heaven." It is, we venture to suggest, a question to be decided, not at all by the fact of that prayer having only a place in the teaching of our Lord Himself as recorded in the Gospels, while it is not reiterated or alluded to in the Epistles. But it is a question to be altogether decided by determining whether the relationship in which God is therein addressed, and the petitions which are therein offered to Him, are Jewish or Christian in their character—whether they belong to the standing, the circumstances, and the aspirations of the Israelite under the law, or of the child of God under the Gospel.

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This branch of our subject has, moreover, like that treated of in a former paper—else we shall scarcely feel warranted in thus discussing it in the pages of THE RAINBOW—a direct bearing, the importance of which cannot possibly be overrated, upon one great question of prophecy in immediate connection with the Lord's second coming. We mean the question, How are we to interpret the prophecy of Matthew xxiv. and the parallel and kindred chapters, Mark xiii., and Luke xvii. and xxi.? Most, if not all, of our readers will understand what is meant by affirming that some of the most disastrous errors of the present day concerning the subject of the second advent are based upon utter misinterpretation of this memorable prophecy.

It is taken for granted—it is not, for it cannot be proved—that throughout the entire prophecy the Lord addresses the disciples as members of the Christian Church, and that, therefore, he, through them, instructs the Church at large as to what delays—and what, when the delay is over, shall be the immediate signs and precursors of his coming. In the passage thus interpreted we have a series of events which were not only future to the disciples whom our Lord then addressed, but which are still future to us—which are still between us and his coming. This series will be found upon examination to be quite long enough, and to require quite enough of as yet uncommenced preparation for its accomplishment, to render the occurrence of the Advent (should such interpretation be correct) utterly impossible for at least several years to come. We leave out of consideration the "wars and rumours of wars"—religious persecutions—"famines, pestilences, and earthquakes in divers places"—the "abounding of iniquity"—the rise of "false prophets," and the preaching of "the Gospel of the kingdom among all nations." These signs are of such a nature as always to leave more or less of room for question as to how far they have or have not been fulfilled. We refer only to such signs as are definite and unmistakable. Such are (1) an "abomination of desolation" set up "in the holy place." (Matt. xxiv. 15.) This, be it remembered, is the event "spoken of by Daniel the prophet, (Dan. viii. 13; ix. 27; xii. 11) and must, therefore, have its fulfilment in immediate connection with the taking away of the daily sacrifice in the temple service at Jerusalem. This, verse 16, "Then let them which be in Judæa flee unto the mountains," puts beyond question. It, therefore, renders necessary a previous restoration of Jewish sacrifices in the city of the Jews. (2.) A flight of a believing, praying people (ver. 20) to the mountains, consequent upon the city being "compassed with armies." (Compare Luke xxi. 21.) (3.) An "exceeding great tribulation." (Vers. 21, 22.) So great, that "unless its days were shortened, no flesh should be saved." A tribulation the days of which we learn from other Scriptures (Dan. vii. 25, with xii. 1, 7, 11, and Rev. xii. 6, 14; xiii. 5), will be twelve hundred and sixty days, or three years and a-half.

Immediately after (but not until after) this great tribulation, there shall be (4.) the "darkening of the sun and moon, and falling of the stars." Then (5.) shall appear "the sign of the Son of man in heaven," and then finally shall all the mourning tribes of the earth witness the actual descent from heaven of the Son of man. Now if this be the instruction concerning the order of events in connection with his second

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coming, which our Lord gave to his disciples as members of the Christian Church, and which he intended that we, its members likewise, should take to ourselves, then does it follow most unquestionably that we need not and ought not, any of us, to be in present expectation of that coming, inasmuch as several years must of necessity elapse before it can possibly occur. The three years and a-half of great tribulation have not as yet commenced—the abomination of desolation has not as yet been set up, nor has even the temple service at Jerusalem been as yet restored. Present watchfulness for the coming of our Lord—present "standing with our loins girt about, and our lamps burning," like servants who are up at night, and waiting for the return of their master, that "when he comes and knocks, they may open to him immediately (Luke xii. 35, 36), were in such case to us impossible, and even if possible, would be absurd. If it be thus when these events begin to take place, it will be quite time enough for us to bestir ourselves. And as we see them occur in the order and sequence here predicted, we shall know how far off or how near the Advent actually is. There will, in such case be no possibility of its finding us, or finding anyone who has ears to hear, or eyes to read, this prophecy, unexpectant, or of its taking us or them by surprise.

But here the question presents itself, and imperatively demands an answer, how is all this reconcilable with the sequel of the same prophecy, with the conclusion of this same chapter, verse 36 to end? What in such case can possibly be meant by that suddenness of the coming of the Son of man (ver. 39—41) which shall find two men at work in the field, of whom "one shall be taken, and the other left"—two women grinding at the mill, of whom in like manner "one shall be taken, and the other left?" What, in such case, is the force of the solemn injunction of verse 42—"Watch, therefore, for *ye know not* what hour your Lord doth come"?—or of verse 44, "Therefore be ye also ready, for in such an hour *as ye think not* the Son of man cometh"? Or of the awful warning, verses 48 to the end, concerning the "evil servant," who shall say, "My Lord delayeth his coming"? In only one way, we confidently submit, can these passages of the same prophecy, apparently conflicting, be at once reconciled with each other, and each made to harmonize with the teaching of the entire Word of God concerning the Second Advent. That is, in accordance with the principles of interpretation which we have endeavoured to establish, by regarding the former portion of the prophecy as addressed to the disciples in their then present standing and position as Jews; and as the then representatives of a believing Jewish remnant, whom very many scriptures of the prophets teach us shall be in Jerusalem and Judæa in the day of the Lord. By looking further upon this former portion of our Lord's prophecy as (in common with several of the Psalms of David, and other portions of the Old Testament prophets) specially designed for the instruction of this remnant, setting before them the aspect which the Advent of their Messiah shall wear to them—the signs which, so far as they are concerned, shall precede it, and their relative position and duties with respect to it. While, in accordance with the same principles, we regard the latter portion of the prophecy (vers. 36 to the end) as addressed to the disciples, with special reference to their then

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future, but shortly to be assumed position as members of the Christian Church, and as representatives of all its members down to the end. Thus interpreted, this latter portion of the prophecy will at once be understood as in like manner setting before them, and before us as represented by them, the totally different aspect which the coming of the Lord should wear to such, and their altogether different position and conduct with regard to that event. Its aspect, namely, not a sign in heaven first, and then a gradual descent from heaven of the Son of man, but one of momentary suddenness, unpreceded by any events or signs, or portents whatsoever—no period of time whatsoever specified as necessarily to intervene between any one generation of his believing people, at any moment of its existence, and this wonderful event. Its result again, not a sending of the angels with the great sound of a trumpet to gather the elect from the four winds, but an immediate rapture to the presence of the Lord, causing instantaneous severance between believing and unbelieving, between ready and unready individuals, who shall be in closeness of companionship and identity of occupation at the time. Their position and conduct, moreover, is thus shown not to be that of watching for the setting up of the abomination of desolation in the temple at Jerusalem. We should be in Jerusalem at the time, as the context most clearly implies, in order to this. Nor is it that of "fleeing to the mountains." This is only for those who shall be in Judæa. (Ver. 16.) Nor that of "praying that their flight be not in the winter, nor on the Sabbath-day." Nor yet that of not believing those who may say of Christ, "He is in the desert, or in the secret chambers." No member of the Church of this dispensation ever prays, or has the smallest need to pray such a prayer, or is in the slightest danger of entertaining any such belief. But their position and conduct, as here revealed, is that of incessant, persevering watchfulness—unremitting, life-pervading readiness—not knowing when the coming of the Lord shall be, "at even, or at midnight, at cock-crowing, or in the morning." (Mark xiii. 35.)

To those who object—and we know that very many do object—to any such distinction or division between the former and the latter parts of this prophecy, we ask in the first place, what objection can there really be in this instance any more than to similar absolutely unavoidable distinction, in many other portions of the teaching of our Lord, to some of which we have previously referred? We venture in the next place to affirm that in no one instance throughout the entire of his teaching is such distinction more unavoidable than here.

Without it two parts of the prophecy are reconcilable the one with the other, and incapable of being harmonised with the teaching of the Spirit concerning the second advent throughout the Word. If the entire of Matt. xxiv. is to be understood as addressed and applicable to the Christian Church as such, what mean the injunctions concerning the abomination of desolation—the flight to the mountains—the prayer that it be not in the winter, or upon the Sabbath—the warning against believing false Christs? If on the other hand the entire prophecy (as some would have it) be Jewish, what mean the suddenness, the unexpectedness of the advent, the consequent watchfulness enjoined

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upon all? What is the signification of "the one taken, and the other left."

It has been attempted by some, who either deny the rupture of the Church, or who desire to exclude the Church altogether from the prophecy, to interpret the "one shall be taken," as signifying taken in judgment similar to the "took them all away" of verse 39. Every Greek scholar, however, knows the utter untenableness of this interpretation, inasmuch as the words employed in the two verses are totally different. The Greek word, which is translated "taken" in verses 40, 41, is one incapable of being used with reference to a taking away in violence, or in judgment, and is the same as that employed by our Lord (John xiv. 3), and there translated "'*receive*' you unto myself."

May the Lord give us a right understanding in all things, and cause his Holy Spirit to guide us unto all truth. Amen.

THE HISTORY OF THE PROFESSING CHURCH AS PREDICTED IN THE NEW TESTAMENT.

IN entering upon the study of this subject, it behoves us first of all to determine where this prophetic history is found. It is often supposed that such a history is contained in the visions of the seals, trumpets, and vials of the Apocalypse, which are interpreted as symbolical representations of successive events in the history of the Church and the world to the time of the inauguration of the millennium. But to our thinking, the theory only necessitates so distorted an application of the various symbols as to be liable to insuperable objections. Take, for example, the interpretation of the opening of the sixth seal (Rev. vi. 12—17.) John sees a great earthquake; the sun becomes as sackcloth, and the moon as blood; the stars fall to the earth; the heaven is rolled together as a scroll; every mountain and island is upheaved; universal terror seizes the inhabitants of the world, who cry to the mountains and rocks to hide them from God and the Lamb, "for the great day of his wrath is come, and who shall be able to stand?" This is understood by Bishop Newton, Scott, Elliott, and others to be descriptive of the accession of the Emperor Constantine and the overthrow of Paganism; while Barnes suggests as "the *obvious and natural* application," the gathering of the hordes of Goths and Vandals upon the Roman frontier! Assuredly we thus degrade one of the sublimest visions of inspiration to the level of monstrous exaggeration. The instinct of universal Christendom has seized upon the true interpretation, and found here a vision of the second advent; its painters and divines have drawn their highest inspiration hence, when depicting the terrors of the great day. No less event can lie hidden in the folds of this

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sublime imagery. The central figure here is not Constantine, but Christ Jesus.

A comparison of our Lord's description of his advent and its precursors, as given in Matt. xxiv., will abundantly confirm this interpretation. War, famine, pestilence, and persecutions, are there predicted (ver. 7—9) as the signs of his approach; so here we have the red horse of war, the black horse of famine, the pale horse of death, and the souls of the martyrs telling of persecution, and then comes the vision so suggestive of the glory of the advent. The *language*, moreover, which is recorded by Matthew as descriptive of the second coming (ver. 29, 30)—the darkened sun and moon, the falling stars, the shaking heavens, the mourning tribes of earth—is largely *identical* with that used by John with respect to the opening of the sixth seal. Both Scriptures must refer to the same event, the Son of Man coming in his glory.

It necessarily follows from this that the judgments of the trumpets and vials are also future, and have not been fulfilled in the past history of the world. When the sixth seal has been opened, judgment is represented as impending over the earth, sea, and trees, but is deferred until the Jewish remnant is sealed, and the Church is taken into the presence of the Lamb (Rev. vii.); then the seventh seal is opened, and judgment is poured out upon the earth, sea, and trees at the sounding of the first trumpet. (Rev. ix. 1—9.) Obviously the trumpet judgments refer to a period *subsequent* to the sixth seal, and therefore will follow the advent; while the vials are subsequent even to the trumpets, since they are predicted as the seven *last* plagues. (Rev. xv. 1.) They have nothing whatever to do with the Church; they have no connexion with Napoleon nor the Turks, they are the terrible shadows of events yet to come. Some of our brethren plead for a dim, shadowy fulfilment in the past; we trust they are careful to lay all possible emphasis upon the adjectives; the fulfilment in the past is certainly remarkably "dim," immensely "shadowy." The true fulfilment lies beyond the terror of "the great day of his wrath." The visions of the seals, trumpets, and vials, make up a history of the second advent; the seventh seal telling of the Church glorified, the seventh trumpet of Jerusalem saved and the world converted, the seventh vial of Antichrist destroyed. John tells us the object of his book when he calls it "The Revelation of (or concerning) Jesus Christ," and strikes the key-note to its mystic music immediately, saying, "Behold, he cometh with clouds!" It is the book of the advent, or, as we describe it correctly, though unintentionally, "the book of THE REVELATION." The glory of the Sun of righteousness, which floods the whole Bible, here culminates in its evening splendour, and with its parting beams diffuses a glowing brightness, the memory of which will linger through all the dark night of time, until he shall rise again and shine for ever upon a ransomed Paradise world.

For an Apocalyptic history of the Church we must turn to those epistles which were especially addressed to the Church, and form an introduction to the higher mysteries of this book; epistles which, relating to the declensions and trials of the Church in its earthly state, are appropriately dictated upon the earth, while the visions that fore-

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shadow the story of the second advent of the Son of God are appropriately seen in heaven. (Rev. iv. 1.) These epistles most fully and strikingly predict the various changes in the state of outward Christianity, and form the prophetic history we seek. That they have a prophetic meaning is clear, inasmuch as the *whole book* (including these epistles) is expressly called a prophecy; the object of *the whole* is said to be "to make known things which must shortly come to pass." The number of churches addressed, moreover, is suggestive; *seven;* the most common symbolical number, of which such constant use is made in this book. Besides, there must have been a reason why these particular churches were selected and all others unnoticed; and surely the reason was that they were *representative* churches, so that epistles addressed to them in order, would form a prediction of the after state of Christianity. Investigation will abundantly confirm this supposition.

Nor here alone is such a prophetic history recorded. The parables uttered by our Lord beside the sea of Galilee (Matt. xiii.) have, we are persuaded, a similar object. When his disciples asked Him concerning the first of these, "Why speakest thou unto them in parables?" He replied, "Because it is given to you to know the *mysteries* of the kingdom of heaven, but to them it is not given." The parables were designed to convey to the disciples a knowledge of the mysteries—the hidden things—of the kingdom, to acquaint them with its future workings and manifestations. And it is somewhat suggestive that two of the parables uttered on this occasion are omitted by Matthew, who thereby reduces the whole to *seven*—the perfect number—as if the Holy Spirit designed us to understand these as a complete representation of the after manifestations of the kingdom of God among men.

Let us carefully observe the Lord's answer to his followers: "Unto *you* it is given to know the mysteries of the kingdom, but to them (the multitude) it is *not* given." Prophecy was not intended for the world, but for the Church. The parables are explained only to the disciples, the epistles are addressed to the Churches. It is not the place of the worldling to pry into mysteries he cannot understand, until he has become a subject of the kingdom by faith in its King and Saviour; then he obtains the needful help of that Spirit who "searcheth all things, even the deep things of God."

We will endeavour, briefly, to examine—I. The history in the parables (Matt. xiii.); II. The history in the epistles (Rev. ii. and iii).

I. The first of the parables is that of the sower, sowing with such varied results; and pointing out *the effect of our Lord's personal ministry.* It was a representation of what was taking place under the very eyes of the disciples; hence our Lord's remark: "Know ye not this parable" (the fulfilment of which you can see); "how then will ye know all parables" (which relate to the future)? Christ's personal ministry was not attended with that success which human reason would have anticipated from such a preacher on such a mission. Some fell on good ground, but only one portion out of four. Seldom do we read that "many believed on Him;" few attached themselves to Him; and even these all deserted Him in his hour of greatest need. It was one of the marks of the Saviour's humiliation, that even as a

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teacher of men, though endowed with every gift of reason and eloquence (for He was doubtless a *perfect* man) his success was very limited.

But the small portion of the seed which fell into good ground bore abundant fruit not indeed during his earthly life—the sowing time—but afterwards, in the harvest time, when it brought forth fruit "thirty, sixty, and a hundred fold." And very beautifully the Lord foretells how this was to be, in the two parables omitted by Matthew, and found in Mark (iv. 21—29), which we may regard as a subordinate loop attached to the seven-linked chain. After recording the parable of the sower, Mark adds: "And he said unto them 'Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick? For there is nothing hid which shall not be manifested, neither was anything kept secret, but that it should come abroad.'" And the meaning is this: The disciples had received the good seed, in them it was to bring forth fruit; they had the candle, they must be the candlestick; they had been instructed in the mysteries of the kingdom, they in their turn must instruct others. In the not far-off future, Jesus saw them by the aid of his imparted Spirit, thus fulfilling his desire; the glory of Pentecost passed in vision before Him, and He said: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should *spring and grow up, he knoweth not how.*"

Thus Christ teaches us a lesson to every seemingly unsuccessful labourer for Him. Success may be deferred, and yet by and bye come most triumphantly. It is as true of work as it is of benevolence, "Cast thy bread upon the waters, for thou shalt find it after many days." Duties are ours; results are God's, and He has his own time for bringing them to pass. Of this, however, we may be assured; praying breath, and earnest effort alike, were "never spent in vain." The clouds may be long in gathering; but the shower will come. And with us as with Jesus, the very time of what the world calls failure, may be the preparation for a success, the very shadow of which would thrill us with joy unspeakable.

2. The next parable of the seven is that of the wheat and the tares. The tares are sometimes represented as descriptive of the openly ungodly; but thus we lose the very point of the parable. Tares are poisonous plants, but *very closely resemble genuine wheat;* hence they here represent hypocrites and false professors. To confirm this interpretation be it remembered that the tares in the parable are represented as sown *after* the genuine wheat; sinners were in the world thousands of years *before* the establishing of the kingdom of heaven. And when the tares are gathered, it is not out of the world at large, but out of Christ's *kingdom.* Obviously they represent those truly poisonous plants—false professors.

The meaning of the parable is sufficiently evident—the Church would be marred by the presence of false professors, and would so remain until the advent. And even in the little company which Christ addressed was one monstrous tare, the herald of after abundance. Even in the apostles' days the Church was flooded with heresy and hypocrisy; and all the whirlwinds of persecution failed effectually to

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winnow the chaff from the grain. Tares still abound, tares which the Church cannot uproot, for she cannot certainly discern them; tares which will grow until the harvest day has come, and the Church is purified for ever.

3. But in the midst of her corruption the church still retained so much divine vitality and vigour as to call for the Master's especial predictive notice. "The kingdom of heaven is like a grain of mustard-seed . . . which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. xiii. 31, 32.) Such is a true emblem of the early history of Christianity. Small in her beginnings, tiny even as the mustard-seed, she ere long became a tree whose roots struck into every land, whose branches overshadowed the proud majesty of Rome itself. Even Cæsar bowed before the crucified Nazarene, and the fishermen of Galilee were the masters of the world. In three centuries, Christianity, though hated and oppressed, betrayed and divided, despised and persecuted, unarmed and feeble to the uttermost to human eyes, had conquered the whole earth, and made the shame of the cross the glory of the world.

Weary of opposition which was fruitless and even suicidal (for "the blood of the martyrs was the seed of the Church"), and noting the success of past efforts at corruption, the devil entirely changed his ground. He ceased his raging, he wreathed his countenance in smiles, and stole the garb of an angel of light. The lion was transformed into a lamb. And thus he crept into the fold, and devoted his mighty power to the perfecting of the corruption already so deep and abundant. This is the meaning of that latter clause in the parable, "The birds of the air come and lodge in the branches." The fowls of the air, in the parable of the sower, are expressly interpreted of "the wicked one" (verses 4, 19), and so in the parable of the mustard-seed. The emblem is appropriate, for he is "the prince of the power of the air." Not content with sowing tares on the Lord's ground, now he took up his abode there. The stroke was wisely bold; it succeeded but too well. Satan's aim was to destroy the Church: he persecuted it, and failed; he protected it, and succeeded. This result is seen in the next parable.

4. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." (Matt. xiii. 33.) This parable is often strangely misunderstood as an illustration of the silent progress of the Gospel in the world. Leaven is simply *decay;* it is a fitting emblem of corruption and evil. So it is used without exception in the Bible. It is an emblem of hypocrisy (Luke xii. 1); of ungodly professors in the Church (1 Cor. v. 6, 7); of malice and wickedness (1 Cor. v. 8); of false doctrine (Gal. v. 9); but is never used as an illustration of anything good. So it must not be interpreted in the parable; it is a prediction, not of the universal evangelization of the world, but of the universal corruption of the Church. Satan took up his abode within the professing church, and introduced the leaven of complete corruption into the "three measures of meal"—Europe, Asia, and Africa—the three divisions of the world in which professing Christianity was found; and there it remained,

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working gradually but effectually, until the whole was leavened with corruption, and the result was—POPERY.

Dark and terrible was the night which now set in upon the world—a night whose ever deepening shadows enshrouded the soul, and even the intellect of man, with a worse than Egyptian gloom. The very light that was in the world had become darkness, and how great was that darkness! All Europe bowed before the apostasy; the decree of Constantine was virtually reversed, and idolatry was re-established in the guise of papal ceremony; the Eastern Church strove to the utmost to surpass even the degradation of the Western; and in the very lands once trodden by the Master's feet, and conquered by his grace, appeared and triumphed the horrible imposture of Mahomet. Again, in truth, "darkness covered the earth, and gross darkness the people;" and as if in mockery of the hopes of the Church, Popery celebrated its millennium, and for a full thousand years superstition and idolatry prevailed in the Church, and ruled the world. "The whole was leavened."

5. But though the night was long, the morning came at last, and its first flash of light fell upon the Bible, which Pope and devil alike hoped they had buried for ever beneath a mass of human tradition and ceremony. Luther discovered this treasure, so long hidden from the Church, and for its sake he and his brother reformers stood forward prepared to sacrifice their earthly all. Hence the force and beauty of our Lord's fifth parabolic scene, "The kingdom of heaven is like treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

6. Many a precious and important doctrine was brought to light once more after a burial of centuries, when the Bible was again thus read and loved; and especially one of the highest importance, the vital doctrine of *justification by faith*. This soon became the battle-cry of the Reformation; the truth for which the servants of Christ contended, losing property, friends, and even life itself in the struggle. And again the parabolic illustration is apt and striking. "The kingdom of heaven is like a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it."

7. But again the hopes of the Church were doomed to disappointment. The Reformation did not bring about the promised reign of righteousness. Professing Protestantism, it is true, is an immense advance on Popery; generally she does not hide the "treasure," nor even conceal the "pearl," but has committed them to the care of millions of loving hearts. Yet Protestantism retains much of the old leaven of corruption. Especially in this, forgetting the elective character of this dispensation, she seeks the nominal conversion of millions, rather than the real conversion of individuals, calls nations in their ungodliness by the name of Christian, and declares millions of unconverted men members of the Church of Christ. Hence the force of our Lord's description of this state in the last parable: "The kingdom of heaven is like a net which was cast into the sea, and gathered of *every kind*." Yes, *gathered* them. When the tares appeared in the

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early Church, astonishment and indignation filled the servants of Christ; they would fain have rooted them out forthwith; but now we not only endure their presence, we purposely gather them into our midst. Alas! the "Christian nations" who are seeking to evangelize others, themselves need evangelization; the Protestantism which we are told is to subdue and purify the world, itself needs purifying.

And the day of purifying will come. "As the tares are gathered, and burned in the fire, so shall it be in the end of this world (or rather age, *aion*). The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." The warning is repeated in the closing parable. "So shall it be at the end of the age; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing, and gnashing of teeth."

The lesson of these terrible words is most important. To the false professor they shadow forth the impending day of doom, and in truest mercy tell of his imminent danger; to the real disciple they serve to direct his cherished hopes of coming blessedness. It is promised us that the knowledge of the Lord shall one day universally prevail; that knowledge which brings salvation, for "*This is life eternal*, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) And this knowledge, the possession of which imparts eternal life, shall fill the earth "*as the waters cover the sea.*" (Isa. xi. 9.) Every nook and corner of the mighty ocean's depths is covered by its waters; it follows, therefore, that every corner of the world will be filled with the knowledge of God, that every child of man living upon the earth will be a true child of God. But, according to the parables, this cannot be this side the Advent; for false professors are to be found in the Church itself until the Son of man appears to separate them at "the end of the age." Universal purity in the Church, the universal salvation of the living inhabitants of earth, must *follow* the advent of the Purifier and the Saviour.

To this agree the closing words of the parable of the tares. "Then shall the righteous shine forth as the sun in the kingdom of their Father." What kingdom is this? The well-known petition of the model prayer informs us. "Our Father who art in heaven, thy kingdom come, thy will be done *in earth* as it is in heaven." The kingdom of the Father is a kingdom *in earth*," it is "the kingdom of our God and his Christ," which shall take the place of the shattered "kingdoms of the world." But it will not precede the advent; it will follow it, for thus runs the promise. "*Then*," when the Master has come, and the tares have been uprooted by angel hands, "*then* shall the righteous shine forth as the sun in the kingdom of their Father." In the beauty and joy of the resurrection life they shall cluster in golden glory about the form of Jesus the king of the whole earth, and from the brightness of the New Jerusalem, or the gilded summit of mount Zion, shall smile with joy upon a ransomed world.

Brethren, do we "understand all these things?" Then being "instructed unto the kingdom of heaven," we are for others' good to "bring

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forth out of our treasure things new and old:" for so the Master enforces his sermon. (Matt. xiii. 51, 52.) Our *light* must not be hidden, our voices must not be hushed; in the ear of a slumbering Church, in the face of a scoffing world, must we sound the trumpet of truth; and "who hath ears to hear, let him hear."

II. It remains for us now to examine the companion picture of Church history contained in the seven epistles. (Rev. ii. and iii.)

1. The early state of the Church is represented by that of the Church at Ephesus; signifying "most illustrious." The Son of Man had sown the seed of the kingdom, some had fallen into good ground, and had brought forth abundant fruit; the Church had sprung up and grown men knew not how; and the result was such as to call forth the Master's hearty commendation. Three things especially are mentioned with approval, namely, the *zeal*, the *patience*, and the *purity* which characterised this age of the Church. Such was her zeal that every member was a missionary, every minister the commander of a whole army of fighting men; every believer had a work to do and did it. Such was her patience, that though floods of persecution rolled over her, she stood firm as a rock amidst the storm; rather, like a gallant vessel she surmounted the proudest wave; her martyrs went singing to the stake, and her very persecutors saw, admired, believed. Such was her purity that she could not bear the presence of evil doers; she did the work and lived the life of her Master. Hence such was her success, that the great Christian apologist was enabled to say, "We are but of yesterday, and we have filled every place; your cities, garrisons, and free towns: your camp, senate, and forum, we have left nothing empty but your *temples*." Still we turn with longing hearts to the glory of the first century, and wish we could but win its triumphs o'er again. "Most illustrious" is in truth the rightful title of the Church of this age.

"Nevertheless," saith the Master, "I have somewhat against thee, because thou hast left thy first love." Too speedily was this prediction fulfilled in the history of the early Church. Even when John wrote, the lustre of its Ephesian state was fast passing away. The tares had been sown in the Lord's field; the gold of the candlestick was diminishing in purity and brilliancy; the "most illustrious was losing its lustre." So apt is everything touched by human hands to partake of human weakness and human frailty. With well nigh every great and good movement, it is observable that its first days are its best. The zeal which once made all Germany ring with the sound of Reformation truth, has now calmed into a stagnant mass of rationalism and infidelity. The earnestness and success of early Methodism has largely ended in torpidity, if not absolute retrogression. The experience of many a believer is an illustration of the same tendency. How often might the language of our hearts be

> "Where is the blessedness I felt
> When first I knew the Lord?"

To forsake the first love is the too general tendency of the human heart.

Observe the position of the Master in addressing this declining

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Church. (Ver. 1.) First, by way of encouragement, he appears as holding the seven stars in his right hand; the stars which represent "the angels of the seven churches." Our Lord appears to teach (Matt. xviii. 10) that there is an angel appointed specially to guard every believer; a ministering spirit sent forth to minister to each heir of salvation; and the description here given would seem to imply that so an angel is specially appointed to watch over every true Church of Christ; that each Church in its struggle with sin, in its efforts against declension, is aided by an angel's power; and more, by an angel directed and strengthened by the great Master himself. He upholds the angels who uphold the churches—the seven stars are in his right hand. And in warning words we are also reminded that he "walketh in the midst of the seven candlesticks"—with "eyes as a flame of fire." Christ stands in the midst of his Churches; and every time, every cause, every subject of declension is well known to Him. Let us heed the lessons that the promise to Him that overcometh may be ours.

2. The second epistle is addressed to the Church at SMYRNA, a most suggestive name, for it means myrrh, bitterness. The contents of the epistle agree with its inscription; suffering, prison, trial, tribulation, death, are the subjects of which it treats. In its prophetical bearing, this epistle stands between the parables of the tares and the mustard seed, and foretells the frightful persecutions of the Church under successive Cæsars, from the reign of Trajan to the last and most terrible of all under Diocletian. The spiteful malice of the Jews was always prominently displayed in these efforts to extirpate the Christian name; hence the Master's saying, "I know the blasphemy of them who say they are Jews and are not, but are the synagogue of Satan" (ver. 9), for "He is a Jew" (as he is a Christian) "who is one inwardly, whose praise is not of men but of God."

The connection between the two first epistles is instructive. Ephesus declines, the Church leaves her first love, and we next read of her as "bitterness." God loved her too well to act otherwise. Declension must be followed by chastisement. If the light of the Church begin to shine less brilliantly, it must be rekindled in the furnace. She must become myrrh, which gives forth the best fragrance when it is *bruised*.

Observe the tender love of the Lord in addressing this suffering Church. It is the only epistle which contains no word of reproof; he will not break this bruised reed; it is a letter of consolation, peculiarly precious to the Church in a time of persecution. Grim death stares them in the face, death in the most horrible of forms, but this is the Master's cheering message, "Fear none of those things which thou shalt suffer; I know them all; *I* have tasted of the bitterness of death, but am alive for evermore; so be *thou* faithful unto death and I will give thee a crown of life. He that overcometh shall not be hurt of the second death." (Ver. 8—11.) He may be hurt of the first death, but shall assuredly escape the second. The Church of Christ will do well to treasure these precious legacies of promise; *she will need them yet again*.

3. The next epistle opens with a roll as of distant thunder—"These things saith he who hath the sharp sword with two edges." The emblematic name of the Church addressed explains this severity of

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tone, PERGAMOS, signifying *height, greatness;* while *perga* means *very earthy*. The epistle thus predicts that the bitterness of the days of Smyrna would be followed by times of great outward prosperity; that the Church would attain to earthly dignity and power. Accordingly, the accession of Constantine to the throne of the Cæsars was followed by an entire change in the disposition of the Roman rulers towards the Church. Christianity was first tolerated, and then enthroned as the religion of the empire; and Rome, which had been the centre of power for the enemies of Christ, bowed before his all-conquering name. Hence the language of the message, "I know thy works, and where thou dwellest, even *where Satan's seat is*." The seed had become a tree, and its branches waved in triumph over the metropolis of the world.

But the effect was disastrous. The Church, like the individual believer, thrives best in a storm. The whirlwinds of persecution purified it; but the sunshine of prosperity corrupted it, until Christianity became Popery. The "birds of the air" came and lodged in its extended branches. At first the Church held fast its faith amid these new temptations, so as to secure the commendation of its Head—"Thou holdest fast my name, and hast not denied my faith"; but soon the influence of Pergamos became manifest; and its ministers and members were seen striving for earthly authority and power. The maxim, "Whosoever will be chief among you, let him be your servant," was placed in the bundle of forgotten curiosities, in which it has ever since remained; and the Church became a huge scene of contention for things corruptible. Pre-eminent in the strife shone forth the bishops of Rome, gradually transforming themselves into popes; for whom to be "lords over God's heritage" was utterly insufficient; who wielded an earthly power mightier than that of the Cæsars, a power which emptied thrones and overturned kingdoms. Thus, the professing Church was indeed as a *tree*, proud, haughty, and self-reliant as that which in olden time portrayed the earthly power of the king of Babylon. Smyrna degenerated into Pergamos.

The epistle plainly predicts the character of the prevailing errors of this age. (Ver. 14.) The Church would become an accomplice in idolatry and licentiousness. And so it proved. Popery was simply Paganism restored. Julian the apostate failed, but the Popes of Rome succeeded. For the heroes of the old mythology, they substituted the "saints" of the new; they dethroned Jupiter, and elected the Virgin Mary in his stead. The very martyrs whom in his rage the devil had slain, now in his cunning he persuaded men to worship. He induced them to prostrate themselves before images the work of their own hands; he taught them to adore bread and wine as their God; he fabricated "relics" innumerable, and caused professing Christendom to receive with divine honours legs, and arms, and bones, and finger-nails, and bits of hair, and lumps of wood, and old iron, until one almost sighs for the sacred crocodile of Egypt, as more worthy of adoration. Nor was licentiousness forgotten. Monsters of profligacy were elected popes, and canonised into saints; the clergy were forbidden to marry, but allowed to do far worse; the pollutions of the confessional were established; the monasteries became the haunts of vice; and all Europe

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groaned under the tyranny of triumphant licentiousness. The little leaven had leavened the whole lump.

And in yet another way was the Church of this age guilty of this sin. The vision of Rev. xvii. gives us a full-length portrait of the corrupted Church which sprang from Pergamos, and of her we read that she committed fornication with *the kings of the earth;* she permitted earthly rulers to occupy the rightful place of the husband of the Church, King Jesus, the position of *authority.* In reality this was the very price which she paid for her greatness; to secure her dignity she sacrificed her honour. Very speedily did she permit and encourage the Roman emperors to interfere in her disputes, and decide her contests; and too frequently did they defend her *heresies* with the strong arm of the civil power. Under the rule of Romanism this was so thoroughly carried out, that the law-book of Christ was utterly rejected, and the decree of the earthly Pope-king was the basis on which all the doctrines of the Church were established. The throne of Christ was occupied by usurping blasphemers. Such was the final development of the Pergamos state.

4. But the scene changes, and again we see before us an age of persecution; for Popery resembles Paganism likewise in its cruelty. She is a harlot, "drunken with the blood of the saints." Hence the next epistle is addressed to THYATIRA, a name signifying "*a savour of labour, a sweet sacrifice,*" and is doubtless a prediction of the labours and sufferings of the Reformers in the thirteenth and three following centuries. It is a period which embraces the sufferings of the Waldenses, the history of Wickliffe, and the Lollards, the martyrdom of the Bohemians, Huss and Jerome—the labours of Luther, Zwingle, Calvin, and Knox—the Marian persecution in England—the barbarities of Alva in the Netherlands—the protracted religious wars of France and Germany—the massacre of St. Bartholomew, and the atrocities of the Inquisition. It is a history of labour and sacrifice. With increasing zeal proportioned to increasing light, the Reformers spent their energies, and laid down their lives for Christ and his truth. They parted with their all for the sake of the hidden treasure, and the pearl of great price, and so obtained the Master's predictive commendation, "I know thy works, and charity, and service, and faith, and patience, and thy works, and the last to be more than the first." (Chap. ii. 19.)

But these epistles are descriptive of professing Christianity at large. Hence in rebuke of its corruptions, as prevalent in this age, our Lord says: "I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornification, and to eat things sacrificed unto idols; and I gave her space to repent of her fornication, and she repented not." (Ver. 20, 21.) The application of these words is very readily to be perceived. Popery, persecuting, cruel, and idolatrous, just like Jezebel of old, calling herself Christian, but really Pagan, still held sway in Christendom; and when the light of the Reformation was flashed upon her dark wickedness, she repented not, but strove to quench that light in blood. But her reward is sure. He, whose "eyes are like a flame of fire" (ver. 18) perceives her, and this is his sentence: "I will cast her into great tribulation" (ver. 22). The

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return of the Lord will be preceded by a time of unequalled tribulation (Matt. xxiv. 21—29), and this will fall with especial severity upon the Roman harlot; the Antichristian kings shall "hate her and eat her flesh and burn her with fire." (Rev. xvii. 16.) In contrast to this read the promise to the faithful: "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." (Ver. 26, 27.) Rome ruled a portion of the world, they shall rule the whole; Rome shall fall before her foes, they shall stand on Zion universally triumphant. A rod of iron dipped in love shall be a sceptre in their hands, and with firm, but beneficent power, the saints shall rule the world. Do you ask "When?" Hear the exhortation (ver. 25), "That which ye have hold fast *till I come*."

5. Again the scene changes. Protestantism had cast her net into the sea, and gathered of every kind, and the result was the state represented by the Church at SARDIS, which had a name that it lived, and was dead. (Chap. iii. 1.) This is only too accurate a picture of the Christianity of the 17th and 18th centuries. The formality and coldness of Protestantism, the apostasy of Popery, and the superstitions of the Grecian Church, had left little of religion but the name. The latter communion scarcely received the feeblest glimmer of light from the Reformation, and remained "degraded in character, disfigured by superstition, and grovelling in ignorance." In Romanist countries nearly every spark of light and life was trampled out by Popish cruelty; and to this especial allusion is made by the emblematic name of the church—Sardis, signifying *redness*; the Romish harlot was stained and "drunken with the blood of the saints." Protestantism degenerated into "a form of godliness," accompanied by a "denial of its power;" England became reactionary and persecuting, and narrowly escaped wreck upon the rock of Popery, while Germany and Switzerland were covered with a dense mist of rationalism, which indeed overspread half Europe, and culminated in the atrocities of the French Revolution. Morality was everywhere at a discount; the notorious profligacy of ancient Sardis seemed to cast its shadow on the age; and even in England libertinism ruled both the land and the Church. The Church had a name to live, but was dead.

Observe the aggravated nature of the sin of this corruption at this period. There was now an open Bible, the true gospel of Christ had been largely proclaimed, the treasure had been revealed, the pearl discovered; and yet the Church declined, and the world sinned. This at once explains the especial notice and stern rebuke of such corruption in this age. It was sin against light. "Remember how thou hast *received and heard*," saith the message. (Ver. 3.) Tyre was less guilty than privileged Capernaum, and even so the darkness of Popery is less guilty than that of Protestantism.

But it is pleasing to read, "Thou hast a few names even in Sardis which have not defiled their garments" (ver. 4); a few stars shone even on that dark night; there were some holy spirits amid that pollution; some faithful hearts in that apostate age. They shall not be forgotten. "He who hath the seven spirits and the seven stars (ver. 1) shall impart of that spirit to sustain them, and uphold the angels who assist them; their purity shall be honoured by their being

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clothed in white (ver. 4, 5), and as they have confessed Christ before men, He will confess them before his Father. (Ver. 5) Special faithfulness shall be aided by special grace, and receive a special reward.

6. Far more satisfactory is the next picture. Its scene and subject is *Philadelphia—brotherly love.* It points to the Church of the 19th century, whose spirit of love has been manifest in deeds of mercy which have filled the wide world with its fame; the Church which hath revived the long neglected mission work, filled the land with its philanthropic societies, shattered the chains of the slave, and done noble service in the cause of God and man. Hear the commendation of its great Head. "Thou hast a little strength, and hast kept my word, and hast not denied my name." Still it is only "a *little* strength." Compared with the darkness, and formalism, and hypocrisy which reigned before Wesley and Whitfield startled the Church in its slumbers, she is full of light and truth and God-given energy; but measured by her duties, it is but "a little strength." Yet that little is rewarded. Because of this, "I have set before thee an open door and no man can shut it;" a phrase used as in 1 Cor. xvi. 9, to describe an opportunity of usefulness. The Philadelphian spirit was there, the fruit of God's grace; the opportunity for its display was added, the gift of God's providence. So providence is ever the handmaid of grace. The door was opened, the work was wrought, and the bitterest enemies of the Church have felt that it was wrought of God. (Ver. 9.)

A promise is appended to this epistle of great practical importance, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Ver. 10.) The hour is doubtless the predicted period of unequalled tribulation, a time of unparalleled woe and of unrivalled temptation; for then shall be seen the "great signs and wonders" which would "deceive, if it were possible, the very elect." From this sore trial the Philadelphian Church is to be delivered; so long, therefore, as the Church retains her loving working spirit, the evil to come will be deferred. The door of opportunity will not be closed, for He hath opened it "who openeth and no man shutteth" (ver. 7); let us take good heed of the spirit, for when it is gone, and the Church is no longer Philadelphian, "the hour of temptation" will come.

Yet "see the bright light which is in the cloud." "Behold I come quickly." (Ver. 11.) "Immediately after the tribulation of those days . . . . they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 29, 30.) The tribulation will be the herald of the advent.

And then glory shall crown the labourer for Christ, and encircle the whole Church. The promise of deliverance is given to the Philadelphian Church alone, but this extends to every ransomed victor. "Him that overcometh will I make a pillar in the temple of my God." (Ver. 12.) He will be treated as though he were actually a support of that living temple—the Church—which his love and effort have helped to rear; so will God reward the grace He has Himself bestowed. But the truth must not be forgotten, he is not *really* necessary, he is not naturally a pillar, he is *made* so; and even as in ancient days the name

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of the conquering general was inscribed on the monumental pillar, so "I will write upon him the name of my God, and the name of the city of my God, which cometh down out of heaven from my God, and my new name." (Ver. 12.) The God who gave the grace, the hope which cheered it, the Saviour who procured it. "More than conquerors" will be the song of heaven, the anthem of every ransomed soul, but it will be "more than conquerors through Him who hath loved us."

7. The final state of the Church on earth is described as that of LAODICEA, lukewarm, proud of worldly riches, self-righteous. The very name again is suggestive, meaning "the righteous people." Perhaps the very virtues of the Philadelphian state will be used by Satan to produce the Laodicean; and the Church will become proud and self-confident because of what she has done. The time of the rise of this spirit is apparently close at hand, if indeed it be not already come. The zeal and love of past years is degenerating into lukewarmness; the Church is infected by the prevalent idolatry—the worship of gold—which has recently been substituted for wood and stone; the old truths of the Gospel have become unfashionable, and other doctrines more soothing to man's pride, are taking their place, while the Church smiles delightfully at its own "progress." In the train of this Laodicean spirit will assuredly come bitterness and woe. "As many as I love I rebuke and chasten" is the warning to the Church of this age, a warning from "the faithful and true witness," whose promises have never yet been broken. The "hour of temptation" mercifully withheld from Philadelphia will fall upon Laodicea.

But, as before, the warning of coming tribulation is immediately followed by the promise of the advent. There is a progressive force in these promises which is very suggestive. No mention is made of the advent to Ephesus and Smyrna, as it was then far distant; to Pergamos it is spoken of as a probability, "Repent, or I will come unto thee quickly;" to Thyatira it is described as the object of hope, "Hold fast till I come;" to Sardis it is an imminent danger, "I will come on thee as a thief:" to Philadelphia the language grows more definite, "Behold I come *quickly*;" and now to Laodicea it is, "Behold *I stand at the door*." The marriage supper will be actually ready, the shout of hallelujah will already have been heard in heaven, the throne of the king of the earth will be prepared, and he will be at the very door, saying, "If any man open the door, I will come in to him, and will sup with him, and he with me; and he that overcometh shall sit with me in my throne." (Ver. 20, 21.) Thus the promise of "power over the nations" given to every overcomer shall be realized; we shall be sharers in the royalty of King Jesus; there shall be no more declension, no more lukewarmness, no more bitterness, no more sacrifice of life for principle; Sardis, Laodicea, Smyrna, Thyatira, shall have passed away; we shall be animated by unceasing "love," be partakers in heavenly "exaltation," be "illustrious" before a wounding universe, and reign through the ages kings and priests unto our God and his Christ over a sinless, tearless, world.

Patricroft, Manchester. WILLIAM W. SKEMP.

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BABYLONIANISM; OR, THE DEVIL'S TRAVESTIE OF THE KINGDOM OF THE SON.

PART III (*conclusion*).

AS a fitting sequel to my remarks, and in further confirmation of my arguments, I will conclude with giving a slight sketch of a scene in Rome's past history, which I have chiefly condensed from Elliott's "Horæ Apocalypticæ;" and which depicts her in one of her greatest triumphs, when she had vainly imagined that she had completely exterminated all heretics; and that there were none left even to "move the wing against" her, "to peep, or to mutter."

The scene is laid in Rome in the year 1513, some three or four years previous to the Reformation.

There has recently been a new election to the Popedom, and the announcement has been made from the window of the Conclave of Cardinals: "I tell you tidings of great joy; a new Pope is elected, Leo the Tenth;" and now the day has arrived for his taking possession of the church of his bishopric, St. John Lateran, the mother and mistress of all churches. The city is thronged with visitors, and the concourse from early morn has been to the great square before St. Peter's. There the grand procession forms on horseback, and thence puts itself in motion, its course being across the bridge of St. Angelo, through the heart of the city, to the Lateran Church at its opposite extremity. First in order is a troop of cavalry; then a long line of the gentry and nobility; then, after sundry lesser officials in gayest livery, and with badges of office, a file of Florentine citizens, and other provincials, the Pope's body-guard, and a second file of provincial barons, and gentry; then the envoys from Germany, France, Spain, Portugal, and other parts of Christendom; then abbots, bishops, archbishops, and patriarchs, about 250 in number; then the cardinals, wearing their jewelled mitres and copes; the rest dressed in richest costumes, and with banners streaming, as on a day of jubilee:—then, at length thus preceded, and duly followed, and closed in by a troop of military, God's Vicar-General on earth, our Lord God the Pope! The horses of the bishops and cardinals preceding him, are covered from head to foot with white trappings. He comes forth himself, too, on a white horse; a cope of richest broidery mantling him; the ring of espousals of the universal Church glittering on his right-hand ring finger; and on his head the regus, or imperial tiara of three crowns. A canopy is borne over him by the chief Roman authorities. The streets are strewed with tapestry and flowers for him to pass over. The welkin rings with acclamations of welcome. The multitudes fall on their knees as he approaches, to receive his benediction. "It seemed to me," says the narrator of the pageant, "that it was the Redeemer of mankind on the Palm Sunday going to Jerusalem, there being substituted only for the cry of 'Hosanna to the Son of David,' the acclamation, 'Viva Papa, Leone!'—'Life to the Pope, the Lion!'"

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Look at the splendid decorations on triumphal arches and columns, and the banners floating in the breeze as the procession passes onward to its destination. Here is a picture of the Three Kings of Christendom, like the Magi of old, fixing their eyes intently on a star in the east, representing Leo, with the legend, "The true light shineth in darkness." Here is another, which depicts him sitting, and many kings kneeling before him, and presenting gold and silver to him as their offering. Here is another, where he is represented youthful in age, and in his cardinal's dress, disputing with aged doctors, and conquering. There he is depicted as in Christ's place, alike the High-Priest, the Governor and the Captain of the Church; himself doing what only Christ says he can do, separating the good fish from the bad, while the inscription to one of the devices runs thus, "A God wonderful among his saints."

Many of the paintings, too, which were exhibited at the same period, give unmistakable evidence of the same blasphemous assumptions. Here is one where the azure heaven is represented, while on its verge, refulgent with glory, like as the new risen sun, stands portrayed the Pope; a rainbow in the air reflects its cheering radiance on a landscape of land and water, while men and women are just emerging apparently out of night and tempest below; and the sentence appears written beneath, "The world has been unveiled to light; the King of glory has come forth." While in another the Pope is represented with one foot on the land, and the other on the sea, having a key in his right hand, with which he opens heaven, and another in his left, with which he shuts and opens purgatory; while the legend runs beneath, "In thy hand I behold the empire of earth, and sea, and heaven."

But at length the Lateran Church is reached. Dismounting at the Church vestibule, the Pope takes sitting for a moment, as if in great humility, on a lowly seat placed for the occasion; then, amidst the chanting of "He raiseth up the poor from the dust to make him inherit the throne of glory," he is raised up from it by some of the officials of the Church (which is called his assumption) led up the nave, and seated on the Papal throne within.

And now listen to the orator of the embassy of the King of Portugal, who in the second year of Leo's pontificate had sent him some magnificent presents from his then recent conquests in the East, in token of his allegiance to him as supreme Lord of all. For a moment he hesitates, as overcome by the majesty of him whom he is addressing. "Fear and trembling," he exclaims, "have come over me, and a horrible darkness overwhelmed me." And then, as if re-assured of the Pope's serene aspect towards him—"that divine countenance, which shining," he says, "as the sun, had dispersed the mists of his mind," he proceeds to the objects of his mission: narrates the Eastern conquests of the Portuguese arms; addresses the Pope as the supreme Lord of all; and speaks of those conquests as the incipient fulfilment of God's sure promises, "*Thou* shalt rule," he says, "from sea to sea, and from the *Tyber* river"—thus he travesties the promise of the kingdom to the Son—"and from the *Tyber* river to the world's end; the kings of Arabia and Saba shall bring gifts to thee; yea, all princes shall worship thee, all nations shall serve thee;" and under *thy* auspices "there shall be one fold and one shepherd." And he concludes by a

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solemn act of adoration to the Pope, as his king's lord and master: "Thee, as the true vicar of Christ and God, and ruler of the whole Christian republic, we recognise, confess, profess obedience to, and adore; in thy name adoring Christ, whose representative thou art."

And now I would ask your readers, on a review of the evidence which I have laid before them, whether Romanism be not Babylonianism; and whether this, the latest form, and, as yet, fullest development of Babylonianism, be not the Devil's own travestie, or caricature, of the kingdom of the Son?

Let me conclude, then, with some few reflections, which seem naturally to arise out of the subject. Looking at the abominations of the Papacy in the light of God's revealed truth, it might at first sight seem surprising that so many persons should have been deluded by it; and more especially that men of learning and intellect should in days like these be found among its willing advocates. But that surprise is instantly dispelled, when it is remembered that man's "understanding" is by nature "darkened," and that he is "alienated from the life of God through the ignorance that is in him, because of the blindness of his heart;" that Papacy is specially adapted by its author, Satan, to the sinful desires of fallen humanity, and that *He* is the great animating spirit and energizing director of the whole. The Scriptures tell us that "idolatry" is "a work of the flesh," and that all men, since the fall, therefore, are by nature idolaters; ignorant of all true spiritual worship, and seeking only through the flesh, to worship in a sensuous and a carnal manner. And Popery has in it everything that can attract the fallen mind of man. For the antiquarian, she has, what seems to him, a venerable antiquity; for the man of taste, she has beautiful architecture, splendid paintings, magnificent music, and gorgeous decorations; for the ascetic, she has mortifications and austerities; for the recluse, she has monasteries and nunneries; for the impure, she has pardons and penances; for the lovers of wonder, she has seeming unity, lofty pretensions, and a far reaching dominion; while to all alike she offers (if they will but obey her directions) what is so grateful to the pride of men, the fancied power of salvation in their own hands—a salvation, which if it could be thus obtained, would take all the glory of it from God and transfer it wholly to themselves.

The Scriptures tell that it is because men "receive not the love of the *truth* that they may be saved," that "God sends them strong delusion that they should believe a *lie*." And such is the power of this dreadful delusion of the Evil One, that when men see this "woman clothed with purple, and scarlet, and fine linen, and precious stones and pearls," although God tells them plainly that she is but a painted harlot, false, an adulteress, and a murderess, yet they will still put their souls into her keeping, and "wonder after her with great admiration." But when "the city of confusion" is "broken up," when the Lord God who judgeth her, reveals all the abominations that are in her—when He makes her naked and bare, and slays the spirit that is in her—that spirit that now animates her; when Satan's covering is again torn from him, and he is once more exposed to view; then like the body, which the spirit has left, shall she appear before all the world the corrupt and loathsome carcass that she is. "Stolen waters," now she says, "are sweet, and

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bread eaten in secret is pleasant. But," *then* shall it be *seen* "that the dead are there, and that her guests are in the depths of hell." "And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of every unclean and hateful bird." "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

And looking back, as we now can, upon the origin of this hideous idolatry, even in Babylon of old; and judging from the divine principles revealed to us by our Lord, that upon the last generation shall fall the accumulated judgments upon the sins of former ages where those sins have, against accumulated light, been persisted in to the last, we see now why it is added, "For by thy sorceries were *all* nations deceived. And in her was found the blood of prophets, and of saints, and of *all* that were slain upon the earth." "Therefore," says He again, "reward her as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

And then will be revealed a further and most wondrous manifestation of the Godhead. It will then be clearly seen why Jehovah permitted the Evil One to proceed so far in his opposition to the truth; and that, notwithstanding all Satan's apparent uncontrollable fury against the blessed God, he was only moving in the direction pointed out by Jehovah, and was ever wholly under his absolute and eternal control. "Hitherto shalt thou come, and no further; and here shall thy proud" black "waves be stayed." His course was mapped out for him on the prophetic chart. Let him move out of it, and prove Jehovah untrue. He could not, but was impelled to follow in the track assigned.

It was necessary for the glory of the tri-une Jehovah, and for the eternal blessedness of the unfallen and the redeemed, that the divine being should be clearly revealed, and that sin, or opposition to his blessed will, should likewise be distinctly manifested in all its hideous hellishness and deformity. The entrance of sin into God's fair creation involved, therefore, no failure in the divine purposes: for all was clearly foreseen, and the divine remedy predetermined upon from everlasting. The dread evil was permitted, for a higher end and good. Paul says it is through God's dealing with the Church, "according to his eternal purpose in Christ Jesus, that there is to be made known to the principalities and powers in heavenly places the *manifold wisdom* of God." And when that purpose has been fully answered, what a wondrous revelation will there be! How fearfully will then be manifested to the whole universe the dreadful nature of sin! How inconceivably awful will then appear an inconformity of will to the ever blessed will of

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God! How clearly will it then be demonstrated that the alone will of God is, and ever must of necessity be, the only true, holy, perfect, wise, and ever blessed will! And how will it show the fearful and terrible consequences that must inevitably result from even the least conceivable degree of departure from it! Was the germ of all sin once contained in that one thought of pride that sprung up in the breast of a mighty angel; and has it swelled and grown to this? And can the highest effort of the highest fallen intellect result only in a miserable perversion of God's immutable and eternal truth? Can it only issue in such hideous blasphemies, and hellish mockeries as these? Is *this* the end of that boasted saying, "Ye shall be as gods, knowing good and evil?" Oh! when the light of God's full revealed truth shines through and through that withered thing, the devil's mockery and travestie of the kingdom of the Son, how hideous will it then appear: how will men wonder how they could ever have been deceived by it; how will "the truth of God abound through this lie unto God's glory," and how will it exalt and magnify that glorious being, who will then appear as the king, to cast out the foul usurper, and "to take to him his great power and to reign;" and oh! how sweet, and blessed, will it then be to "the redeemed" to "sit down, and to eat bread with Him, in the kingdom of God!" And when "they cast their crowns before the throne, and cry, "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for *thy pleasure* they are and were created;" it will not be in recognition of the divine sovereignty alone, that they will thus adore Him; but as those likewise who, having once felt the dreadful thraldom, and having fully realized the awful nature, of an opposing will to God, have now the sweet and holy consciousness that they have found their only loving resting-place in a perfect and eternal submission of their whole being to the ever blessed will of God.

And by way of practical conclusion I would simply add, that if "Babylonianism" be the deadly evil I have described it to be, how fearful must be the sin of England in again allying herself to it, after having been so mercifully and so wondrously delivered from it! Oh how sad that England, that pearl of the ocean, that gem of the sea—England, the land of Gospel light and Protestant evangelic missions, should so far have "fallen, fallen, fallen from her high estate!" For near 300 years has she opposed a mighty bulwark against antichristian encroachment; but now like "the foolish woman," spoken of in the Proverbs, she is "plucking down her house with her own hands:" and the enemy, seeing that she forms the key of the position for the conquest of the world, is directing his utmost energies to bring her once more under tribute. And if she continue in her present Romeward career, and still persist in upholding and sustaining the falling powers of the mystic "Babylon," what can possibly remain for her, but to "become a partaker of her plagues." Be it ours then, to lift up our warning voice against the deadly evil, to free our souls from blood: and while we bring to light the abominations of her prison house, and do our utmost to expose the treachery of those wolves in sheeps' clothing, who have unaware crept in amongst us for the express purpose of betraying us to the adversary; let us not forget to feel deep compassion

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for those who may have been deceived by that "mystery of iniquity," and use our utmost endeavours to rescue them from its fearful influence; "of some having compassion, making a difference: and others" seeking to "save with fear, pulling them out of the fire; hating even the garment (though it be to sight "a goodly Babylonian garment") spotted by the flesh." (Jude 22, 23.)

Barton-upon-Humber. ROBERT BROWN.

FORESHADOWS OF ANTICHRIST DURING THE TIMES OF THE GENTILES.

MANY and marvellous were the types of the Lord's anointed before the angel of the Lord announced to the shepherds of Bethlehem the birth of Jesus Christ, and scarcely less numerous and marvellous are the foreshadows of the last Antichrist, the man of sin—the Son of Perdition. Nimrod, Pharaoh, Balak the King of Moab, with the prophet Balaam; Goliath of Gath, Saul, and Sennacherib, King of Assyria, dimly prefigured the mighty being to whom Satan, the god of this world, in the closing days of this dispensation, will give "his power and his throne, and great authority" (Rev. xiii.), so that *all* the world shall wonder after and worship him—the man of sin, whom Satan delighteth to honour. But it is especially during the times of the Gentiles, when God transferred power from Israel to Nebuchadnezzar, King of Babylon, the great head of the Gentile world, up to the second and glorious coming of Jesus Christ as King of Israel, that we find prominently brought out in typical representation the blasphemous language, idolatrous practices, and persecuting acts of the last Antichrist, the man energized by Satan (2 Thess. ii. 9), into whom he will enter, as he did into Judas, the son of perdition. (Luke xxii. 3.) If we examine what Daniel has recorded concerning Nebuchadnezzar, King of Babylon (to whom the God of Heaven gave a kingdom, power, and strength, and glory, so that wheresoever the children of men dwelt, the beasts of the field, and the fowls of heaven, all were given into his hand, God made him ruler over them all (Dan. ii. 37, 38); for as dominion had been given to Adam at the creation (Gen. i. 28), and to Noah after the deluge (Gen. ix. 1—3), so universal dominion was here given by God Himself to Nebuchadnezzar, as king of kings, the golden head of the Gentile world), we shall find a characteristic development of the last head of Gentile supremacy. Indeed, we find under each of the four great governing powers to whom God gave authority, whether Babylonian, Persian, Grecian, or Roman, a shadowing forth of the actings of the last great embodiment of evil, Satan's masterpiece, the ANTICHRIST. In the plain of Dura, in the province of Babylon, Nebuchadnezzar, the king, placed on a lofty pedestal an image of gold (doubtless, an image of himself), and required all people, nations, and

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languages, at the sound of musical instruments, to fall down and worship the golden image, which he, as king of kings, had set up, threatening with death by burning all who should disobey his commands. (Dan. iii.) Thus we have a foreshadowing of the idolatrous practices and persecuting tyranny of the last Antichrist, when setting up an image, and causing that as many as will not worship the beast should be killed. (Rev. xiii.)

If we pass on to the second kingdom, that of the Medes and Persians, we have in Darius, the king, a further development of the man of sin. In order to destroy Daniel, whom the king had preferred above the presidents and the hundred and twenty princes who were set over the whole kingdom, the presidents and the princes persuaded Darius "to establish a royal statute, and to make a firm decree," which writing, when signed, could not be changed, "according to the laws of the Medes and Persians, which altereth not." (Dan. vi.) But what was this royal statute? What the sum and substance of this unalterable decree? It was, that the king, by the advice of his princes, should put himself in the place of God, forbidding his subjects, upon pain of death (namely, being cast into the den of lions), to ask any petition of any God or man save of Darius the king, for thirty days, thus making himself for this brief period the only being in heaven or on earth to whom supplication was to be made. In like manner the son of perdition, "who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, will sit in the temple of God, and will show himself that he is God" (2 Thess. ii. 3, 4); and will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; so that no man may buy or sell, save he that had the mark." (Rev. xiii. 16, 17.) Thus in the acts of the Babylonian and Persian monarchs, Nebuchadnezzar and Darius, we have foreshadows of Antichrist as an *idolater* and a *persecutor* of the people of God, whilst in the wonderful deliverance of the three Jews, Shadrach, Meshach, and Abednego, from the burning, fiery furnace (Dan. iii. 25), and of the prophet Daniel from the jaws of the hungry lions, we have an earnest of the gracious deliverance of the faithful Jewish remnant in the last days, from the devices of Satan, that roaring lion, and from the bitter persecutions of the personal Antichrist, the false Messiah, of whom our Saviour spake in John v. 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

In the Jewish tribulation and persecution during the reign of Antiochus Epiphanes (see Josephus' Antiquities, 12th book, chap. 5)—the capture of Jerusalem—the slaughter of the inhabitants—in the putting down the Levitical sacrifices and ceremonies—in the defilement of the temple and God's altar by the erection of an idolatrous altar and image, we have a still further revelation of the author of the last tribulation, the great one, still to be endured by the seed of Abraham at the hand of Antichrist (Dan. xii. 1; Jeremiah xxx. 7; Matt. xxiv. 21) before the times of the restitution of all things are ushered in by the coming of our Lord Jesus Christ. Passing from the kingdom of Greece, in the days of Antiochus Epiphanes, to the Roman or fourth kingdom, as seen by Nebuchadnezzar in the vision of the great image, formed of divers

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metals, and by Daniel in the vision of the four terrible beasts which came up from the great sea (Dan. vii. 2, 3, 17), we have in the idolatrous practices of the Church of Rome—in her persecutions of the children of God, the saints of the Most High—in the exaltation of the creature in the place of the Creator—in the setting up "the abomination of desolation" (or idol) in the place where men assemble to worship God and Jesus Christ, whom he hath sent, in all these acts of the Papacy, for the lengthened period of 1260 years, we have a remarkable setting forth; indeed a rehearsal of the idolatry, persecution, and self-exaltation of the man of sin during the last 1260 days of the present dispensation—the exact period of our blessed Saviour's ministry and also of the persecution of the Jews and profanation of the temple in the days of Antiochus (see Prideaux's Connection, vol. iii., p. 283; Oxford, 1820). Thus the prophet Daniel, to whom it was given to interpret the dream of the king Nebuchadnezzar, and to make known the commencement of the times of the Gentiles during which Jerusalem should be trodden down and her people be subject to Gentile rule, beheld also in vision the end of the Jewish tribulation—the resurrection of the just, and the destruction of every opposer of God's Israel. May we give heed to what Daniel the prophet, "the man greatly beloved" has written for our instruction respecting "the times" in which we are living (chap. ii. vii.), and more especially respecting the closing scenes of the great Jewish tribulation, and the destruction of the "wilful king, the wicked one," at the glorious epiphany of the Son of Man, at whose coming with all his saints Israel shall be delivered and Jesus as David's son and David's heir, shall reign over the twelve restored and converted tribes, "on mount Zion, and in Jerusalem, and before his ancients gloriously." Then will "the kingdoms of the world become the manifested kingdom of our Lord and of his Christ;" and as earth's sovereign Lord, Jesus shall receive glory and honour from all people, nations, and languages, for year by year shall men come up from all nations to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles." (Zech. xiv.)

London. S. V. Edwards, B.A.

THE PEACE OF GOD.

PEACE is heavenly. This was unknown upon earth until Jesus came, and then it was announced. The life of the Christian upon earth is heavenly, he is "born from above" (John iii. 3, margin), and therefore it is seemly that the life of the Christian should be one of peace. Moreover, before Christ ascended, He said, "Peace I leave with you," a second reason why the Christian should live in peace.

The peace of God in the soul gives peace in the midst of sorrows, afflictions, or temptations; peace in spite of the world, the flesh, and the devil. It is harder, perhaps, to live in peace, in prospect of the coming glory, with the thought of the searching, though loving eye of

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Jesus soon to rest upon us, when all that fails to glorify Him, and all our many acts of service here on earth will be searched out and estimated by Omniscience, and are made to value it by his standard. With such our daily expectation it would be hard to live in peace, were it not that we are taught that not only are we bathed as to our bodies, but washed as to our feet (John xiii. 10); and so our peace depends alone on the atoning efficacy of his sacrifice, a sacrifice the merits of which suffice to banish every thought that would disturb the peace of the soul. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Peace enjoyed, there is nothing but sin can disturb it. "Who shall separate us from the love of Christ?" is the thanksgiving utterance of such a soul. And that it is the conscious love of Christ, founded on the doctrinal fact, that is there, in Rom. viii., referred to, is evident from the character of the foes depicted—a struggling to effect the separation. But we do give way to sin, and we must confess it to our shame. For why should the children of God, who have one within to nerve them to the fight greater than all without, consent to sin? And why should not the presence of the Holy Spirit, and his most prompt support, sustain us in the conflict, and make us victors?

Why should the old nature so often win the day, even though the warnings of the gentle Spirit be but whispers? Because we fail in prayer, faith, communion.

The Lord not only says, "Peace I leave with you," and "the peace of God shall keep your hearts and minds," but also "let the peace of God rule in your hearts." (Col. iii. 15.) Does He bid us do that we have no power to do? Let it have dominion, let it face the sin, the lust, the avarice, the self-indulgence, the trial, and in fair fight it will come off victorious. Using the shield aright we shall be more than conquerors through Him that loved us. In the midst of all our ruling passions let us have a ruling peace. Peace in the wilderness, with its hunger and thirst, with its weariness and pains; peace in the world, with its vanities and pleasures, with its riches, ambition, and honours, with its flattery, affections, and cares; peace in youth, in age, in life, in death; or rather peace in the hope of the coming glory, for Christ is ours, and He is our peace.

Kent. A. B.

Correspondence.

THE BEAST THAT WAS AND IS NOT, AND YET IS.

MY DEAR BROTHER,—Many readers of THE RAINBOW have, I am sure, participated in the interest which I have felt in the discussion between the authors of "The Revelation Unravelled," and "The Last War," upon the above most important subject. Perhaps a few words from a third party may not be altogether amiss. The author of "The Last War," in arriving at his conclusion that the septimo-octave head of the beast must needs

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be one of the five fallen heads revived, lays special stress upon the fact that he is spoken of by the angel as the beast that "was and is not"—that is, as he understands it, that had existed, and had ceased to exist prior to the time at which the apostle saw the vision, and at which the angel interpreted it to him. Is such, however, necessarily the import of the expression, "was, and is not?" Or, may there not be in the tenses in this passage the same use of the past and present tenses with regard to things future that we unquestionably meet with in very many other passages of God's prophetic Word—for instance, throughout Psa. xxii. and Isa. liii.? That not only there may be, but that there actually *is* such a use of tenses in Rev. xvii., seems to me to be put beyond doubt by verses 1, 2. The author of "The Last War" admits that "the woman" was future to the angel, and to John. He says, "He (*i.e.*, the angel) spoke A.D. 96 to John, then in Patmos, but he showed him things future, the woman and the scarlet beast." Again he says, "Mark the consequences of adopting the notion that the language spoken to him (*i.e.* John) was uttered as if spoken in the days of the woman and the beast."

Now I fully agree with him that the woman, at all events in her character of harlot, was altogether future at the time at which the angel spoke. Yet he says to John (verse 1), "Come hither, I will show thee the judgment of the great whore that *sitteth* upon many waters." Here we have the present tense employed concerning that which the author of "The Last War" admits was future at the time at which the words were uttered. But the angel continues, "with whom the kings of the earth *have committed fornication*." Here we have a similar use of the past tense.

The argument, therefore, for the necessity of the septimo-octave head being a revival of one of the five fallen heads based upon the use of tenses by the angel, falls, I submit, altogether to the ground. For aught that these tenses necessarily express or imply, he may just as well be a revival of either the sixth or the seventh head, which were future at the time at which the angel spoke, as of one of the five heads which had already fallen.

Again, the author of "The Last War" argues that because the actions, such as the slaying of the witnesses, etc., occur in the lifetime of the septimo-octave head, it is, therefore, this head, and not any of the pre-existing seven that receives "the deadly wound, and yet lives." (Chap. xiii. 3, 14.) The inconclusiveness of this argument seems to me most manifest. Chapter xiii. represents the beast with only seven heads (ver. 1), and expressly states (ver. 3), that *it is one of these seven* which is actually *wounded to death*. It is in chap. xvii. that we first get any mention of an eighth head, which is nevertheless not an eighth, being the complement of one of the previous seven, or, as is by far the most natural, the least forced, and, I venture to affirm, the interpretation most accordant with the spirit of the entire prophecy—the one of the seven which received the deadly wound, proving by revival or recovery that he was only "*as it were*" (chap. xiii. 3), and not really and finally, "wounded to death," and that "his deadly wound was healed."

If there be any conclusiveness in these observations, it remains an open question, one to be decided by fulfilment, of which of the seven heads the septimo-octave head is to be the revival. Upon this point I shall say no more than that if the heads be not individuals, but dynasties or governments (and if horns be individuals, I see not how heads can be individuals also), we do see something startlingly like such revival of a head wounded to death at this present time.

Very faithfully yours,
RICHARD CHESTER.

WHY IS NOT THE POPE THE ANTICHRIST?

DEAR SIR,—I would say, Firstly: Because the Antichrist is spoken of in Scripture as an *individual*, and is neither a system like Popery, nor a succession of individuals in that systems, as the Popes.

The Antichrist is called in Scripture

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"a vile person" (Dan. xi. 21), "The king" (Dan. xi. 36), "The idol shepherd" (Zech. xi. 17), "That man of sin" (2 Thess. ii. 3), "The beast" Rev. xiii. 4, and xvii. 17, and xix. 20), "Antichrist" (1 John ii. 18), and the "Abomination that maketh desolate" (Dan. xii. 11, Matt. xxiv. 15), Which is the man of sin sitting in the temple of God, showing himself that he is God (2 Thess. ii. 4); And also placing his own image there to be worshipped along with himself (Rev. xiii. 14, 15; and xiv. 9—11).

Secondly: Because the Antichrist will deny both the Father and the Son (1 John ii. 22), which the Popes have never done, for they always confessed both. He will also deny that Christ came in the flesh (1 John iv. 2, 3; and 2 John ii. 7) which none of the Popes have ever done, as is shown by their images of the Virgin and Child.

Thirdly: Because the Antichrist will deny *every God*, and set himself up above *all Gods* (Dan. xi. 36, 37; 2 Thess. ii. 4; Rev. xiii. 14, 15); and although in Dan. xi. 31, 38, 39, he is said to have a God which he "honours with gold and silver, and with precious stones and pleasant things," yet it is his own image which he places in the Temple of God to be worshipped along with himself. (Rev. xiv. 9, 10.) What Pope has ever done this? On the contrary, they confessed they were only the vicegerents of Christ.

Fourthly: Because St. Peter's at Rome is not *the* temple of God, for there was only one temple, and that was at *Jerusalem*, whereas there are *hundreds* of Roman Catholic temples scattered *all over the earth*, and therefore St. Peter's at Rome cannot be "*The* temple of God."

And lastly: The inconsistency of calling the Pope the Antichrist, and the place where he is worshipped (for if he is Antichrist, he must be worshipped) (Rev. xiii. 4, and xiv. 9, 10), the temple of God; it should rather be called the temple of Belial!

Popery does not answer to the character of the Antichrist when analysed by Scripture, and therefore to make them one and the same is to confound things that differ.

The *spirit* of Antichrist existed in the apostle's days, and the same may be said of these days.

But it is reserved for the *latter* days of this dispensation for the *personal* Antichrist to appear. Satan will then put forth all his power in the person of this Antichrist (Rev. xiii. 2), for he will be the seed of the *serpent* (Gen. iii. 15; 2 Thess. ii. 9); and then shall be seen the *great enmity* between the seed of the woman (Gal. iii. 10; and iv. 4); and the *seed* of the *serpent*, that is, between Christ and Antichrist. It shall be the *crisis of the world*, for then shall be *fought the battle* between Christ and Antichrist. (See Rev. xix. 11—20; and xvi. 14—16.) But we know who shall get the victory, even Jesus the mighty One of God, who will *consume* (Dan. vii. 11; 2 Thess. ii. 8; Rev. xix. 20) the Antichrist by the spirit of his mouth, and destroy him with the brightness of his coming, and who will shut up the dragon, that old serpent called the devil and Satan, in the bottomless pit for a thousand years.

Come then, O Jesus, thou mighty Conqueror, and take unto Thee Thy power, and reign.

Yours very truly,

M. M.

Literature.

An Evangelist's Tour round India. By J. F. B. TINLING. London: W. Macintosh.

WE have been much interested in this small and unpretending volume, which relates the experience of one who went out to India simply as an evangelist, unconnected with any particular Church or society, and trusting to Providence even for the means of returning to England, to labour for a little season among the deists of that

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great empire. "The *deists?*" we think we hear the reader ask, "Should it not be the *heathens?*" No, reader, there is no mistake. This book supplies, alas, abundant evidence that while heathenism is rapidly losing ground among the educated, English-speaking Hindus, it is being succeeded only by a cold philosophic Deism. The general conclusion at which Mr. Tinling arrives is a sad one, though not very surprising to the student of prophecy. He says, "I see far more reason to expect Deism to reign in England than the Gospel to reign in India. Ever since man took his own wisdom instead of God's, God has placed the only hope of the world in a plan which to the natural mind is 'foolishness.' Man will not believe in his own ignorance or incapacity. Throughout the whole history of the world, in heathenism, in Judaism, in the nationalism of civilization, God has been insisting upon the ignorance and incapacity of man, and holding out the hope of the Gospel; and just when the world is most confident of success, the last trial will be over, and to the failure of the heathen and the failure of the Jew, will be added the last failure of human nature in the nominal Christians of Europe and the professed deists of Asia."

A Series of Discourses on the Prophecies of "The Last Days," delivered in the Parish Church of Tipton, Staffordshire. By the Rev. William Ker, A.M. Dudley: W. H. Laxton. London: Simpkin and Co.

"My position is this," says Mr. Ker, "a position which I hope to maintain throughout all these discourses—that in respect of prophecy, as of every other portion of God's Word, Holy Scripture *is its own best interpreter.*" Again, "It shall be my object in these discourses to prove that *by far the larger portion of Scripture prophecy relates to times yet future, and has not yet even begun to receive its accomplishment.*" These statements in the first discourse, disposed us at once to proceed with the book, in the belief that we should find much valuable truth in it. And emphatically so we have. The discourse on "The true character of the present dispensation," proves that God has ever dealt with Israel nationally and miraculously, and that He will so deal with them again; but He is dealing individually and spiritually with those who constitute the Church; and that "there is not the slightest ground for expecting the conversion of the world, under this present dispensation. The conversion of the world, in a spiritual sense, and as it is commonly understood, is a mere *dream* of Gentile pride, and is destitute of all foundation in Holy Scripture." On "The Advent of the Bridegroom," Mr. Ker writes with great clearness. "The second advent of Christ," he says, and says truly, "will consist of at least two distinct acts—the one of mercy and the other of judgment." There is but one method of harmonising those texts which speak of our Lord's coming unexpectedly, at a time men think not, with those that give previous signs of his approach, and that is by admitting that they relate to two distinct stages of the advent. The distinction between the advent of "the Bridegroom" and that of "the Avenger" is satisfactorily drawn in this volume—a fact which, of itself, gives much value to the work, for on this subject there is much confusion of thought. "You may take it therefore as a settled rule, that wherever 'judgment'—excepting of course that which refers to the apportioning of rewards—or 'wrath,' or 'punishment,' are mentioned, such Scriptures have no relation to *this advent*, which is one exclusively of grace and love. All such expressions belong to *that advent*, which may be called 'the advent of the Avenger,' in which the actors, the scene of action, and all the attendant circumstances are wholly different." On the revival of miracles, our author is full and explicit; miracles both divine and diabolical will be assuredly witnessed as soon as the Church is removed. Mr. Ker says, and we quite agree with him, that "The Antichrist himself is to spring from precisely such a movement as 'Spiritualism' has already shown itself to be." Here is a wise remark, "Though modern 'Spiritualism' were

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ever so foolish and so childish a delusion, yet is it confessedly and notoriously an *attempted* transgression of the divine law that the 'living' should not 'seek unto the dead,' but 'unto their God,' and as such attempted transgression it should be abhorred and shunned by all Christian people." (p. 79.) But, as he proceeds to show, it is neither foolish nor childish, but an awful reality, "as all those who meddle with it will find to their cost." Giving heed to *seducing* spirits is a most perilous thing. Here is another word of wisdom which reveals the faithful pastor as well as the intelligent thinker. "Now, brethren, mark my words, and bear them well in mind, for they have already come true in countless instances, and no doubt will hereafter in many more. The most incredulous in the possibility of miracles being ever again revived, and those who most scornfully laugh at everything bordering upon 'the supernatural,' are precisely those who, most of all men, are in danger of being snared and taken in this net of Satan's own construction; and they are the very characters who, once convinced in spite of themselves of its dread reality, will throw themselves with the most entire devotion, heart and soul, into its toils." Altogether this book is a timely and acceptable contribution to the cause of truth; and, whilst we commend it to the attention of our readers, we thank the author for his volume.

A Lecture on the Pecuniary Support of the Church of Christ, according to the New Testament. By ARTHUR AUGUSTUS REES. Published by request. London: Morgan and Chase.

As a general rule it may be safely said that whatever Mr. Rees thinks it worth while to write, it will be found worth while to read. To this rule the present lecture is assuredly no exception. We have read it with pleasure and profit, and trust many may do the same. The following anecdote we quote as a specimen of the good things to be found in the lecture.

"An American Christian states:—'In obtaining subscriptions for a benevolent purpose, I called upon a gentleman, in one of our largest cities, who generously contributed to the object. Before leaving, I said to him: "How much, think you, will such an individual subscribe?"

"I don't know," said he, "but could you hear that man pray, you would think that he would give you all he is worth."

'So I called upon him, but to my surprise he would contribute nothing. As I was about to take my leave, I said to him, "As I came to your house, I asked an individual what you would probably give?" "I don't know," said he, "but could you hear that man pray, you would think that he would give you all he is worth." The man's head dropped, tears gushed from his eyes, and he took out his pocket-book and gave me 75 dollars.'"

1868. *The Coming Wars and First Resurrection:* or, A Look into future Events. Proving the Veracity of Year-day System. By V. L. JACOT. London: S. W. Partridge.

THERE are few subjects upon which it becomes a man to write with more anxious caution than that of unfulfilled prophecy. And yet it would seem as if there were no subject upon which even good men are more ready to write hastily and rashly. Such thoughts as these painfully suggested themselves to our mind as we read this pamphlet. Instead of "proving the veracity of the year-day system," the writer appears to us to have simply furnished another proof of its fallacy, though it would hardly be fair to judge of that system by such a representation as this. Mr. Jacot says (p. 39), "The middle of the week (Dan. ix. 27) will occur ABOUT THE MIDDLE OF JUNE, 1868, when in my belief THE PAPACY WILL BE DESTROYED." We think that the manifest failure of this rash prediction may lead him to reconsider his scheme of interpretation. We assure Mr. Jacot that we write these lines with the most friendly feelings towards himself; but we see day by day how much prejudice against the

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study of God's prophetic word is created by such statements as this.

On the Return of the Lord Jesus to meet his Saints in the Air. By J. G. Bellett. Glasgow: R. L. Allan, 75, Sauchiehall Street.

This little book is distinguished by calm and reverent inquiry. Not only are certain obvious declarations on the great subject brought forward, but the general scope of Scripture is carefully examined, the intelligent author having no desire to establish a theory, but to ascertain the mind of the Spirit. The result is his strong conviction that "The election now gathering from the Gentiles is to be removed to meet the Lord in the air before the time of Rev. iv." There is nothing like dogmatism—no tone of infallibility about the book; but thus carefully is the general conclusion expressed: "I believe that we have many notices which are enough to prepare us for such an event as this, though I know it is a difficulty to many—I mean the event here intended, a *secret rapture of the saints*." As we know that many of our readers are anxious to see what can be said on this question, we counsel them to read this unpretending little book. The price is 9d., or, superior edition, 1s. It may be had at the Gospel Tract Depôt, Warwick Lane, London, as well as of the publisher, Glasgow.

Commentary on the New Testament. By James Morison, D.D. Glasgow: T. D. Morison, Bath Street.

This is the first part, price 1s.—embracing the first four, and a few verses of the fifth chapter of Matthew—of what, judging from the instalment, will be a book of great ability. We have read these sixty-four pages of small type with great care, and with that anxiety which arises from the conviction that a majority of existing commentaries mislead on the subject of the kingdom of heaven. Dr. Morison is an eminent man, of vast reading, much learning, and extensive influence, and his commentary is sure to find its way into thousands of households. We cannot foresee his line of thought on the 24th and 25th chapters of Matthew, not to speak of many subsequent scriptures; but from his remarks on chap. iii. 2, we are not warranted to expect that clear distinction between the Church and the kingdom which we find in Scripture. Leaving this, however, the publication is one of much merit, distinguished by fine criticism, a graphic style, and evangelical doctrine.

Notes from Meditations on Luke. Reprinted from "The Present Testimony." London: Crocker & Cooper.

Simple but precious truth is by no means lacking in these "Notes." At the same time they display neither critical skill, deep insight into truth, beauty and vigour of language, nor rich spiritual unction. So many works have been written, and admirably written, on the Gospels, that it seems a pity to add to their number, unless one has something more to say than the present writer. We like the following remark, however, which may be taken as a favourable specimen of the contents of this little volume:—

"I will tell you a sweet thing. Christ not only *rose*, but He rose *the same as He died*. Could you put up with an *altered* Son of God? Though throned in glory this moment, He is the very same as he was at the well of Sychar. If you want to know what Christ is *now*, go and learn Him in the four Gospels. . . . It is part of the business of the post-resurrection scenes, to assure us that He is the very, very same."

The Cross: Reasons for Wearing One. London: Crocker and Cooper.

This is on the whole a very good tract indeed. Just the thing to put into the hands of the many young ladies who in the present day are cross-wearers, but not cross-bearers. We wish, however, the writer had stopped at the eighteenth line of the tenth page. The subsequent argument will not do at all; it would just as legitimately prove that the Lord's Supper is not only needless, but actually sinful.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1868.

THE ISRAELITE AND HIS KING.

THERE is a remarkably interesting narrative in the first chapter of the gospel according to John: let us read it. "The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

The first thing to be noted here is the artlessness of the record. Nothing can be more natural. It secures confidence as obviously related just as it occurred. You *see* the men, and you *hear* their conversation, which, though brief, is very earnest, and touches subjects of profound and everlasting import to mankind. There are places, too, introduced about which undying interest clusters: Galilee, Bethsaida, Nazareth, Heaven! Andrew and Peter, the former having brought the latter, had come to Jesus on the previous day. Probably the two brothers were with Jesus when he went forth into Galilee, and met Philip. Belonging to the same little town,

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Andrew and Peter would be intimately acquainted with Philip. But Philip had another friend, one Nathanael, and he hastens to communicate to him the joyful intelligence—"We have found him of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph."

Philip's heart is full of the great discovery, and he will not keep it to himself. All Israel is deeply, profoundly interested in it. The Messiah has come; the long promised, long expected ONE. What visions of national glory appear before the mind of Philip! What a glorious revolution in the condition of the favoured people, and what defeat and disaster to the arms of Imperial Rome! No longer shall she be mistress of the world; she must retire abashed and broken before the invincible prowess of the daughter of Zion, to whom God, by his servant Micah, had promised "the first dominion."

But Philip is startled and surprised by the unexpected objection of his friend Nathanael. "Can there any good thing come out of Nazareth?" You are surely labouring under a strange mistake, Philip. Nazareth, of all places in the land of Israel, is just the very last from which any great or good man could spring, far less our glorious Messiah.

Dr. Morison's note on Matthew ii. 23. vividly epitomises the cause of this proverbial contempt of Nazareth. "*And he (Joseph) came and dwelt in a city called Nazareth.* The construction is somewhat complicated in the original, inasmuch as, instead of *in a city*, the evangelist's expression is *to* or *into a city*. The idea, however, is obvious,—*And having come to* or *into a town called Nazareth, he settled there.* Nazareth was an insignificant Galilean town or village, never mentioned in the Old Testament Scriptures, or in Josephus. It lay, nestlingly, among the hills that constitute the southern ridges of Lebanon, just before they sink into the plain of Esdraelon. It derives all its significance from its connection with Christ.———*That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene:* the expression *by* or *through the prophets* should be noted. It indicates that the evangelist is not referring to any one prediction in particular. He is rather gathering together several prophetic statements, and translating their import into the peculiarly significant phraseology of his own time and locality. *To be called a Nazarene* was *to be spoken of as despicable.* Galilee, in the days of the evangelists, was the Bœotia of the Jews. And the Galilean element of contemptibility was regarded as reaching its climax, or rather its bathos,—its inmost and utmost intensification, in Nazareth. When Nicodemus said to the chief priests and Pharisees, *Doth our law judge any man before it hear him, and know what he doeth?* he got cast in his teeth the scornful retort, *Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet.* (John vii. 52.) And even the ingenuous Nathanael, when accosted by Philip, who said to him, *We*

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have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, instantaneously retorted, *Can there any good thing come out of Nazareth?* (John i. 46.) So utterly despicable was Nazareth. So thoroughly did the idea suggested by the word *Nazarene* run down into the idea that is embodied in the word *despised* or *despicable.* The very name, indeed, of Nazareth was suggestive of insignificance. In Hebrew it meant *sprout*—(Nêzer). And, remarkable to note, this same Hebrew name, with all its inherent insignificance of import, is the designation that is prophetically given to the Messiah in Isa. xi. 1., where he is represented as a lowly *Sprout or Sucker from the stump of Jesse.* The stately tree of the great royal house had been cut down to the ground; and thus, when the Messiah appeared, he had to grow up as an humble *sprout—a Nêzer—from the roots of Jesse.* Hence when he professed to be the long-promised Son and Heir of David, his profession was treated with the utmost scorn. The very fact that he grew up at the Galilean Nazareth—a town that was but as an insignificant *sprout* by the side of other towns, and that was inhabited only by insignificant people—people who were extremely poor and extremely illiterate—was sufficient reason, in the estimation of the great body of the chief priests, and scribes, and Pharisees, why he should be despised and rejected. Hence, when it was predicted by the prophets that he should be *despised of the people, despised and esteemed not, a reproach of men, a proverb to men, a root out of a dry ground* (see Psa. xxii. 6—8; Isa. liii. 2, 3, 4; Psa. lxix. 11, 19, &c.), their prophecies were but a peculiar way of saying, *He shall be called a Nazarene.* In the fact, therefore, that he was brought up at Galilean Nazareth, we have, at once, a fulfilment of the prediction that he was to be, not a lofty branch on the summit of the Davidic tree, but as a *lowly sprout* from the roots of Jesse, and at the same time a corresponding fulfilment of all those other and kindred predictions that depict the meanness of his outward condition, and the consequent and involved contempt that was poured upon his head and broke his heart. (Psa. lxix. 19, 20.) This interpretation of the evangelist's reference to *what was spoken through the prophets* is much to be preferred to the interpretation espoused by Calvin, Grotius, Wetstein, and others, who suppose that in the word *Nazarene* there is a covert reference to the word *Nazarite,* which means a *separated, holy, self-sacrificing one.* Jesus, it is true, was, when viewed in a lofty plane of things, *a Nazarite indeed;* though, when viewed in a lower plane, he came *eating and drinking,* and acting in all such matters as men in general, and *not as a Nazarite.* But whether we view him in the one plane, or look at him in the other, there is no connection whatsoever between the word *Nazarite,* or more properly *Nazirite,* and *Nazareth.* In English they are similar; but in Hebrew they are radically different."

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How does Philip answer Nathanael's objection? By an argument on God's independence of the moral reputation of places in working out his glorious designs? He might have done so, for the history of his nation is full of illustrative examples, and the ingenuous Nathanael would have listened attentively. But Philip adopted a shorter and better course than this. He said briefly, earnestly, like a man who is certain that he is not mistaken, "Come and see." Neither, on the one hand, take my word for this great news, nor, on the other, allow the degraded name of Nazareth to prevent your examination of this great matter for yourself—"*Come and see.*" The objection was wisely answered, the counsel wisely given. It cannot be denied that a well-conducted argument is a mental treat to the intellectual listener; but all men are not intellectual; and the best way of overruling prejudice against Divine truth is to urge men to examine it for themselves—not commentaries upon it, not arguments in its favour, but itself, its facts, doctrines, promises, professions, and actual power as verified by the experience of millions. In a word—Come to Christ yourself, and see who and what he is. Whenever and wherever men adopt this counsel, the result is as satisfactory as it was in the case of Nathanael of Cana of Galilee.

For Nathanael instantly took his friend's advice and went to Jesus; and he did well—to go to Jesus is the first step towards a glorious destiny; but if he was surprised at Philip's information, a still greater surprise awaited him in the Lord's words: "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" Happy is the man "whom the Lord commendeth!" Approbation from his lips is praise indeed—a certificate of character which needs no human endorsement. He who knows what is in man declared Nathanael free from guile—fraud, deceit, subtlety; an honest, truthful, upright, sincere, ingenuous man, and a true Israelite waiting for the promised Messiah, as is abundantly manifested by what immediately follows.

A very beautiful thing comes out here. Nathanael does not affect humility, though he was humble, as all genuine men are. In the surprised question which he puts to Jesus, "Whence knowest thou me?" he fully admits that his character was correctly expressed. The Lord's reply to this question was a joyful revelation to Nathanael, and remains on the sacred page a source of joy to all who love the Saviour. "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." The foliage of the fig-tree formed a delicious shelter from the heat. Milton supposes that the fig-leaves mentioned, Gen. iii. 7, were the foliage of the banian, or sacred fig of India, *(Ficus religiosa, or F. Indica,)* which, with his usual learning and grandeur, he thus describes:—

"There soon they chose
. . The fig-tree, not that kind for fruit renowned,

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Best, such as at this day, to Indians known,
In Malabar or Deccan spreads her arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade,
High overarched, and echoing walls between;
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop holes cut through thickest shade; those leaves
They gathered, broad as Amazonian targe,
And, with what skill they had, together sewed."

No doubt, whilst sheltering himself from the heat of a Syrian sun, Nathanael was in deep, prayerful meditation, looking up to the God of his fathers, Abraham, Isaac, and Jacob, and beseeching him that the time might soon be fulfilled for the coming of the long-expected Messiah. The nation was sore at heart—panting for deliverance; and rumour, with her thousand tongues, was busy with all sorts of versions respecting the strange man, who was preaching in the wilderness of Judea, and baptising at the Jordan. And who was the mysterious ONE of whom the Baptist had said to the deputation of priests and Levites from Jerusalem, "There standeth one among you whom ye know not; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to loose"? How fervently would this 'Israelite indeed' pray that he might be kept from mistake and be led into the truth at such a time as this! And there and then his prayer was heard and answered wondrously. With mingled surprise, joy, gratitude, and reverence, Nathanael exclaimed "*Rabbi, thou art* THE SON OF GOD; *thou art the* KING OF ISRAEL." Noble confession! Son of God, and King of Israel. Isaiah had declared that he who should occupy the throne of David would be the "Son given;" and Nathanael remembers the prediction, and hails the Divine Sovereign with a joy that cannot be expressed in words. Nathanael's faith conquers. Notwithstanding the lowliness and obvious poverty of Jesus, aye, and notwithstanding even Nazareth itself, the faith of this Israelite is victorious.

And how does Jesus receive this address? He approves the faith of Nathanael, and rewards it with a magnificent promise; and by receiving the titles "Son of God" and "King of Israel," he implicitly declares himself both. "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." How gloriously does Jesus mean to reward the faith of his people!

But let us not forget that it was *as the Son of God and the King of*

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Israel that Jesus spoke to this Israelite; let us not forget that the grand things to be seen hereafter—the open heaven, and the realisation, in its glorious meaning, of Jacob's vision at Bethel—are all to take place when Jesus is manifested *as* "the King of Israel." Miracle has ceased, and the harp of prophecy is silent, so long as the Rejected of the nation remains in the far country; but when he returns to claim his throne, and assumes his regal power, such events will transpire in, and in connection with, the land of Israel, as will cause the inhabitants of all other nations to say of its metropolis, "The Lord is there!" Eighteen centuries have transpired since Jesus made this promise, but Nathanael has not seen the open heavens and the ascending and descending angels yet. What then? Only this: to fulfil this and many kindred promises, the return of the Lord from heaven is indispensable. There is no resurrection, no reward to the saints, no restitution of all things, till then. The Church cannot be glorified until her Lord returns to take her to himself, and the great world will know nothing but trouble and conflict until the King of Israel administers its affairs from his throne in the city of David, the city of God, of which such glorious things are spoken by holy men who spake as they were moved by the Holy Ghost.

THE CALLED OF JESUS CHRIST.

WHAT is a Christian? It is surely a matter of the very first importance to get a distinct, clear, intelligible answer to this question; and as it is impossible to get such an answer except in the word of God, we must seek it there. We set aside as utterly untrustworthy all popular ideas, and ecclesiastical definitions of the term. A man may be a believer in a creed and a member of a Church without being a Christian. He may be a loyal son of the Church of Rome, which claims to be the true Church, and teaches that without her pale there is no salvation, while he is not a Christian. He may belong to the Church of England, and regularly attend her services, and yet be a stranger to Christ. He may be conscientiously attached to any of the nonconforming bodies, and be able to give an intelligent reason for his preference, and yet be practically a stranger to the New Testament characteristics of a believer in Jesus. He may be a Dissenter of Dissenters, repudiating a paid ministry, and all official ecclesiastical distinctions, and yet have none of the peculiar experience which belongs to a child of God. And he may be theoretically acquainted with the Scripture doctrine of salvation, and able to defend it with logical clearness against all assailants, and all the time have neither part nor lot in the matter.

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Nay, we go farther still, that there may be no mistake on this vital question, and affirm that our illustrative example may be virtuous, moral, generous, a patriot, a philanthropist, a faithful friend, an esteemed neighbour, and a respected, influential citizen, and yet have no right or title whatever to bear the sacred name of "Christian."

But does not all this make the door of salvation painfully narrow, and the way of life distressingly difficult? Our answer to this objection is very easy: if this were the result we should not feel ourselves in any way accountable for it, simply because we are not about to draw a picture of the conventional, or ecclesiastical, or possible Christian, but a faithful copy of the original as we find it in the portrait gallery of God's royal family. It is from false definitions of a Christian that the difficulty springs. Men imagine that they have to *do* something meritorious, or to conform to some ecclesiastical system to entitle them to bear the illustrious name; but we find nothing in the New Testament to justify this opinion. On the contrary, he is there represented as a new creature in Christ Jesus, as born from above, as God's workmanship, as a child of God, as the temple of the Holy Ghost. There are deeds, and there is conformity; but the deeds are the results, not the prerequisites, of the divine life in man; and the conformity is to the mind of Christ, who has already been received by faith. There are fruits, but they are the fruits of the Spirit, the beautiful evidences that the man is in the true vine. "I am the true vine," says Jesus, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. . . . I am the vine, ye are the branches. He that abideth in me and I in him, the same bringing forth much fruit: for without me—severed from me—ye can do nothing." (John xv. 1, 2, 4.)

Let us earnestly look at this great subject in the clear light of revelation, that we may see *from* what and *to* what the Christian is called; and that will undoubtedly give us a perfect answer to the question, "What is a Christian?"

I. At the very threshold of the gospel the key-note of the distinction between nature and grace is struck by the evangelist John. The true Light, the Word, "came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 11—13.) This distinction between the natural and supernatural relationship is referred to subsequently. In the conversation with Nicodemus, Jesus said, "Except a man be born again—or from above—he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and

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be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" (John iii. 3—6.) No repetition of mere human birth, even if the thing were possible, could meet the case. It would be but flesh still, partaking of all the ordinary characteristics of the fallen nature —the first Adam; but those who shall enter the kingdom are born of the Spirit, and are thus united to and of one nature with the second Adam, the Lord from heaven. Peter draws the line sharply thus: "Born again, not of corruptible seed, but of incorruptible." (1 Ep. i. 23.) This call from a state of nature, or mere fleshly relationship, is, of course, presupposed or alluded to in passages that treat of adoption into the family of God. Thus, for example: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father." (Rom. viii. 9, 10, 13—15.) Again, neither by Abrahamic descent, nor by works of law, but, "Ye are the children of God by faith in Christ Jesus." (Gal. iii. 26.) No matter what the human relationships or the personal character of the called in Christ Jesus might be. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (1 Cor. i. 23, 24.) Again, "He hath called you out of darkness into his marvellous light." (1 Peter ii. 9.) These Scriptures rebuke the pride of self-righteousness and the boastings of natural and ecclesiastical relationship; and tell us very plainly that the called of Jesus Christ are called from a state of nature, sin, darkness, bondage, corruption, alienation, and death; and that whatever they are now, or hope to be in the ages to come, is all owing to the wonderful kindness, the abounding lovingkindness of God in Christ Jesus. "Not by works of righteousness which we have done."

II. To what are believers called? Again let the Word answer, for this is no theological essay of ours, but a reverent reference to what is written. "To all that be in Rome, beloved of God, called to be saints." (Rom. i. 7.) "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (1 Cor. i. 2.) Separated, set apart, consecrated, holy persons, in whom is the Spirit of God, and

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upon whom the holy name of Christ is named. These persons are called to witness before the world to the truth of God. They have to bear testimony to what Christ their Lord is, has done, is doing, and has undertaken to do. "I thank my God," writes Paul to the 'called' at Corinth, "always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything you are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 4—7.) These gifted witnesses crowned their other graces by waiting for the coming of the Saviour. No saint is biblically complete, therefore, who refuses to look for the revelation of the Lord in person; and no picture of a Christian which is destitute of this bright portion, harmonises with the inspired definition of the 'called' of Jesus Christ.

"God hath called us to peace." (1 Cor. vii. 15.) "Brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. v. 13.) Lowliness, meekness, long-suffering, forbearance in love, and efforts to maintain the unity of the Spirit in the bond of peace, are among the things declared to be worthy of the vocation wherewith believers are called (Ep. iv.); and if so, it is painfully obvious that a picture of the professing Church of the present day would be extremely unlike the photograph in Ephesians. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. iii. 15.) "Walk worthy of God, who hath called you unto his kingdom of glory." (1 Thess. ii. 12.) "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast witnessed a good profession before many witnesses." (1 Tim. v. 12.) "God hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." (2 Tim. i. 9.) "That . . . . they who are called might receive the promise of eternal inheritance." (Heb. ix. 15.) "For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps." (1 Peter ii. 20, 21.) "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (Chap. iii. 9.) "He hath called us to glory and virtue." (2 Peter i. 3.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1.) "Sanctified by God the Father, and preserved in Jesus Christ, and called."

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(Jude i.) "These"—the beast and his allies—"shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." (Rev. xvii. 14.) "Blessed are they who are called unto the marriage supper of the Lamb." (Chap. xix. 9.)

Now it is impossible intelligently to compare these two clusters of Scripture regarding the believer without seeing that he is called to be separate from a wicked world, fast ripening for judgment; that in this separated capacity—in the world, but not of it—he is to bear testimony to the work, and character, and sovereign rights of his Lord; and that a peculiar glory awaits him at the period of Christ's appearing and kingdom. If the church and the world are one, or if during the present dispensation all nations are to be evangelised by the ministry of the Gospel, these Scriptures are unintelligible. Why this carefulness to call individuals out of the corrupt mass; to separate them; to give them light, life in Christ, adoption, and other high and holy privileges; to make them sons of God, partakers of the Divine nature; heirs of God and fellow heirs with Christ; and partakers of the glory to be revealed at the second advent? Is it not all impressively eloquent in confirmation of the truth that the Lord is taking out of the nations a people for his name, by the operation of his Spirit, during his absence in heaven, and that when he returns to set up his kingdom they shall be manifested with him in his likeness and his glory? Here are a few direct revelations on the subject, and they ought to settle this question: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that *when he shall appear we shall be like him*, for we shall see him as he is." (1 John iii. 2.) "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, *that we may be also glorified together*. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth *for the manifestation of the sons of God*." (Rom. viii. 16—19.) "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. xv. 49.) The reader will remember that the first and second man, Adam and Christ, are here referred to. "For our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ;* who shall change our vile body, that it may be *fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 20, 21.) "When Christ, our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 4.)

We beseech the reader, with all Christian love and earnestness, to weigh

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well every word of the last quoted sentence. It is not more remarkable for the simplicity of its words, than for the depth, and breadth, and grandeur of its meaning. If this single verse were understood—and surely it is plain enough—it would flash the conviction on every unprejudiced mind that popular theology requires a thorough sifting and reformation. Christ is the believers "life;" Christ shall "appear;" *then* shall those whose life *He* is, APPEAR *with him* IN GLORY."

THE KINGDOM OF GOD: AN ARGUMENT IN THREE PARTS.

I.

I HAVE lately been reading an authorised exposition of the Romish doctrine concerning the kingdom of God. It is found in the "Clifton Tracts," published by the "Brotherhood of St. Vincent of Paul," and the undertaking consecrated by a special benediction from the Pope. This is not picking up documents from debatable ground, but going direct to the fountain-head of authority.

If we eliminate from the scheme propounded the primacy of Peter, it is substantially that which Protestants have likewise accepted and propounded for the last three hundred years. We easily perceive from what spring-head the common tradition originated, and we can grant at once that it is both Papal and Protestant, though certainly neither apostolic nor patristic. But our author shall now speak for himself. After quoting from Daniel the account of the successive monarchies, or kingdoms, he thus delivers himself:—

"No one has ever doubted but that the kingdom of God here spoken of is the Christian Church, which our blessed Lord had come upon earth to found. Let us consider, then, a little more closely, how the Christian church is described to us in this prophecy. It is described to us as a *kingdom*, and that surely not in a figurative but in a literal sense, unless those other four kingdoms spoken of were figurative too, which we know they were not. If the Babylonian, the Persian, the Macedonian, and the Roman were real empires, surely the empire which was to spring up in the reign of the last of these, and to take its place, must be real too. In some particulars it was to be unlike the others. It was to have a mysterious beginning—represented by the stone cut out without hands; whereas they, as the image of a statue implies, were the work of man. It was never to come to an end—whereas they were to be broken in pieces till they should become like chaff on the summer threshingfloors. In a word, they were the kingdom of men, but this is called the kingdom of the God of heaven.

"Now, from among the twelve, he chose one who was called Simon, and to him he committed the headship of the kingdom he was about to found. 'I will give unto thee the keys of the kingdom of heaven.' He

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gave him a new name also, the name of Peter, which signifies a rock or stone; and which seems, therefore, to have a direct reference to the prophecy of Daniel. 'I say unto thee that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.' After our Lord ascended into heaven, and the apostles had received the gift of the Holy Ghost, we see St. Peter, the appointed chief, stepping forth with his golden key to open the door of the kingdom. Peter, standing up with the eleven, lifted up his voice and spake to them.

"And they that believed his word were baptised, and there were added in that day about three thousand souls. And what did these three thousand do? Did each of them go his separate way, carrying with him, perhaps, some new truth in his mind, and some new feeling in his heart, to work them out as might seem good unto himself? No, they continued steadfastly in the apostles' doctrine and fellowship; they formed a certain visible body, in obedience to certain visible rulers. The Lord added to the Church daily such as should be saved. But as yet the company of believers, though sufficient in number to be called a multitude, were only of the children of Israel. Presently the time came when the promise of the gathering in of the Gentiles was to be fulfilled; and again St. Peter unlocked the gates of the kingdom, and threw them open to all nations. (Act x. 21.) Thus did the stone begin to *grow* into a great mountain, inasmuch as the Church became catholic—that is, universal—the Church of all nations; and it went on growing and increasing in divers lands, and throughout succeeding ages, until the Roman empire was broken in pieces, and became like the chaff of the summer threshingfloors, even as the prophet Daniel declared that it would; and this new kingdom arose in majestic grandeur out of its ruins.

"What became of the kingdom afterwards? At the death of the apostles did it fall to pieces? Was there no provision made for its continuance? Was the rock on which it was built to be broken in pieces, when he to whom Christ gave that name died for his Master's cause? Had St. Peter no successors to whom the Lord's commission extended? Surely the account given us in Holy Scripture of the founding of the Church would lead us to expect that it was to be a permanent institution, a living, growing kingdom, universal yet one, and to endure to the end of the world. Indeed it was part of the prophecy of Daniel that this kingdom should never be destroyed, but should stand for ever. If, then, it still endures, where shall we find it? What is it? Is it the Church of England? That is so far from being a universal kingdom that it is only part of a kingdom. It is a mere institution of the kingdom of England, like the army, or the navy, or the courts of law; its head is no successor of St. Peter, but the sovereign of the realm; its territory is not the whole world, but England; its teaching, so far from being one, is made up of contradictions which no skill can reconcile. It traces back its existence, not to apostles, but to the reformers of the sixteenth century. Is this the kingdom of Christ? Is it the sect which bears the name of an earthly founder, and which celebrated a short time back the *hundredth* year of its existence? The kingdom of Christ is more than a hundred years old.

"Is it any of the sects which swarm around us, springing up daily, dividing, sub-dividing, disputing, changing their laws and their doctrines, dying away and then appearing in new forms? Truly they are more like

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a *mob* than a kingdom; they are more like the confused multitude at the foot of Babel, when the curse of dispersion had been spoken upon them, and they ceased to understand each other's language, than like a kingdom all one, even as the Father and the Son are one."

We can grant to our author at once: (1) that what he considers the Protestant view, *i. e.* a series of doctrinal truths and inward feelings cannot constitute the kingdom. There must be monarch, territory, ordinance, rule, outward and visible glory. (2) That the Anglican Church is not the kingdom. (3) That the sect unfortunately called after an earthly founder is not the kingdom. We differ in some great points, which may be stated in four propositions:—

1. That the Romish Church is not the kingdom.
2. The *Church* was not predicted by Daniel.
3. The *kingdom* was not founded at Pentecost.
4. Peter was not, and is not, the foundation or primate of either Church or kingdom.

I. We agree that the Anglican Church is not the kingdom; for it is certainly not by act of parliament that the stone falls from heaven, or becomes a great mountain to fill the earth.

II. We agree that the sects (including the one which celebrated its one hundred years of existence) do not constitute the kingdom. We deplore their broken and divided condition, perhaps, more profoundly than our Romish author. How precious it would be if we had one sublime camp, the same azure banner everywhere unfurled, containing the same starry symbols of life, hope, salvation, and immortality; one majestic body, uttering clear, distinct accents; one in doctrine, discipline, and holiness. Such a body clothed with power, supernatural and moral, would stand up in the world brighter than any column of jasper or diamond. Works of conquest done for the Lord would not be done, as now, in feverish spasms of effort, followed by seasons of langour, unbelief, and profligacy. A time, however, will come, not as yet understood either by the Romish author or his antagonists, when the prayer of our Lord for unity will be thoroughly answered. In that day the jargon dialects of Ashdod and Babylon shall be all banished and a pure language restored, that all worshippers may call on the name of the Lord with one consent.

III. But while agreeing with our author that the kingdom is not found in the English Episcopacy, or in the sects, Lutheran or Puritanic, we say neither is the kingdom found in the Romish Church. If we could be surprised by anything, it would be by the dream that such a corporation, full of the depths of Satan, had any resemblance to the kingdom of God. The kingdom of the fisherman never was a reality; but the military high priest that followed him, after a considerable gap, bears no resemblance to the imaginary founder of the empire. Conceive of Peter robed in purple and gold at the Vatican, heading an immense host of cardinals, bishops, and priests, or mounted on horseback, with awe-struck kings at his bridle. But further, conceive of Peter authorising the Smithfield fires, or awarding medals to celebrate the horrible massacre of St. Bartholomew, or inciting and rewarding the crimson hunt among the Waldenses and Albigenses, or nourishing that Spanish Inquisition which has tortured and slaughtered some fifty millions of human beings. It is true, by the way, that he had a slight tendency to the use of the sword, and once cut off a man's ear;

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but that disposition to evil force was corrected in one solemn lesson, and we are not aware that it ever broke out again.

But aside from the question of moral leprosy, the blood and uncleanness by which the Church of Rome has always been defiled, even the boasted unity is not a reality. Uniformity is not unity. There are as many sects inside as outside the Romish communion. Jansenist and Jesuit, Dominican and Franciscan, Rationalist and Ritualist, Infidel and Dervish, are all included in the immense corporation. There may be one sea, but shark, pike, and devil-fish are all found in its deep, and destroying and devouring each other.

Protestant sects, though not to be defended in separation from each other, have still gales of truth and freedom blowing freely around them. They have entered into no conspiracy to wrap the human mind in sheets of lead. They lay no iron hand on the advancement of humanity in intelligence, liberty, science, or philosophy. They have made no efforts to cloister the word of the Lord, and meet enquirers with prison, confiscation, rack, and fire. They seek no corrupt alliance with the secular powers of the world for luxury or cruelty. They assume no dominion over faith or conscience, and claim no attributes which involve blasphemy against God. They provide no debasing pomps and theatric shows of carnalism to debauch the senses and the imagination, and stifle industrial life.

There is more regard to moral and spiritual proprieties; more resolute purifying discipline; more devotion to manliness and godliness in the "*mob*" than we find in that "Great City" which boasts so loudly its central government.

But we have been merely feeling the way in these preliminary remarks. It is time to examine with a little more carefulness the passage in Daniel; to gather up the lessons which are verily contained there.

The reader can turn to Daniel ii. 30—45.

I. There are two false assumptions in the scheme of our Romish author, likewise found in the Protestant theory. There is nothing in Daniel either about a gradual destruction of the fourth empire, or a gradual growth of the fifth. Both assumptions are outrage against the prophecy. There is no triturating process against the image—no slow pulverising maintained through centuries. There is a very different thing, viz., one dreadful, immediate, effectual collision—one sudden thunderstroke, which falls with the weight of destiny—one tremendous shattering blow which never needs to be repeated; for the entire material of the image, gold, silver, brass, iron, clay, are all ground into powder. The river of oblivion carries away the *debris* of the old world; the purifying wind blows away the dust and chaff of evil ages. The growing or gradual work is equally a romance, in regard to the advancement of the fifth empire—the kingdom of the God of heaven. The stone which was cut out without hands did not *grow* into, it became a great mountain, and filled the whole earth. The expansive power from the stone to the mountain is seen in immediate manifestation, and the void from which the evil force was displaced is filled up by the power which is glorious, benificent, and imperishable.

II. The prophet beholds in the vision of the king, purely a succession of world-powers. The fifth one, which finally prevails over all and stands for ever, though differing from the former in origin, and nature, and duration, does not differ as a royalty or a universality. To bring in any

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ecclesiastic federation, good or evil, as the fifth empire, destroys all harmony and proportion, and reduces both vision and exposition into shapeless ruin. When we illuminate the image, or fling upon the ancient document the light of subsequent prophecy, we find the Roman beast with its iron teeth, energised into unwonted strength and ferocity by the aid of an incarnate evil spirit. The ten kings who receive power one hour with the beast are persuaded to lend or give him their power, and act as his viceroys for a season. During that reign, in which inscrutable policy is revealed in matchless power, the wonderful image stands out prominent, I might say, culminates. The golden effulgence of Babylon, the silver radiance of Persia, the brassy splendour of Greece, the iron strength of Rome, not forgetting the clay pottery ware—all the material shall be seen. The systems and principles which have reigned and revelled in turn from Babylon to Rome all come into play, and blend their magical influences. Majesty and splendour, strength and intelligence, ferocity, rapidity, and fire—all the things which seem splendid to man, shining forth in grand preparations, and lighted by a glow of evil supernaturalism which is accounted as light from heaven.

It is upon this fourth empire in its galvanised life that the stone of doom descends from the Highest with force not to be resisted, and ruin which is irrevocable. Then the fifth world-empire shines out with similar universality, but brighter and stronger than all that have gone before. The storm-clouds roll away, the shadows depart, the masks and illusions are over. The new kingdom has its deep foundations laid in purity, truth, and justice; and so, the building is for eternity. The falling of the stone is simply the second appearing of our Lord from heaven, the epiphany of the true King whose right it is to reign; and by consequence, his throne endureth for ever.

III. The ordinary theory will bear no close examination. There was no *clay* when the Church came into existence at Pentecost. The iron legs were seen, but not the feet, where earthenware is found in association with iron. The fourth empire was in its meridian lustre, in the zenith of its power and glory. One central will of imperialism or royalty carried authority into the most remote outlying provinces, pervading all the members and filling all the dependencies with fulness of life from the central source of majesty and strength. The *clay*, the element of weakness, never appeared until the Germanic races crowded in with their wild and untamable individualism. By that time the Romans themselves, though retaining the idea of authority, had lost largely the purity and manliness which in their early palmy days rendered them so strong, valiant, and invincible. There was no sufficient cohesive or fusing power to bring the new races into the harmony of the old incorporation; nor is there yet. In whatever caldron we seethe the materials we can neither restore integrity nor unity to the fourth empire; nor can we establish a fifth. Even the last evil unity of the fourth empire will behove to be inspired and energised by infernal aid; and the ten kings who lend or give their power to the beast will do so with the intention of resuming such power when the purpose of their compact becomes an accomplished reality.

IV. Has the Church filled the whole earth with the splendour of righteous power, and gathered the nations under benignant dominion? Are the thrones of tyrannic evil force, and the temples of ghostly superstition,

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all gone on the wings of the blast? Are the songs and anthems of life and trust, of gladness and glory, lingering in the valleys of old romance, or echoing from mountain to mountain in the holy light of a new creation? It sounds like sarcasm to ask such a question.

Only a fraction of the inhabitants of the earth have, as yet, heard the name of Jesus. Only a fraction of those who have heard have rendered any reverence or obedience. Thrones, Muscovite, Saracen, Turkish, Papal, Infidel, and Barbarian, spread black shadows over the earth, and the soil is poisoned everywhere. Budh, Mohammed, Greek Church, and Mormon, divide the dominion and the populations with that disastrous "Church of the Nations," which has vainly and wickedly sought for the supremacy, and claimed divine authority and undivided power. The sorceress has been seeking to reign in the absence of the King, and before the ripe time for the revelation of his power. And it is a fact, not to be successfully controverted, that the professors of Budhism, Mohammedism, Mormonism, and even those who deny all supernaturalism in connection with human history, stand quite as high in moral culture and elevation as the adherents of the Papacy. A religious system which has no cleansing power, is but an organised hypocrisy, which should be quickly and deeply buried out of human sight, as a thing equally offensive to God and to mankind.

One enquiry arises which may be pressed home with equal force on Papal or Protestant corporations, considering the manner in which they coalesce in regard to the kingdom of God. It is this: if the apostles, with a united Church behind them, with immediate spiritual guidance and vast supernatural forces of conviction and restraint, could not convert the world, how are we to accomplish it in our broken and divided condition? The mingled glories, moral and miraculous, no longer fling abroad the radiance so warm, pure, and revealing, and there is discord and confusion in every street of Babylon.

V. In truth, our traditional expositors, Papal and Protestant, have missed the essential character of the dispensation under which we live. It is manifestly an elective age, a period appointed by God in which princely men are called out of the world into the ecclesia of spiritual priesthood, the purest and noblest specially gathered under the wings of the Redeemer; not that their moral grandeur may terminate in themselves, but that they may render continual and effectual service to God, both in this age and in the age to come. "This gospel of the kingdom shall be preached in all nations for a witness, and then shall the end come." "God at the first did visit the Gentiles to take out of them a people for his name." And to this agree the words of the prophets: "As it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." It was no "Church of the Nations," clothed in purple, gold, and fine linen, and drunken with insolence and tyrannic force, which our Lord contemplated. It was a spiritual brotherhood, taken out from the mass, and trained in the doctrine and discipline of heaven for true service now, and for both service and lordship in the economy of the fulness of the times. When the Being who has been *once* here to appoint the discriminating instrumentality and set

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up the elective agency comes back again, we shall behold the reality and the glory of the kingdom seen in vision, as recorded by Daniel the prophet. When the king was first revealed, he was rather shaking to pieces the ancient city of God, and doing a work which in its consequences would make their house desolate and ruinous. Fire and flood in the great storm came rapidly and vehemently. City and people were covered with tragical darkness, and drowned in a fearful sea of blood and tribulation. But during the actual time that wrath was falling on the Hebrew land and race, the work was advancing for which God did visit the Gentiles. When that first work, which is still proceeding, is completed, the second work shall commence. "After this I will *return:*" we may surely assume that this could have no meaning unless he had been here before. "I will *return*, and will build again the tabernacle of David which is fallen down." When that RETURN takes place, and the ruins of the Jerusalem city are restored into more than pristine magnificence, and crowned with richer glories, then shall we have the kingdom of God, for which all creation sighs with unutterable desire; and in that auspicious age the *residue* of men *now* covered with the veil may open their hearts and their eyes, and call upon the name of the Lord. A thoughtful writer of our own day has described the people whom the Lord is now "taking out" of the nations, in a passage of solemn beauty, with which I shall conclude this first part of my argument:—

"Election, then, regarded in its twofold character, is like the Church itself, visible and invisible: visible, in so far as it externally embraces all who profess and call themselves Christians; *invisible*, so far as it relates to the truly regenerate—to those who, in the words of the apostle John, 'are born not of flesh, nor of the will of man, but of God.' It is in this latter sense alone that the elect Church is the 'Bride of Christ,' for none but the regenerate—and we clearly distinguish these from the merely 'converted'—can share the throne and priesthood of the risen Saviour. Who these are it is not for us to enquire. Hidden at present from mortal eye, they will one day be owned and made manifest before an assembled world, as the best, the noblest, the most Christ-like souls earth with all its discipline, and heaven with all its love, can fashion and bring forth. Lawful enough it may be for us in our ignorance to hope that we ourselves and those we see around us in the daily Christian intercourse of life, with whose prayers we mingle our own, and with whom we share the fellowship alike of Christian effort and of Christian communion—all belong to that blessed company; for in the absence of evidence to the contrary, it is not fitting that we should form any other judgment; but it is not really so. Only a part are chosen to honour. For God's elect, did we know them, would be found even now *worthy* of their name, and very different from those who only perplex by their inconsistencies, or plague by their folly. Loving, truthful, and unselfish; broad in their sympathies, candid in their judgments, honourable in their lives, and humble in the estimate they form of themselves—*these*, the true sons and daughters of the Highest, will one day issue from the obscurity in which it pleases God as yet to hide them, and they shall '*walk in white for they are worthy.*' From deepest poverty and peasants' huts, with here and there, it may be, one from the palaces of princes; from lonely prisons and from martrydoms severer than those of the axe or the stake; cultured, or rude of speech; great souls of

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whom the world knows nothing, will then come forth, a multitude which no man can number, and stand confessed God's own nobility, the aristocracy of the skies."*

Liverpool. G. GREENWELL.

ANSWER TO THE REV. B. YOUNG ON THE MILLENNIUM.

CHAPTER VIII.

PARABLES.

BY R. GOVETT.

MR. YOUNG'S eighth chapter consists of an examination of some of the parables in which millenarians put their trust, as asserting their views. He admits the lawfulness of the use of this portion of our Lord's teaching, for the purpose to which we apply it. These prophetic parables were intended to teach some important truths. "But when the *circumstances (m. i.)* of a parable are made prophetic types, and doctrines are founded upon resemblances drawn from *its drapery (m. i.)*, it is time to enquire whether we are being led by this strange process."

Here he assumes what we do not grant: that in a prophetic parable, whatever cannot be made to square with our opponent's views, is "drapery, circumstances," therefore 'tis mere fancy to attempt to erect any doctrine on them. I will lay down, on the contrary, an axiom to which I do not beg the reader's assent, but require it: *That in any prophetic parable, that is the true interpretation, and the one to be accepted, which accounts for all its facts; and that is to be esteemed a false interpretation which can account for but a portion of it, dismissing the rest as drapery.*

Thus, the interpretation of the *mustard seed* which Mr. Y. refuses is clearly the true one. It takes up every word of the Lord Jesus, and shows its consistency with the context, and with fact. It shows that Jesus predicts that out of his lowly teaching would spring a religion of worldly greatness, mimicking in its splendours the kingdoms of the earth; while the result of the faith's adulteration would be that evil angels, the enemies of the Lord Jesus, would find in that system their lodgment. This view interprets the birds as our Saviour does. (Matt. xiii. 19.)

The true interpretation of the *leaven* likewise is that which he dismisses without examination. He should have met us on the question, whether *leaven be not in all cases the symbol of what is evil?* If that be true, then our interpretation of the parable is the right one, whether we go on to identify the woman with "the mother of harlots," or no. I do not suppose that the three measures of meal are three centuries, nor do I suppose that millenarians in general do so.

His misinterpretation of the unjust judge is excluded by the circumstance that it is a *moral* not a *prophetic* parable, as these are.

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* H. Dunn, Esq.

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Mr. Y. considers particularly four parables. (1) The sower; (2) the wheat and tares; (3) the virgins; (4) and the nobleman.

I. From the SOWER we gather that, as only one class of hearers out of four brings forth good fruit, the present cannot be the millennial day of the universal flourishing of religion. As long as this parable shall represent our dispensation, so long the millennium cannot form any part of it. This Mr. Y. endeavours to rebut by the remark that the fourth class—that on the good ground—may be larger than all the other three. Is it not so generally in fields? We answer, It is not said that the sower sowed in a field. It is not true that the generality of men anywhere are good ground. This is a fallen world, not a specimen of good ground generally. Has he not here fallen into, nay, gone beyond the fault he deprecates, of resting on the drapery? for the parable says nothing of the comparative amounts of the three classes. But he has, moreover, forgot that this parable speaks only of the hearers of the word of the kingdom. There is a large class that never hears it. The gospel is only to gather to God a people out from the Gentiles; the rest of mankind are to seek the Lord only when God restores Israel and David's kingdom. (Acts xv. 14—17.)

Again, this parable relates only to the time when the kingdom is in *mystery:* the millennium is the kingdom in *manifestation.* That kingdom begins only after the seventh trumpet has drawn off every veil. (Rev. x. 7; xi. 15—18.) The parable describes only the present gospel-scene—"When any one *heareth the word* of the kingdom." But in the millennium it is a *seeing of the power* of the kingdom come in judgment. Again, the sower is confined to the present scene alone: the failure supposed in the wayside hearer cannot exist then. For Satan cannot "come and take the word sown out of the heart" when he is a prisoner in the pit; and he is imprisoned during the millennium. (Rev. xx.) The description of the stony-ground hearer cannot have place in the millennial day; for there will be then no tribulation or persecution because of the word: the whole world, rulers and subjects alike, being on the side of Christ. Nor can the word among thorns have place in that day. It belongs only to a time in which sense and the flesh choke men called to faith; but that will not be a day of faith, but of sight.

II. We come now to the parable of the VIRGINS. Here Mr. Y. fights against the interpretation which makes the sleep spiritual slumber. For myself, I regard the parable as speaking of the sleepers in Christ, or the Christian dead. The sleep is slumber physical, not moral. From this view the milennial proof springs quite as readily as from that which he condemns.

The bridal feast does not begin until the virgins rise. But there is no resurrection of the dead till Christ comes in person: then only is reward dealt out to Christ's servants, whether living or dead. I do not suppose that by the five foolish are meant unbelievers. This parable, then, is on our side: it occurs when Jesus treats of his presence.

III. We consider next the parable of the POUNDS. Certainly he will be a clever upholsterer who can make the "drapery" of this parable hang handsomely around the post-millennial hall.

Mr. Y.'s account of the bearing of the parable in our favour is very meagre:—

"Christ has gone up to heaven to receive a kingdom, and has not yet returned: the gospel dispensation is the intermediate time standing between his ascension and

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his second coming; during which his servants occupy their probationary standing. When that dispensation has run out he will return, having received the kingdom, and reign on the earth."

Have we no more to say than that? However, we will first discuss his objections, and then state some of the force of the passage.

This parable supposes, as he sees, that the nobleman's kingdom was exercised in the same country which he left. Does not that tell of a reign of the Saviour on earth? "No! it was one of the *circumstances* of the parable: Jesus could scarcely avoid so stating it to make it anything like probability. And unless the parable *must* be an exact likeness of the future in all points, our view *may* yet be right, and Jesus reign while away in heaven." Not very cogent, *that!* But he adds that the parable is not an exact likeness. (1) Here are only ten servants: Christ makes a general distribution to his people. (2) The nobleman is represented as giving the same sum to all the ten: now, Jesus distributes unequally. (3) The citizens refused the king: that has never taken place.

We answer, No; but it will: and that, as the parable would lead us to suppose, just before the King's return. Here, then, we learn the confirmation of the doctrine of the apostacy, or the awful renouncing of Christianity a little while before our Lord appears. As for the other two points, they do not seem to me to call for reply. They show only that a loop-hole for retreat from the teaching of the Saviour needs to be constructed.

Mr. Y. can see but two points taught by the pounds.

"What Christ did mean to teach is obvious. From what he had said and done, many of the Jews began to think that the kingdom of God would immediately appear; perhaps he was now upon his way to Jerusalem to establish it."

Indeed, *had* what Jesus said *given rise* in the people's mind to the impression and belief that he was going up to Jerusalem, in order at once to seize the sceptre? Was that the result of *the Lord's perpetual rebukes of the people, and the disciples' carnal ideas about the nature of his kingdom?*

Mr. Y. continues:—

"'No,' says Christ, '*I must go away to establish my kingdom.*' *(m.i.)* He would build up that kingdom after his ascent from this world, and while he should occupy the throne at God's right hand."

I would not for any recompense have to give account to Jesus of so daring a perversion of his word. He who can so represent a matter in which authority is directly against him, and declare that to be the obvious meaning, is, I fear, beyond conviction by argument. Never was the question begged more flagrantly against evidence. Jesus says, "the nobleman went away to *receive* a kingdom," not establish one. Not a word is said of his reigning while away. He was "to return." His acts as a king begin with his return.

"The second great truth taught was, that when Christ should return he would come in power, able to deal with men according to their treatment of him."

Let us now state something of its testimony in our favour.

The preamble to the parable is of immense moment. It was uttered in order to correct a mistake concerning the kingdom. Then, their ideas concerning the kingdom which came within the range of the parable, and

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were not corrected by our Lord, *are true*. Now, it is granted that the Jewish belief concerning Messiah's kingdom was, that it would be—

1. *Personal.*
2. *On earth.*
3. *On David's throne at Jerusalem;* and Jesus' public going up thither with vast multitudes excited the strongest expectation of the kingdom's near advent.

Now, does Jesus correct these views? Does he describe the nobleman as reigning while away? He does *not*. He speaks of no kingly act as put forth till after the return.

4. The Jews expected too, that his trusted followers would reign with him. These expectations the Saviour hereby confirms; and this is decisive. If it could be thought that the King reigns while away, none will say that the servants do. They cannot till the trial of their characters is over, and the King has awarded to each the post he deserves.

What, then, were the points which Jesus corrected?

1. Their belief that the kingdom was "*immediately* to *appear*." It did arise, it is true, in secret soon after. But it is invisible save to faith's eye.

2. They imagined that his then journey to Jerusalem would bring on the kingdom. Jesus corrects them. He must go away in order to be invested King; the kingdom is to be after his return to Jerusalem.

The king does not exercise any act of sovereignty in the parable till after his return to the scene of his previous life. His first royal acts are the recompensing of his servants, and the destruction of his enemies. This is something wholly unlike the gospel; on a principle opposed to it. The gospel-day is the time of patient *service* and of trial; the millennial-day is the day of *reward*. (Rev. xi. 15—18.) The gospel-day is the one in which the offences of enemies are endured by God and his saints in the hope of their repentance. The millennial-day is the day of their cutting off in power and in justice. Now the servants' trial goes on till the King returns; till then there is no judgment of the servants, and no rewarding of them. There is no kingdom till the reward, nor is there reward till the kingdom. The reign of the Saviour and his "fellows" take place *together*. This the parable implies. The faithful servants enter into their Master's joy: when his foes have been put down, they exercise the government of the ten cities, and of the five. *His servants do not reign in the far country with him, nor do they reign while he is away.* This is a decisive point. The anti-millenarian interpretation is wrong, both as to the *time* and the *place* of the kingdom.

Nor is this the teaching of the pounds alone, but of a variety of other passages. "*When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones,* judging the twelve tribes of Israel." (Matt. xix. 28.) Here the *time* and *locality* of the reign of the Saviour and that of his apostles are the same. "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink *at my table in my kingdom,* and sit on thrones judging the twelve tribes of Israel." (Luke xxii.) "*Joint heirs with Christ,* if so be that we suffer with him, that we may be also *glorified together*." (Rom. viii. 17.) If we suffer we shall also *reign with him*." (2 Tim. ii. 12.)

From these passages arises the following argument:—If Jesus be *now*

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reigning, his servants are reigning too. But they are *not* reigning; it is forbidden. Now is the period of lowly service, the waiting upon the needs of others. (Matt. xx. 20—28.) When some of the Corinthians began to rule as kings, Paul rebuked them. (1 Cor. iv. 8—16.) To exalt ourselves *now* is the way to abasement *then*. (Matt. xxiii. 12; Luke xiv. 11.) As Jesus' disciples are not reigning now, neither is Jesus reigning.

This parable is decisive on the question, for it embraces the whole period between the departure of our Lord and his return. If then the millennium take place before our Lord's return, the parable must have exhibited proofs of it. For it was one of the ideas of the Jews—whether they were Jesus' disciples or not—that the Messiah would reign personally on earth. Will our opponents show us where in the parable the millennial reign comes in? It cannot be while the King is away; for during that whole period the servants are under trial. Not every servant reigns with his master. But the adjudication alike on friends and on foes occurs here only after the Master's return. Then the Saviour's advent is pre-millennial, and not after the thousand years, as our brethren would have it. Or we may put it thus: If the millennium take place before Christ comes, the faithful servants must reign with their Master, and his enemies be slain before he comes. But the faithfulness of the servants, and the criminality of the enemies, is not decided on or recompensed till he who went away as nobleman return as king. Therefore there can be no reign of Christ before the second advent, which adjudges the place of the evil and the good during the millennial kingdom.

So powerful is the argument from the parable that it was the means of convincing the learned Creswell of the truth of pre-millenarianism. And he has pointed out the interesting fact, that our Lord's words hereon do but rehearse events occurring in the history of the Jews in our Lord's day. Archelaus was a nobleman, the son of Herod the Great. At his father's death he went into the far country of Rome to receive a kingdom from Augustus, in accordance with his father's will. His citizens hated him, and sent after him an embassy to lodge an appeal against his petition. But Augustus gave him the kingdom while he was at Rome, *and he returned to Judea to reign*. It is probable that he destroyed his adversaries on his return; for ten years afterwards he was dethroned for his cruelties, upon complaints laid against him by his subjects.

Now, it is quite clear from this history that Jesus might have made the king rule at a distance from the realm granted him, if that were necessary in order to teach us the truth concerning the Saviour's reign. But it was not so in the *fact* of that day—it will not be so in the kingdom to come. The Pounds does not speak of the giving up of the throne at the end of the thousand years, but of the Sovereign's first administrative acts on arriving at his dominion.

The Pounds agrees also most clearly with the teaching of revelation. The seven epistles show us the servants occupying while the Master is away, and present us with his promises of a kingdom to be enjoyed together with him at his return, if they are now faithful. Accordingly, in the nineteenth chapter, the Lord with his hosts of the faithful revisits earth only to find his enemies assembled to fight against him. But they are slain; and then his servants and himself jointly rule. (Rev. xx.)

4. We proceed lastly to the WHEAT AND THE TARES.

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It is, as Mr. Y. says, one of our strongholds; but in his eyes it is very feeble. He sees no difference between the gospel-day and the millennium, except that the millennium will be a very improved gospel-day. Moreover, his analysis of the argument derivable from the parable is very defective.

He can perceive only that we suppose the millennium will be a time of universal worship; and he contends that there will be sinners then on earth, though in fewer numbers than now. But as there will be sinners in that day, whether few or many, and they will be living beside the saints, that is enough to fulfil the word in force now. "Let them both grow till the harvest." The tares who are found when Christ comes to judge are the wicked *dead*.

He even finds, in the present parable, an argument *against* the millenarian view, which he thus puts:—

"Christ will not be on earth while the tares and wheat grow together; for at his appearing they will be separated. But there will be *tares or sinners* on the earth with the saints *during* the millennium, (see, for instance, Isa. lxv. 20,) therefore Christ will not come till after the millennium.

Now, the whole force of the argument turns on the assumption that the tares are *sinners in general*. But he knew that this was not held by some of his opponents. Nay, Mr. Darby, to whom he refers as his authority for our view of this very question, does, in the passage to which Mr. Y. makes reference, deny it. "The tares are not simply wicked men—Pagans; these last have not been sown among the good grain. The tares are some particular evil sown by the enemy after Jesus Christ had sown the good seed."

Let us now, in order to do justice to the subject, divide it into the three parts into which it naturally falls.

1. The householder's work marred.
2. The servant's plan negatived.
3. The householder's plan.

I. Jesus foresaw, and here foretells, that after his departure Satan would raise up counterfeit Christians, "false brethren," "false apostles," a number of unconverted men professing the faith, but really corrupting it. The zizan of the parable is not properly 'tares,' but 'darnel,' a kind of bastard wheat, very much like it in the early stages of growth, though greatly unlike wheat at last.

When the fruiting time of both plants arrives, the tares discover themselves by their unlikeness to the wheat. (Matt. xiii. 26.)

The householder's servants are displeased at the foul state of the field, and in their perplexity go to the master to enquire concerning the cause of their disappointment.

II. This brings us to the second part of the parable. They enquire of the landlord whether they shall not rectify the field, by force uprooting the bastard growth which defaced the look of the field. This would answer to true Christians proposing by fire and sword to destroy out of the earth all false Christians. For "the field is the world" (v. 38); and rooting up out of the world is destruction by force, such as is effected at last by angels. (Ps. lii. 5; Job xxx. 8—12; Mal. iv. 1.)

This their plan is by the householder refused. He does not deny that

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the state of the field is unpleasant: he intends to apply a remedy, but *not then*, and not *by their means*.

For the present both wheat and tares are, by his orders, to subsist in the world. Jesus then forbids persecution. True Christians are not to injure, much less destroy, those falsely so called.

Here, then, we may see the failure of our opponents' theory. They expect that the present dispensation of mercy will realize all the happiness and glory of the millennium, and that the preachers of the gospel are the parties who are to effect the blessed result. Now, if this were Christ's mind, he would have made the parable exhibit this idea. The householder would have informed the labourers that they would have the success they desired. The field, before the harvest, would realize his and their desires. The tares will well-nigh disappear; the wheat will be almost an unbroken expanse.

But now, according to the householder's plan, the field, with its apparent disgrace to the owner, is to continue such as it is. *Nay, it is to grow worse towards the close of the intermediate time. Until after the harvest, therefore, there can be no millennium. For the millennium is not a time of disgrace to the Saviour and his cause, but is the period in which his foes are slain, and his friends reign with him.* Jesus assures us that this evil state of things will continue till *angels*—another class of his servants— break in upon the world of the living in *judgment*. They, and they alone, bind the enemy who first sowed the tares.

This word of Christ constitutes the principle on which our present gospel-day rests. *The field is marred, and there is to be no restoration of it to its original beauty throughout the gospel-day, or by the hands of Christians.* Long as the time of patience lasts, Satan is left at large, and hinders and troubles.

III. But this brings us to the third point—the plan for the day of harvest. The harvest is the end of the old "age" (not "world"); the introduction of a new one. "The reapers are *angels*," not preachers of the gospel. The principle of this present day is *mercy:* the coming age is the age of *justice*. The effect of mercy is not to convert the world, but only to allow wickedness to reach its full stature. *Jesus in person* sends forth his angels as "Son of Man," the Lord of the promised millennial kingdom over earth. (v. 41.)

The time of harvest has fully come, when angels visibly and by force break in upon the world of the living. They find, not wicked *men* alone, but implements of wickedness, as idols, and their temples, images, evil books, etc. These are the "stumblingblocks,"* which, together with the wicked of mankind, they cast into the fire. "The end of the age" arrives before the millennium commences. In the end of the age occurs the crisis which dispenses, both to the good and to the evil, the recompense which they are to receive throughout the millennium. The end of the age, then, cannot belong to the gospel. It is *justice* putting forth its hand to smite all the living sinners of the world. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all stumblingblocks (Greek), and them which do iniquity, and shall cast

* We translate—"things that offend."

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them into a furnace of fire: there shall be wailing and gnashing of teeth." In the days of harvest or in the end of the evil age, the tares, after long toleration, are assembled together before they are cast into the fire. During the millennium it is not so. Individual cases of sin will doubtless occur, but they are *not* tolerated. They are *not* then allowed to grow, lest the wheat should be plucked up with them. A new principle—that of justice—renders to each at once according to his works. "Every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge." (Jer. xxxi. 30.) Nor will angels be the rulers of that day; nor so far as we know, will there be the casting into a furnace of fire for the living offenders among men.

But may not this be the final destruction of Satan's host of Gog and Magog after the millennium? No, for angels do not then interfere and bind the evil together. Nor are they cast into the furnace of fire, nor are there any stumblingblocks then to burn. But fire descends out of heaven from God, and burns them up. (Rev. xx. 9.) And then earth is not cleared in order to be the Saviour's kingdom, but is burnt up, and passes away altogether. (xx. 11.)

There is no reference to the wicked *dead*. In Zephaniah, whence the reference to the stumblingblocks is taken, the Lord is speaking of the living. "I will utterly consume all things from off the land, saith the Lord, *I will consume man and beast; I will consume the fowls of the heaven and the fishes of the sea, and the stumblingblocks with the wicked;* and I will cut off man from off the land (earth), saith the Lord." (Zeph. i. 2, 3.)

There can be no tares during the millennium. For there will be no wheat; and the tares are a counterfeit wheat, which subsist in security on earth because of their resemblance to wheat. But the end of the age clears the wheat-field: the tares are borne away to the fire; the wheat to the garner. *The field is wholly cleared, and never sown again either by Christ or by Satan.* After once the tares are swept off by the angels, they cannot be sown again; for Satan is a prisoner in the bottomless pit, in chains, and his door of escape sealed above him, that the purpose of God concerning him may not be changed. Nor are the Lord's rulers men asleep, and unable to detect and smite evil.

At present, and while the gospel lasts, the Christian is to be patient with evil. If the millennium were only the gospel-day restored to its pristine brightness, this would be the case then also; but the millennium is the day when the saint is to reign with Christ, *breaking in pieces, as potters' ware with iron rod, the doers of evil,* as Christ himself will do. (Rev. ii. 26, 27.) Will it be said that these words can apply to the new heavens and earth in which righteousness alone shall dwell? I guess it will not.

The harvest and vintage under the law preceded the feast of tabernacles, which represents the millennium. Even so, here, and in the Apocalypse, judgment on the wicked and recompense of the saints precede the millennial reign; and the history of the Old Testament, which is typical of those days, joins to confirm this view. The sword of Joshua swept off the Canaanites ere the land was divided among God's people.

Is the millennium *before* or *after* the harvest? If *before* the harvest, the wheat would not be ripe for glory, nor the tares for wrath; if *before*, it could be but a continuation of "this present *evil* age." But the millennium

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is the future better age—age of the new covenant with Israel and Judah; age of the *good things* to come. (Heb. viii.) 'Tis the day which the Lord hath made—day of rejoicing of the righteous; of the exaltation of the rejected Stone (Ps. cxviii. 14—26.); and of his coming in person, owned by Israel. If the millennium be *before* the harvest, the saints will not have received their reward; but the seventh trumpet, which precedes the millennium, brings in the time of reward. (Rev. xi. 15—18.) If the millennium be *after* the harvest, it cannot be confounded with, or be like the gospel. *It is the day of judgment; of the Lord's coming; of the righteous risen from the dead shining as the sun in the kingdom of their Father. For the preaching of men you have the arrest of angels; for the tidings of mercy the grasp of judgment; for the constant flow of natural events the sudden inroad of visible power.*

Before the great crisis of the harvest there is no *reward; after* it, no wheat or tares. The wheat are then become the righteous, "shining as the sun in the kingdom of their Father." The tares are the false Christians cast into the furnace of fire.

To Mr. Young's eye, and that of many others, the millennium is merely a restored gospel, flourishing, as we should like to see it, by means of the operations and societies now at work. It must be an *improved* gospel in some respects—no miraculous power as at first, and no persecution from the world; the great separation of old broken down, and Christians wielding the power of the earth in justice and vengeance on evil, instead of patient suffering.

Now, here lies the great mistake. Let us see how, in the view of God, *the millennium is wholly different from the gospel, both in God's arrangements of the world's great features, and in the internal principle of the two systems; so that the two cannot exist together.*

The great features of gospel times may be stated generally as being—

1. JESUS unseen, away in heaven, priest and intercessor.

2. THE CHURCH, in conflict and in armour amidst her enemies, the world, the flesh, and the devil; working for Christ and waiting for him with patience, suffering persecution, and not requiting it.

3. ISRAEL cast off of God—"not my people"—refusing Jesus in unbelief; exiles from the land; the temple destroyed.

4. THE GENTILES, called by thousands, believing by tens; deceived by the devil in masses; hating and persecuting the people of God.

5. SATAN at large, deceiving the nations, hindering and troubling the Church, accusing it in heaven before God. (Rev. xii.)

Now, in the millennium all these great features are altered.

1. ISRAEL repents, and desires to see the Messiah, owning him the Son of God. (Zech. xii. 10; Matt. xxiii. 39; xxiv. 30; Rom. xi. 23—27; Acts iii. 19—21.)

2. But the same passages which have been cited above prove that no sooner does Israel repent, than JESUS appears to their eyes; and then the gospel, as the dispensation of faith, not of sight, is ended.

3. But the watchful CHURCH, before Jesus appears, is gathered to his presence, and is seen coming with him in glory. (Col. iii.) Her labour, patience, and waiting cease with Jesus' coming. (James v. 7; 2 Thess. ii. 1; 1 John ii. 28; 1 Thess. iv. 15.) Jesus' presence is the era of the first resurrection. (1 Cor. xv. 23.) (Presence is used in these passages.)

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4. And evil in THE WORLD ceases not till Christ appears. In Paul's day lawlessness was working in secret, under some control from hindrance which God had set; but when these were removed, open rejection of Christ would ensue; and then the long-threatened Man of sin would arise, professing to be the only God, supported by all Satan's force, and by God's just decree deceiving all those who cast off the religion of the true Christ. This awful usurper would *reign in person on earth, till Jesus, in person, on high*, flashes forth from the secret of his presence, and his great foe is struck dumb and powerless. (2 Thess. ii. 1—3; Rev. xix.)

5. And then SATAN'S time of imprisonment is come. The power over the Gentiles, which he wields with increasing force up to that day, ceases; and authority over the nations is given to Christ, and to his risen servants. (Rev. xx. 4—6.)

Thus, then, God's arrangments in the two dispensations are wholly different. But the internal principle of the two economies is different. The gospel is God in mercy not remembering the world's offences, "*the day of salvation*," "the accepted time." (2 Cor. v. 18—21; vi. 1, 2.) The millennium is the day OF JUSTICE. (Rev. ii. 26, 27; Psa. ii.)

The wheat and tares answer the interesting question, "How will the present scene of confusion, arising out of the co-existence of false and true Christianity, be put an end to?" Must not the true-hearted servants of Christ among men do the work? And the answer is, No! they are to be quiet all this day of grace; discrimination and retribution belong to another age, and will be executed by another class of servants—even angels; on which we may argue thus: Is the millennium a day of retribution to each according to his works? If it be *not*, it may occur during the gospel period. But no; the millennium of justice cannot be a day in which God is treating the wheat and the tares alike, and the good suffer. If it be a time of *reward*, it cannot come till after the harvest, when the recompense is dealt to both foes and friends; and there the parable places it. *We do not read of "the kingdom," in the Saviour's explanation till after the clearing of the wheat-field, and then it is spoken of in its two divisions*—the earthly, or the field cleared of the tares; and the heavenly, or the place of the risen, and the kingdom of the Father. (41—43.)

Or thus: the gospel is present confusion; faith and unbelief found side by side. The millennium is the ceasing of confusion, the evil rectified. But Jesus assures us that the men of the gospel and its mercy are not to remedy the confusion. A new era and new servants are demanded for *that*; and that is the day of judgment, when angels will remove the evil and the good to their respective destinies. But when reward is given, either to friend or foe, in that day, it must be by Jesus in person. (Rev. xix.; xx; xxii. 12; 2 Thess. i. 4—10.)

The gospel is the day of *sparing enemies*, and plying them with the ministry of reconciliation. The millennium is the *cutting off of Messiah's enemies* and of Israel's in masses. (Ps. xxi. 8—10; xcii. 9; xcvii. 3; Isa. lxv. 6—14; Jer. xlvi. 10; Mic. v. 9; Jer. xxx. 16; Isa. xi. 13.)

The gospel day is "*the accepted time*," in which we now live. But the harvest and its period are the day of wrath, "DREADFUL," "GREAT AND VERY TERRIBLE." (Joel ii. 11, 31; Mal. iv. 5; Ps. lxvi. 3—5).

If these points be true, it is clear that the millennium cannot occur during the gospel dispensation, and our cause is won.

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THE MILLENNIUM—THE KING OF THE JEWS.*

"And on his head were many crowns."—Rev. xix. 12.

WE are now fairly arrived at the glorious kingdom of the "Son of Man;" for whose advent we supplicate the Father every time we offer up that petition of the Lord's prayer, "Thy kingdom come;" and which for brevity and convenience' sake is called "The millennium," because its duration will be for "*a thousand years*," as the word signifies.

All the various steps which lead to the establishment of that kingdom have passed under our review. Antichrist and his confederate hosts have received their final doom. The "powers of the heavens" have been "shaken" from their seats, and along with their dread master have been imprisoned in the abyss; for it is not for a moment to be imagined that Satan himself should be confined, and his angels left at large.

The "Prince of the power of the air," and all his hosts, who for *six thousand years* have tainted earth's atmosphere with their accursed presence, and from that vantage ground have showered down, as often as permitted, pestilence—moral, spiritual, and corporeal—upon the sons of men, are cast down into the lowest depths of Hades. The "air," after their final expulsion therefrom, is purified as by a thunder-storm; the earth smiles a joyful welcome to her King; and now at length, after so many centuries of misrule, he has come whose right it is to claim his blood-bought inheritance.

The Lord Jesus is "the nobleman" spoken of in one of his own parables, who "went into a far country to receive for himself a kingdom and to return." He did go into a "far country," even a heavenly; he did receive the kingdom: and now he has returned, according to his promise. All noxious influences have fled from before his face; and his "enemies" have been made his "footstool." He has brought with him his rejoicing bride; and lo, the earth has "cast out the dead" (Isa. xxvi. 19), to meet him at his coming. The resurrection of those who are to "live and reign with him *a thousand years*" has taken place; and all things are fully prepared for the inauguration of his kingdom. Nothing now remains but that he should *ascend the throne* so long occupied by the usurper; and upon this assumption of his throne we have now to speak.

Our text says that "upon his head were many crowns." Now one of these "many crowns," and the one we have, for the present, exclusively to consider, he wears as "THE KING OF THE JEWS." St. John relates, that, when Jesus was crucified, Pilate wrote a title and put it upon the cross: "JESUS OF NAZARETH THE KING OF THE JEWS;" and in order that all who passed by might read and understand, "it was written," we are told "in Hebrew, and Greek, and Latin." No doubt Pilate intended this as a bitter mockery of the Jews; for he well knew that by their law all who suffered death by the cross were infamous and accursed. But though designed in mockery, it was no less a glorious truth. He who then hung

* Extracted from "Discourses on the Prophecies of the Last Days." By the Rev. W. Ker, A. M. Simpkin, Marshall, & Co.

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in weakness and agony upon the "accursed tree," was the lawful inheritor of David's throne; and the set time *has now come* for him to assert his right.

Isaiah, foretelling his birth eight hundred years before it took place, after enumerating his various titles, as "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," adds: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." And the angel Gabriel, in his salutation of the Virgin Mary, lays special emphasis on the same fact: "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever."

Let us now exercise a little common sense, and we shall see that the ordinary explanation of this promise, viz., as being of a kingdom purely spiritual, to be exercised only in the hearts of his people, is altogether untenable. The "throne of David" and his kingdom cannot, surely, mean any other throne or kingdom than what David himself actually and personally enjoyed; and if so, then Pilate's title was true. Jesus of Nazareth was, and is, "The King of the Jews;" and ever will be, because the angel expressly says, and with the angel agree all the Scriptures of the holy prophets, that "He shall reign over the house of Jacob FOR EVER." A Jew himself as to his human nature; and on the side of his virgin mother as well as of his reputed father, descending from the royal house of David, he has now come to reign over the Jews, that is, over the whole re-united twelve tribes of Israel; or, to use the words of the angel Gabriel, over "the house of Jacob."

We must, however, most carefully remember that it is not over the Jews as they had been hitherto and evermore, stiff-necked and rebellious, he has now come to reign; but it is over them as they shall be when refined in the fiery furnace of "the great tribulation." For thus we read in the prophet Malachi, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." And it is added: "Then (that is, after that purifying process, but *not till then*) shall the offering of Judah and Jerusalem be pleasant unto the Lord."

To the same purport is the testimony of Jeremiah, a prediction which is quoted word for word by St. Paul in his Epistle to the Hebrews, and which unquestionably relates to the same period. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. xxxi. 31—34.)

These words are commonly applied to the Gentile Church, as it is supposed will be its condition during the millennium. But a greater perversion of Scripture it is difficult to imagine. The "covenant" is not made with the Gentiles, but with "the house of Israel, and with the house of Judah;" neither are the Gentiles mentioned, or so much as ever alluded to, directly or indirectly, throughout the whole of the prophecy. There is therefore no excuse, or shadow of excuse, for this departure from the plain

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words of holy writ. The Most High saith "Israel," and by what right shall any vain mortal substitute "Gentile"? It amounts to nothing short of robbery, thus to take away his promises from Israel, and attempt to divert the mercies of the God of Israel into another channel. It is inexcusable robbery as well, for our own New Testament promises are infinitely rich and glorious—*in a spiritual sense* far richer and more glorious than any which belong exclusively to Israel; so that there is no room for envy, even if a passion so base could exist in any of Christ's ransomed people.

It should never be lost sight of that "the Church" of this present dispensation has long ere this entered upon her heavenly inheritance; and save as in attendance upon the bridegroom, witnessing his glory, sharing his triumphs, and obeying his behests, has no part or lot in the *earthly* inheritance of Israel. Ignorance or forgetfulness of the distinction between the different dispensations is, as before and repeatedly observed, the fruitful source of error, perplexity, and confusion. Unless we both recognise that distinction and bear it constantly in mind, we shall inevitably fail of comprehending the promises which relate to that period of earth's history, on the consideration of which we have now entered.

The calling of "the Church," composed as it is of both Jews and Gentiles, is the highest of all. The highest glory; the highest privileges; the most exalted station; and the loftiest destinies are hers. "The Church" is the "Lamb's Bride;" and consists of a definite number, which, when once closed, as at the termination of this age it will be, can never be either added to or diminished. We should therefore lay this well to heart, and take good heed to ourselves; for, if we fail to secure an interest in the great Bridegroom in this present age, the door of admittance will be closed against us for *ever;* and we shall be left standing without, like the "foolish virgins," to knock in vain for admission to the marriage feast.

But the millennium is a dispensation *exclusively* Jewish; and all its promises and arrangements are altogether of a Jewish character. We of this present age shall then either have received our reward and be in attendance upon the Bridegroom, to be employed by him in any service he may be pleased to assign, or else we shall have been cast into the "outer darkness," where no sounds are heard but those of "weeping and gnashing of teeth." Any blessing, and they shall be both rich and manifold, which shall belong to the Gentile nations *then living* upon earth, will flow to them entirely from Jewish sources, as it is written, "And it shall come to pass in the last days (that is, the times we are now considering), that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations (*i.e.*, Gentiles) shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 2, 3.)

Jerusalem shall then become the metropolis of the whole world, where the King shall appear in his glory; and from whence he will issue his ordinances, and dispense justice and righteousness, by Jewish missionaries and Jewish agents, to the ends of the earth.

Bearing this important fact in mind that the Church, which is the

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Lamb's Bride, will have already received her reward, and will then be in her assigned position about the person of her glorious Bridegroom; and that the millennial promises are, in their whole character and aspect, *exclusively Jewish*, we shall find no difficulty in comprehending the revelations of holy Scripture as to that period: nor shall we start and turn aside, or stumble and be offended, if we should meet with things not in accordance with our spiritual training and perceptions.

We shall now, then, proceed to consider some of those glorious and wonderful promises; and you will remember that our present subject is, "*The millennium in its aspect and bearing upon the Jews.*"

One of these promises we have already anticipated, and it is the chief and greatest of all—the groundwork and foundation of all Israel's blessings. It is *this*:—

I. They shall "all" of them be "holy;" all shall know the Lord—*truly* and *spiritually* know him—"from the least of them unto the greatest of them." From the moment of their national conversion, when they "shall look upon" him "whom they pierced," and "shall mourn for him as one mourneth for his only son"—from that moment they shall receive a "new heart, and a new spirit" to serve their God always; *and they shall* NEVER *more depart from him*, for thus it is written: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

The mention in this passage of "the land" which the Lord of Israel had given to their fathers, is of itself alone, and were there no other proof, obviously sufficient to limit these promises to the house of Jacob. The Gentiles have no right or title to that "land," or inheritance in it, and never had. Of necessity, therefore, they have no part in the promise.

Again, of Israel it is said, "Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul." (Jer. xxxii. 37—41.)

"They shall not depart from me:" these words clearly prove that the spiritual regeneration of Israel will be not only *complete*, but *final* and *eternal*. The Lord God "will not turn away" from *them*, and they shall not depart from *him*.

Once more, and to the same effect: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch

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of my planting, the work of my hands, that I may be glorified." (Isa. lx. 20—21.)

"Thy people shall be all righteous:" this, surely, in addition to the testimony of Ezekiel and Jeremiah, is sufficient to establish our first proposition, that the whole re-united nation shall be holy unto the Lord. Your own reading of the holy Scriptures will supply you with innumerable testimonies to the same effect.

II. The frequent mention of "the land" (that is, Emmanuel's land*) in these and other such like prophecies, leads me to observe that it will be enlarged to the full extent of the original grant made to Abraham, which you will find, Gen. xv. 18: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This is a grant the full extent of which the seed of Abraham, even under Solomon, have never yet enjoyed. But the grant must be so enjoyed by them in future times, inasmuch as the promise of Israel's God cannot be broken. And there is no time in which the promise can be fulfilled save in the millennium.

So *enlarged*, "the land" shall also be *divided* anew, and in a manner wholly different from the former division. In the centre, or nearly so (somewhat to the south), enclosing within its compass Jerusalem, the Holy City, shall be what is called "The Holy Portion" (Ezek. xlv. 1), wherein shall be the sanctuary of the Lord, and the temple and the city itself, as well as the *special portion* reserved for THE PRINCE, of whom we shall speak presently.

On the north side of the "Holy Portion" shall be the inheritance of *Judah*; and on the south of Benjamin. These were the two tribes which alone remained faithful to the house of David—to whom, it thus appears, shall then be assigned the place of honour.

Beyond them, north and south, ranging not in irregularly-shaped portions, as we now see them on maps of the Holy Land, but in parallel straight lines from east to west, shall be located the remaining ten tribes—six of them to the north of Judah, and four to the south of Benjamin.

All this we learn from the *last eight* chapters of the prophet Ezekiel, which give not only the boundaries of the several tribes, but the most minute measurements and description of the Holy City itself, and its glorious temple. The various ordinances of worship also are enjoined; the chambers for the use of the priests are described; the various offices and duties of the Levites are detailed; the vessels, furniture, and ornaments of the house of God enumerated; and special mention is made of the gate set apart for the ingress and egress of "The Prince" alone. All these measurements and descriptions are so clearly and minutely given, that it would be no very difficult matter for a skilful architect or surveyor to construct a plan of all the buildings, and to map out the whole of Emmanuel's land, just as *we are assured* it shall be divided and inhabited in those glorious days of Israel's restored prosperity. But it would be altogether foreign to my purpose to enter into those details. You can read those

* Isa. viii. 8.—A passage which clearly refers to the invasion of Gog, or the "Antichrist"—"and the stretching out of their wings (*i.e.*, the "King of Assyria," "Gog," or "The Antichrist") shall fill the breadth of thy land, O Immanuel."

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eight chapters for yourselves, and you cannot fail to be interested and astonished at their contents.

III. There is, however, I must now observe in the third place, one thing you will meet with in those chapters, which will, perhaps, strike you with more astonishment than anything else. This I cannot pass over without special notice; the more so as it has been frequently alluded to in previous discourses. It is this: *that the sacrifices and entire ritual of the ancient Jewish Church* just as prescribed by the great law-giver Moses, *are destined to be revived and practised with even greater strictness than ever.*

In proof of this, to Gentile Christians most startling announcement, you have only to read those eight chapters of Ezekiel, and you will find therein given most specific directions for the due performance of the various kinds of offerings; the meat-offering, the sin-offering, and the burnt-offering. You will find also such minute ordinances respecting the sacred gifts, and stated feasts, and solemn assemblies, etc., that you might feel disposed at first to think that you have got back again into the book of Leviticus. Not so, however: nothing can be more certain than that the whole of those wonderful chapters of Ezekiel relate to times yet future, even to that period of the world's history which we are now considering. This will appear to you so obvious from the simple perusal of those chapters, that it requires no proof. Here, then, brethren, is something which requires the exercise of strong faith in us Gentile Christians, who have been accustomed to look upon the Mosaic rites as merely shadows of "good things to come," and as having been fulfilled, and altogether done away with in the one offering of Christ once offered; by which one offering he hath for ever perfected them that are sanctified.* We might be (not unnaturally) disposed to say with the disciples, when Jesus spake of giving them his flesh to eat, and his blood to drink, "This is an hard saying; who can hear it?" But if we only remember and apply what has been stated, as to the differing and successive dispensations of God, our difficulty will be very considerably lessened, if not altogether removed.

To us, indeed, who live under the "ministration of the Spirit," whose "bodies are the temples of the Holy Ghost," who are called to "walk by faith, not by sight," to endure as "seeing him who is invisible," to worship God "in spirit and in truth," and through the same Spirit "to mortify the deeds of the body," the lust of the flesh, the lust of the eye, and the pride and pomp of life—to us, I say, whose calling is altogether heavenly and spiritual—those rites, and ceremonies, and bloody sacrifices, appear most strange and even revolting. But we must remember that the millennial age will be altogether *exceptional* and *peculiar*. It will be exclusively Jewish in its character, as well as in all its details; and it is the long-predicted time when the God of Abraham, Isaac, and Jacob, will fulfil his promises of an earthly inheritance to those patriarchs, and to their seed; which promises *have never as yet received their accomplishment.*

It is also most important to remember that the dispensation of which we are now speaking will be only *temporary;* and, after the "thousand years are expired," will be succeeded, as I shall show you hereafter, by that "holy city" which shall come down from heaven upon the "new

* See Epistle to the Hebrews, *passim*—*i.e.*, everywhere.

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earth;" wherein we are expressly told there shall be no temple and therefore no temple sacrifices or ceremonies of any kind. With the temple itself all its services will be done away for ever. In this way only can we understand the predictions of Ezekiel, which are so distinct, so positive, and so precise, that it is impossible to gloss them over (as some have attempted to do) without altogether sacrificing that reverence for God's word, and that childlike confidence in its truth, which is the Christian's surest safeguard and most precious comfort.

Still, it must freely be admitted that it is impossible, in our present state of intellectual enlightenment, and hampered as we are by the prejudices of education, fully to receive these wonderful revelations. They are amongst those "deep things" of God which we cannot as yet understand. We must only, therefore, *believe* and *wait:* "believe" that whatever God pleases to do or to ordain must *of necessity* be right, however opposed it may be to our prejudices; and "wait" the slow revolving course of time, when that which is now dark shall be made clear; and we shall joyfully acknowledge that in this, as in all things else, our great Master will "do all things well."

IV. Another point which will forcibly arrest your attention, if you read those eight chapters with care, is the frequent mention of "the prince:" made also in such a way as causes much hesitation in receiving it as spoken of the Lord himself. That he will then, indeed, be visibly manifested as "King of the Jews" is most certain—"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before its ancients gloriously." (Isa. xxiv. 23.) Such expressions could only apply to a personal and visible manifestation of the Lord of glory; but of the mode and manner of that manifestation we know absolutely nothing. Whether he will be always visible to mortal sight, or only at stated times, is altogether hidden from us; and upon such a mysterious subject it becomes us, therefore, not only to speak, but even to think, with the lowliest reverence and the most cautious reserve.

But who is "the prince" of whom we read so much in those chapters, who is spoken of as constantly present—going in and out amongst the people, and participating in all their acts of worship? Without committing myself to any *positive* assertion, I may venture to say this much: that there are many Scriptures which seem to indicate that David, the son of Jesse, will be that "prince." For example: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." This is an accurate description of their present state of exile and dispersion. But now mark what follows: "Afterward shall the children of Israel return (*i.e.* to their own land) and seek the Lord their God, *and David their king:* and shall fear the Lord and his goodness in the latter days." (Hos. iii. 4, 5.) For another example let me ask you to turn to the 34th of Ezekiel, in which chapter the Lord God, speaking of Israel as his flock, and the "sheep of his pasture," says, "Therefore will I save my flock, and they shall be no more a prey: and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even my servant David;* he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant *David a prince among them;* I the Lord have spoken it." The particular mention

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of David by name in these Scriptures is, to say the least, remarkable; and if the prince here spoken of and the prince of the latter chapters be identical (as it is but natural to suppose, seeing that both refer to the "latter days"), then "the prince" of chapter xlvi. *cannot be the Lord Jesus;* for nothing is more evident than that *he himself is a worshipper.**

If, then, we take these Scriptures in their natural and obvious sense (as we ought *all* Scripture), we must believe that David, being raised from the dead,† shall be their shepherd prince in those days. Nor is there anything in the least incongruous or incredible in the statement that whilst the Lord Jehovah Jesus shall be revealed as "the King of the Jews," David shall be "the prince" under him. Upon a subject, however, so remote from our times, as well as from our habits of thought and feeling, a certain degree of obscurity must remain until the event shall make all clear.

V. But there is another striking feature of the millennial times of which there can be no doubt; and on which there rests no shadow of obscurity. It is that Israel shall be *the first of the nations;* and that his *supremacy* over all the kingdoms of the whole world shall then be fully established. Upon this point the Scriptures are so clear and decisive that there can be no question, nor room for dispute. Hear, for example, Micah iv. 8: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, EVEN THE FIRST DOMINION; THE KINGDOM‡ shall come to the daughter of Jerusalem."

And again, Micah v. 8:—

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Again, "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." (Mic. vii. 16, 17.) And that all this is meant exclusively for Israel is clear from the concluding verse: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Once more: "And the sons of strangers shall built up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. FOR THE NATION AND KINGDOM THAT WILL NOT SERVE THEE shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 10—12.) These are quite sufficient to prove our point; and if you search the Scriptures of the prophets you will find that they all, with one voice, speak in the same strain.

I freely admit that the subject of Israel's future supremacy is calculated, and very naturally, to awaken feelings of jealousy in the breasts of Gentiles, who have been so long accustomed to lord it over the Jews, and to look upon them as objects of compassion, if not of distrust and contempt. But

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* Ezek. xlvi. 2, 4, 12, etc. † See also Jer. xxx. 9.
‡ That is evidently the first, or ruling kingdom.

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we must remember that in those days the whole face of things will have been changed, as well as the *character* of the Jew himself. All those political combinations, and alliances, and powers, and interests which now govern the world, will have been swept away as completely as if they had never been; and all of us now living, and perhaps even our children, will have either entered "into the joy of our Lord," or else be awaiting, with "the rest of the dead" in the depths of Hades, "the judgment of the great day." Israel shall indeed be the "first of the nations," but it will be in a widely different state of things to that which now exists, and over a most changed world, that he will exercise authority. Moreover, under the superintending care and direction of him who is not only "King of the Jews" but of the whole earth, his sway cannot fail to be in the highest degree salutary, loving, and beneficent. In this view of Israel's future and assured supremacy we shall, in proportion as we desire the true welfare of mankind at large, find ample and solid ground for rejoicing, and no room whatsoever for jealousy or discontent.

VI. There is another question connected with the state of things during the millennium of deep interest, but on which we cannot speak with equal certainty. It may be asked, "What shall be the nature of the intercourse between heaven and earth in those days? as well as between the risen saints and those servants of God who shall be still in the flesh?" Now, though we cannot *fully* solve this question, we can, I think, at least *approximate* to a satisfactory answer.

With respect, for example, to one distinguished body of the glorified saints, viz., *the twelve apostles*, we know to a certainty what will be their position and standing in the kingdom of the Messiah from his own words: "Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, *(that is, now in my humiliation)* in the regeneration *(that is, in other words, in the millennium)* when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

This is a specific promise to the twelve apostles; but that which comes after is for all, however lowly the degree, who have followed in their footsteps and forsaken *all for Christ:*

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. xix. 27—29.)

Take these most gracious promises in connection with the parable of the talents, where one of the great Master's faithful servants is made to rule over "ten cities," another over "five cities," etc., according as they had cultivated and improved the talents committed unto them; and we have *no obscure intimation* of the rewards in store for the faithful in the ordering and establishing of Christ's millennial kingdom.

Again, there is a very remarkable passage, which is generally overlooked by the superficial reader, but which bears directly upon our present subject. You will find it in the 26th chapter of the gospel of St. Matthew, where, after the institution of the ordinance of the Lord's Supper, Christ says (Matt. xxvi. 29:)

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"I will not drink henceforth of this fruit of the vine, *until the day* when I drink it new with you in my Father's kingdom."

Compare now this with the parallel passage of St. Luke's gospel (xxii. 28—30): "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. "That ye may *eat and drink at my table* in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This last clause, of sitting on thrones judging the twelve tribes, at once identifies this promise with that to Peter, just referred to (Matt. xix. 28): but here is a new feature; they shall also sit with Christ "at his table," and "eat and drink" with him in his kingdom. Now here some one may be disposed to say, "This is going too far, and carrying the literal interpretation to excess. What! the risen saints partaking of material food and drink in Christ's kingdom!! Impossible! Incredible!"

Why, now, let me ask, is it either impossible or incredible? Do we not know that Christ himself both ate and drank after his resurrection? Are we not told that after he had risen from the dead, he met his disciples at the sea of Tiberias; and that the first words he spake were these: "Children, have ye any meat?" (John xxi. 5.) And then, after the miraculous draught of fishes, he said unto them again (John xxi. 12, 13), "Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

"Jesus then cometh, and taketh bread, and giveth them, and fish likewise;" and for what purpose did he do so, if not that he and they should "dine" together? And if any doubt should be supposed to rest upon the expressions in this passage, it is wholly removed by the commentary of St. Peter, who, in his address to Cornelius and his assembled friends, thus speaks of the Lord Jesus (Acts x. 40, 41): "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, *who did* EAT AND DRINK *with him after he rose from the dead.*"

If further proof be required we have it in the Gospel of St. Luke, where we read that after his resurrection Jesus appeared to his disciples as they were "gathered together" in Jerusalem; and "while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. *And he took it and did eat before them.*" (Luke xxiv. 41—43.)

These circumstances are not recorded without a special design; and here the design is apparent. Our Lord intended thereby not only to prove the verity of his resurrection, and that it was no phantom or "spirit" which had thus appeared to them; but he designed, *for all ages*, to rebuke that vague, misty notion, akin to absolute unbelief, which we are all so prone to entertain of our future inheritance and of the future state generally; as though it were something so etherealised as to be altogether distinct and removed from the material creation. It is recorded as a *positive fact* that Christ did "eat and drink" with his disciples after his resurrection. It is revealed as a *positive fact* that he will again "eat and drink" with his chosen ones, in his future glorious kingdom. And it is also revealed as a *positive fact*, as I will show you when the proper time comes, that, even in the eternal state, in the new earth which God will create, and which shall abide before him for ever, food, material food, shall be provided for the

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sustenance and enjoyment of its inhabitants. Nay, for that matter, the angels of God themselves do eat: for to say nothing of those who feasted with Abraham "in the plains of Mamre,"* the inspired author of the 78th Psalm (ver. 25) says of the "manna" in the wildnerness, that "man did eat angels' food."

Let the wise ones and philosophers of this world sneer and cavil at these sayings as they may, they are, nevertheless, "the true sayings of God:" and his true children who desire to cultivate that implicit and simple faith which in the sight of God is "of great price," will be glad to lay hold of *any fact*, and these are facts, which will aid them in their efforts to *realise* their future mode of life.

But of the nature of the intercourse that shall subsist between heaven and earth during the millennium, we cannot speak with any degree of certainty. Some little, however, we may learn, more by inference than direct revelation, and that little we shall see is of surpassing interest. We find St. Paul (Gal. iv. 26.) speaking of that Jerusalem which is above, and which he says "is the mother of us all." We learn also from Heb. xi. 10, that it was to this heavenly city Abraham had regard; for we read, "he looked for a city which hath foundations, whose builder and maker is God." And we know that this city, which during the millennium would appear to be the habitation of the risen saints, shall descend upon the new earth, after that the heavens and the earth which now are have passed away for ever.†

Now, bearing all this in mind, let us turn back to the prophet Isaiah, iv. 5:—

"And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." More literally: "above all the glory shall be a covering," or "a canopy"—in allusion, perhaps, to the canopy used in Jewish marriages.

We may, without any very great stretch of imagination, adopt the opinion entertained by some modern students of prophecy, that this "covering" or "canopy," is nothing else than the glory from the "Holy City," the "New Jerusalem," which is still above, and where shall then be dwelling the resurrection saints. And if we do but adopt this most reasonable, scriptural, and beautiful idea, we have at once an insight into the nature and the means of intercourse between earth and heaven. Those below, still in the flesh, shall behold this "canopy of glory" suspended, as it were, over the earthly city. And those above shall have liberty of descending at will, to visit and confer with their brethren upon the earth. In this way we can understand our Saviour's promise to Nathanael, which, if not fulfilled *then* and *in this way*, we know not how or when it ever can be fulfilled: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God *ascending and descending* upon the Son of Man." (John i. 51.) The risen saints shall then be "equal to the angels," for such is their glorious destiny‡ and, as we may well imagine, shall be employed in errands of mercy and love between heaven and earth.

VII. It remains now only to speak of the fertility and beauty of Emmanuel's land in those days, and the felicity of its inhabitants. This

* Gen. xviii. 8.

† Rev. xxi. 2, and xx. 11, compared with 2 Pet. iii. 7, 13, etc.

‡ Luke xx. 36.

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branch of our subject needs not many words; for the prosperity and happiness of those days is the constant theme of all the prophets, so that any ordinary reader of the Bible can learn it for himself. A few brief observations and references will be sufficient.

All those noxious gases and exhalations which now tend to shorten life, and render man's little space of existence wretched with pain and disease, will be removed. All storms and earthquakes and volcanic eruptions shall cease; and the very beasts of prey shall lay aside their ferocity: for thus we read, "The wolf also shall dwell with the lamb, and the leopard shall lay down with the kid; and the calf and young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's *(margin)* den. They shall not hurt nor destroy in all my holy mountain." (Isa. xi. 6—9.)

The soft and fertilizing rain shall descend in its season: an ever genial, though never scorching heat shall prevail; the seasons shall always be propitious; and the earth "shall yield her increase;" yea, shall teem with luxuriant beauty and abundance.

Very many of the Psalms are millennial, such as the 67th, and relate to this blessed and happy period, as you will easily discern if you read that book with attention.

As to man himself, in his natural state more ferocious and untamable than the beasts of the forest, he shall wholly lay aside the weapons of strife: "They shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

As to the Holy Land in particular, now sterile and desolate, it shall become as the garden of Eden. "Thus said the Lord God: in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited." (Ep. xxxv. 33—36.) Again: "The wilderness and solitary place shall be glad for them; and the deserts shall rejoice, and blossom as the rose." (Isa. xxxv. 1.)

Once more, how beautiful is the picture presented to us by another holy prophet, of the state of things in the city itself, even "the beloved city." "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain. Thus saith the Lord of Hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. viii. 3—5.)

We can almost fancy that we now behold the scene—a scene which a skilful painter might delineate in glowing colours. Below, the streets of Jerusalem, holy and beloved, thronged with inhabitants; the aged looking upon the sportive play of their children, whilst a smile of perfect happiness

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and unalloyed content illumines every face. Above, in the far distant heaven, appears a blaze of more than sun-light glory from that city "which hath THE foundations, whose builder and maker is God," ere long about to descend and take up its abode on earth, so soon as all taint of sin and corruption has been purged out by fire. Look upward, and you see from its ever open gates of costly pearl pouring forth incessant crowds of angel visitors, no longer veiled from mortal sight, descending to witness and rejoice in the happiness of man!

But why prolong the subject, when every page of the "prophetic word" teems with such like glowing descriptions of man's felicity during the reign of David's Son and David's Lord, of whom it is said that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." For six thousand years the earth has groaned under the yoke of the oppressor; and the whole history of its inhabitants been one mournful comment upon that title of our greatest of English poems, "Paradise Lost." The millennial kingdom of our Redeemer God is "Paradise Regained." The "new heavens and the new earth" will be "Paradise Restored." Paradise *lost;* Paradise *regained;* Paradise *restored*—in this short compass may be summed up the whole story of man.

ENOCH A TYPE OF THE TRANSLATED SAINTS.

"Enoch; the seventh from Adam."—Jude 14.

IT has been said, with no small measure of truth, that "the world knows little of its greatest men;" and again, still more truly as well as beautifully, that "the Church's brightest lights often shine *heavenwards*, and she never sees them, because she does not live near enough to heaven." Of this general statement, Enoch, "the seventh from Adam," and one of the grandest figures in the venerable group of "the youthful world's gray fathers," is a pre-eminent example. How little, as regards the amount of reference, we hear of him; how small a space he occupies upon the sacred canvas; and yet how strongly and sharply do a few graphic strokes of the Divine pencil set him before us in the sanctity of his character, and all the sublimity of his destiny! So that we may truly say of him, as it is said of Abel, "He being translated yet speaketh," especially as I design to show, to us who in these last days profess to be waiting, with girded loins and burning lamps, for the coming of our fast-approaching, long-expected Lord.

The first time that Enoch comes under our notice in the sacred Scriptures is in the fifth chapter of Genesis (v. 18—24.), where, in connection with the brief record of his birth and age, we find this important statement made concerning him: "And Enoch walked with God, and he was not; for God took him." The second passage of Scripture in which reference is made to him is in the eleventh chapter of the Epistle to the Hebrews

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(v. 5.), where, in the apostle's grand muster-roll of the faithful, he stands forth as the second great example of the power and grace of *faith*. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." And his last appearance on the inspired page is here in the Epistle of Jude, where we seem to hear for one brief moment, Enoch's own solemn voice speaking to us: "And Enoch also, the seventh from Adam, prophesied of these, (the apostates of the last days) saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

There are thus just three passages in the whole Bible in which Enoch is introduced; and of these, strange to say, two are found in the New Testament. Enoch was one of the earliest of the Old Testament saints; he was but the seventh from Adam; he left this earth more than three thousand years before the birth of Christ; and yet had we possessed only the Scriptures of the Old Testament, how important a part of the little we do learn concerning him would have been lost to us. Had the brief record of Genesis alone come down to us, we should have known of Enoch's walk with God, but not of the faith by which he walked; we had heard, indeed, of his translation but not of his testimony. We may learn from this the important truth—never perhaps *so* important as at the present time—that we find in the Bible all the characteristics of an organic structure: that it has grown to what it is, not as a house grows to which each succeeding owner has added an apartment of such size and description as seemed good to him, but rather as an oak grows which even when it has attained its most magnificent proportions presents only the development of that which was originally contained in the acorn. That, in other words, the Scriptures are not to be regarded as a mere bundle of independent documents tied together by the strings of Jewish and Christian tradition, and having no mutual connection and dependance; but, on the contrary, as one living whole, having one inspiring spirit, and containing from first to last one Divine record. That both Testaments are so vitally and intimately dependant on each other that to destroy one will necessarily involve the ultimate destruction of the other.

But to return to Enoch. The three texts which have been quoted, as the only ones relating to him, clearly bring before us three special aspects of his saintly character, namely; (1.) *His faith*—"*by faith* Enoch was translated that he should not see death." (2.) *His walk*—"Enoch *walked with God:* and he was not, for God took him." (3.) *His testimony*—"Enoch prophesied, saying, Behold, the Lord cometh," &c. And these several points are all closely connected. Enoch's *faith* was the root alike of his holy walk and his fearless testimony. For "without faith it is impossible" either to "please God" or to serve him: "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." (Heb. xi. 6.) "And this," says the disciple whom Jesus loved, "is the victory that overcometh the world, even our faith." (1 John v. 4.) Gloriously, as we may see, did Enoch's faith overcome the world. It overcame the *love* of the world, and thus resulted in his walking with God. "For all

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that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Whosoever, therefore, will be a friend of the world, is the enemy of God." (1 John ii. 16; James iv. 4.) And, moreover, it overcame the *fear* of the world, else assuredly the world had never heard his prophecy of coming judgment. Surely it required strong faith to deliver such a testimony as his to an ungodly and deriding generation; but this was the victory which in Enoch's case, as in so many others, overcame the fear of the world as well as the love of it, even his faith.

On another occasion the subjects of Enoch's faith and Enoch's walk, to which I have thus briefly alluded, might have afforded much food for profitable meditation, and could easily have been enlarged upon. But I desire in the following remarks to view Enoch in a different and somewhat peculiar aspect; namely, as *a very remarkable type of Christ's living and waiting saints at the close of the present dispensation.* Thus regarded, three very significant circumstances to be learnt from the brief references made to his history in Scripture, claim our special attention. These are, first and specially, the great fact of his translation. Secondly, the circumstance mentioned by Jude, that Enoch was "the seventh from Adam." And, lastly, the peculiar testimony as summed up by the same apostle. Let us briefly consider these in the order mentioned:—

I. We are to regard Enoch as a type of the living and waiting saints at the close of this dispensation *in the wonderful circumstance of his translation.*

We hear it commonly said, and we are apt ourselves to acquiesce too readily in the statement, that there is nothing so certain as death. The lesson continually enforced upon us from the pulpit is to prepare for death; and even as Christians this is held to be at once our duty and our wisdom. Now, I do not hesitate to say that this kind of teaching is quite unscriptural. Nowhere in the New Testament is the believer exhorted to prepare for death or regard it as inevitable. Nowhere in the New Testament is death held forth as an object of desire, or an incentive to holiness. The Christian's duty is to be ready, not for death, but for the coming of the Lord. The Christian's wisdom is, not to be always meditating upon death, but, on the contrary, as far as possible to ignore it. There is something more certain than death; there are some who shall never die. This is as sure as anything in the Bible. "Behold," says Paul to the Corinthians, "I shew you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, to the Thessalonians: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall ever be with the Lord." (1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17.) And it has pleased God in each of the great dispensations of the past to afford us a type and pledge of this most blessed privilege of translation. Elijah, in the Mosaic dispensation, and Enoch, in the antediluvian, were both translated that they should not see death.

Now this thing happened unto them for an ensample, and it was doubtless

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written for our admonition and comfort, upon whom the end of this age has come. This is now very generally admitted. The learned Dr. Baumgarten says: "We have two types in the Old Testament of the change and removal of those just men who, at the end of this dispensation, shall be removed, or exempted from the misery and the final destruction of the earth." And he adds: "Enoch was taken as a type of the antediluvian world, and Elijah from the time of the Old Testament covenant. Both lived at a time of increasing corruption and wickedness, on which account their removal becomes so significant." Many years previously, the celebrated Edward Irving had said: "Three eminent servants of God testified their faith in the coming judgment of the deluge, and God justified their faith in three remarkable ways: Enoch was translated, Methuselah died just before the destruction came, and Noah was saved out of it. And thus it will be at the last judgment; 'as it was in the days of Noah, so shall it be in the days when the Son of Man cometh again.' As Enoch was caught up to heaven, so 'we (Gentiles) which are alive and remain, shall be caught up together with them (the risen dead) in the clouds to meet the Lord in the air.' (2 Thess. iv. 17.) As Methuselah was taken away from the evil to come, (Isa. lvii. 1,) so shall many saints fall asleep in Jesus before his wrath is poured out; according to that word in Revelation xv. 13, "Blessed are the dead which die in the Lord *from henceforth;* yea, saith the spirit, that they may rest from their labours and their works do follow them.' And as Noah was preserved in the ark, so shall the Jewish church be preserved in the wilderness into which she shall be taken (Cant. viii. 5; Hos. xi. 14, etc.), there re-betrothed, and kept from the anti-christian tribulation."

Now there are three lines of thought suggested by the translation of Enoch which I desire briefly to take up as developing its typical significance. (1.) *The character of the man was as peculiar as his destiny.* It may perhaps be deemed fanciful, yet I cannot help regarding the reserve with which Enoch is spoken of in Scripture, the utter lack of detail regarding his life and the remarkable events contained therein, as intended to suggest the idea that, as a rule, those who shall be deemed worthy to escape the great tribulation to come upon the world, and to have part in the first translation, will not be men and women occupying a prominent position before the world—not the leaders of religious parties and champions of religious sects—not those whose names are most highly honoured and whose services are most widely known; but rather such as faithfully discharging what may be called home duties, "wearing the white flower of a blameless life" in days of abounding iniquity and deepening apostasy, loving the Lord Jesus Christ with a pure heart fervently, and, as the very evidence of it, loving also his appearing, shall possess a special meetness, though seen perhaps only by the eye of heaven, to be taken by God even as Enoch was taken, because they have walked with him in this life even as Enoch walked.

Be this as it may, it is at least certain that without some special readiness none shall attain to this very special reward. In this instance, as in every other, the eternal law shall be found to hold good, that "whatsoever a man soweth that shall he also reap." And as it was not without a previous testimony that he pleased God that Enoch was translated that he should not see death, even so shall it be at the end of this dispensation. A recent writer, from whose views on the subject of unfulfilled prophecy I totally

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dissent, has yet pertinently asked, "Have we any ground from Scripture to expect that any of God's children, now or hereafter, shall be caught up to meet the Lord in the air—*without their having been previously and pre-eminently sanctified by the Spirit of the Lord* in order to render them meet for such an exalted honour?"

"In all ages," he observes, "it has been universally acknowledged, that no higher honour was ever publicly bestowed on any man on earth than that which was bestowed on Enoch, the seventh from Adam, and on Elijah, both of whom were translated without dying; and that bestowed on the apostle Paul, who was caught up to the third heaven, and afterwards returned to earth. Now, this exalted honour was evidently given to illustrate and exemplify the unalterable principle of the divine government—which honours *remarkably* those who are *specially* honouring God, as it is written, "Them that honour me, I will honour." For surely God never yet bestowed distinguished honour on any one who was not, at the time of that bestowment, singularly honouring the Lord.

What, then, for example, is the revealed character and history of the seventh from Adam, who was caught up to heaven without seeing death? We read that previously "*Enoch walked with God*" for three hundred years; and that *in this most holy state* "God took him." And again, that "before his translation he had this testimony," as the special reason for that most singular honour—that "he pleased God." Now, we are surely warranted to conclude that Enoch was the ordained prototype or pattern of those blessed ones who shall be alive and remain unto the coming of the Lord, and who shall be caught up to meet him in the air.

If Enoch, Elijah, and Paul were then the distinguished patterns of those who shall thus be honoured when Christ shall come again in glory, let the question be now faithfully answered, Is there such a vivid resemblance between these ancient, most holy saints, and *the members of the Church of God generally at this day*, that we may reasonably expect the speedy bestowment on them of a similar—yea, even a still *greater* honour? If not—if it be lamentably the reverse—if multitudes of the members of Christian Churches at the present day resemble the Laodiceans of old, neither cold nor hot; if the love of many has indeed "waxed cold," can we possibly imagine, with our Lord's awful and most threatening denunciations of the "Laodicean" church before us, that the righteous judge, who will reward every man *according to his works*, and who bestowed the highest distinction on Enoch and Elijah which he ever vouchsafed to any in this world, as a special mark of his approbation of their illustrious, persevering holiness, breasting, as they did, a flood of ungodliness—can we conceive that he will actually bestow *the same wondrous honour* on those who are manifestly *dishonouring him* by their spiritual poverty, sleep, slothfulness, selfishness, and nakedness?"*

I answer at once, no, we cannot. So far I quite agree with Mr. Cornwall; but when he proceeds from these premises to draw the conclusion that "we must not expect such a translation in the present state of the church," he simply refuses to follow fairly out the typical teaching of the case of Enoch, *because beyond that point it does not suit his theory*. I will take leave, however, to follow the type a few steps further.

* Cornwall's "Present Crisis and Future Prospects of the Church of God," pp. 428-430.

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2. *Enoch alone was translated, though others in a state of salvation were living at the time.* That fearful process of moral and social corruption which came to the full at the era of the deluge, "when few, that is eight persons, were saved by water," although it had in fact attained an advanced stage even at the time of Enoch's translation, was by no means so universal as at the later period; and we may therefore reasonably conclude that the number of the children of God then living must have been considerably larger. Indeed, "by applying the elementary rules of arithmetic to data contained in the fifth chapter of Genesis, it will be found that when Enoch was translated, all the patriarchs therein mentioned were alive, with the exception of Adam and Noah, the former of whom died fifty-seven years before, and the latter was not born till sixty-nine years after that event." We are, then, clearly warranted in asserting that though Enoch was the only individual then living who was deemed worthy of the signal honour of translation, he was by no means the only individual then living in a state of grace. And as it was in Enoch's day, even so shall it be in the day of that coming rapture of Christ's waiting saints, of which *his* translation was so significant a type. In fact I have no doubt that Dr. Seiss is quite correct when he says, "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace only the select few, who 'watch and pray always,' that they 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' (Luke xxi. 36.) 'In that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left." (Luke xvii. 34, 36.) The idea is that the great body of the Church even will be "left." And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced.

3. *The translation of Enoch was unaccompanied by public or sensible attestation.* "And Enoch walked with God," we read in Genesis, "and *he was not;* for God took him." "To be not," says Dr. Jamieson in his recent commentary, "is a soft archaic expression, several times used in the book of Genesis in speaking of a person who is no longer visible in his usual place, or met with in the world, without reference to the mode of his disappearance. (Chap. xxxvii. 30; xlii. 13, 36.) The versions give different explanations of the phrase. The Samaritan has 'he did not appear;' the Syraic, 'he ceased to be;' the Arabic, 'he died;' the Targum of *Onkelos*, 'he was not found, because the Lord did not make him die;'" while the apostle Paul, following the Septuagint, translates it, "and was not found, because God had translated him." Whether, as we know actually occurred in the case of Elijah, a fruitless search was made for the missing patriarch, we cannot say; but this at all events seems quite clear: that so far as the inspired record informs us, his sudden disappearance was the only evidence afforded his contemporaries of the wondrous fact of his translation. And as it was in the case of Enoch, even so, if we read the prophetic page aright, shall it be in the case of Christ's waiting saints, when the hour of their removal shall have struck. No warning signal announced to the antediluvian world the moment when Noah entered into the ark; yet "as it was in the days of Noah, so shall also the coming of the Son of Man

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be." No trumpet-peal sounded over guilty Sodom as the angels "laid hold upon his hand, and brought him forth, and set him without the city;" yet, "as it was in the days of Lot, even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 26—30.) No thundercrash proclaimed the fact of Enoch's translation, we are simply and sublimely told that "he was not, for God took him;" and so, again, shall it be in the great day of the Lord's coming to receive his saints unto himself. Swiftly as in a tropical clime the darkness of the night succeeds the blazing day; silently as the shadows flee away before the light of the morning; secretly as the dews exhale beneath the beams of the uprisen sun; shall the waiting saints of Christ be rapt away to be for ever with their Lord: they will not be found, because God will have translated them. Friends shall be seated around the cheerful board, when "in a moment, in the twinkling of an eye," one shall be taken and the others left. The railway train will be speeding on its journey, when, with a speed more rapid than its own, two, it may be or three, of its occupants will be removed. The ocean steamer shall be ploughing the Atlantic billows when suddenly some of its passengers will have reached a heavenly port. Christian brethren shall have met together to worship God, or, it may be, to partake of the memorials of Christ's dying love; when, without the briefest interval, the worship of some shall be transferred to a higher sanctuary, and the eyes which a moment before beheld only the broken bread and poured-out wine which show the Lord's death till he come, shall see the King in his beauty, and be made "exceeding glad with his countenance." O wondrous thought! amazing anticipation! De we indeed in any measure realize the fact that so it shall be? De we really believe, as we lie down in our beds each night, that our closing eyes may open amid the splendours of the new Jerusalem? Do we really cherish the thought, as each morning dawns, that before yon sun sets in the western sky, we may be inhabitants of that city which "hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof"? If we did—if this coming glory was to us a reality and not a mere opinion—what manner of persons ought we to be—*must* we be—in all holy conversation and godliness? How slight a hold would the world have upon us: how hateful would be every thought of evil; how earnest the cry of our hearts, "Come, Lord Jesus; come quickly."

II. But I proceed briefly to notice, in the second place, the circumstance mentioned by the apostle Jude, that *Enoch was the seventh from Adam*. By any one ignorant of the significance of Scripture numbers, it might perhaps be asked, "Why is this fact, that Enoch was the *seventh* from Adam, mentioned here? What additional emphasis does it give to the apostle's statement? What matters it whether Enoch was the seventh, the eighth, or the tenth from Adam?" But when we remember the almost scientific precision with which numbers are used in the prophetic word, and the very special significance which attaches to the number *seven*, we can at once, appreciate its force as used in the present connection. Throughout the whole Bible, from Genesis to Revelation, *seven* is the number denoting that which is temporarily but not finally complete—perfection as regards things connected with the present world. The cabalistic reason of this may be thus explained: *three* is the signature of the Trinity, and *four* of the earth; as has recently been pointed out in these pages in reference to

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the Cherubim. Hence as $3+4=7$, so the number seven itself admirably embodies the thought of the relation in which God at present stands to this world. In contradistinction to seven stands *twelve*, the number of *final completeness*. For as $3\times4=12$, so when God's purposes are finally accomplished, then God shall be *fully* glorified on earth, and the earth *fully* blessed in him.

This mystical significance of the number seven is recognised by the most learned and able writers on prophecy. "Seven," says the learned Mede, "is a number of the revolution of times, and therefore in this book (the Apocalyse) the seals, trumpets, and vials also are seven." "*Seven*," observes B. W. Newton in his valuable *Thoughts on the Apocalyse*, "is the number of rest, especially after labour. It indicates completeness that can be rested in; the mind in this case being directed, not to any consequences that may follow, but simply to the completeness and perfectness of that which is presented before us. The seventh day, the seventh year, and the seventh seventh year, were periods of rest and satisfied joy. Indeed *seven* may properly be called *the* number of completeness. When man by his sin ruins that which God had made perfect, and it becomes necessary for him to make all things new, then we read of an *eighth* day."

Now this gives a deep and most appropriate meaning to the mention of the fact, by the apostle Jude, that Enoch was the *seventh* from Adam; since, taken in connection with the circumstance of his miraculous translation which we have already considered, it clearly sets him before us as a wonderful type of the waiting Church at the time of the second advent. Of those, that is to say, who shall witness the completion of God's present dispensational dealing with this world, and who, while standing upon the threshold of a new and more glorious economy, shall yet be exempt from the desolating judgments which are to precede its actual establishment. And thus we see that, as Bengel says with his wonted suggestiveness, "*The seventh from Adam* is an expression not without mystery; for in him who is thus described, freedom from death and a sacred number are combined: for every seventh object is most highly valued. The first coming of Christ was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world."

III. And this brings us to the last point which I designed to touch upon, namely, *the peculiar character of Enoch's prophecy*. It had express and exclusive reference to the closing days of this dispensation, and the second glorious appearing of the Lord Jesus Christ. "Behold, the Lord cometh with the myriads of his holy ones, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude had spoken, in the preceding part of his epistle, of certain false teachers who had "crept in unawares" into the Church even then, an evil race who would moreover continue increasingly to infest it till their measure shall be filled up by the "mockers of the last times" (ver. 18.) And with this agrees the testimony of Paul, in his second Epistle to the Thessalonians (ii. 7, 8). "For the mystery of iniquity doth already work: only he that now withholdeth be taken out of the midst; and then shall the lawless one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And with that of Peter also: "Knowing this

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first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (iii. 3, 4.)

Now, it was "of these" or "*concerning these*," as Jude expressly tells us, that Enoch prophesied. And it is surely remarkable that this most ancient prophecy, delivered thousands of years before the birth of Christ, should have reference to the Lord's *second advent* alone; the first, with all its momentous consequences, being passed over and ignored. It is the Lord coming to exercise judgment upon the impenitent; not the Lord coming to save the lost, of whom Enoch prophesied. And was not this a testimony peculiarly befitting "the seventh from Adam?" Does he not thus again appear to typify the waiting Church of these last days? The Lord cometh! The Lord cometh with his holy myriads! The Lord cometh to judge his enemies! This is the sum of Enoch's prophecy; and this is, indeed, "truth for the last days;" the only remaining message for those who have rejected God's gospel and denied his Son, and who, having endured with much longsuffering, he is at last about to reject.

One word more and I may conclude. In the three bright aspects of Enoch's character, presented to us in Scripture, and to which I briefly referred at the commencement of these remarks—his *faith*, his *walk*, his *testimony*; we surely have indicated to us the three great wants of the Church in these last days, and the three special graces, in our personal possession of which we may recognise the divine easements of our meetness to participate, should we be alive and remain unto the coming of the Lord, in that promised, glorious exemption from the common lot of fallen humanity, of which Enoch's translation was so beautiful a type. Not without Enoch's *faith*, let us rest assured, shall we be deemed worthy of an Enoch-like translation. Not without Enoch's *walk* shall we be found in the position of those wise and ready virgins who go in with the Bridegroom to the wedding. Not without a word of *testimony*, similar to Enoch's, concerning the coming of the King and Judge, shall the precious promise to the Philadelphian Church be made good to us. (Rev. iii. 10.) But if these things be indeed in us, and abound, then may we, in a well-grounded confidence, and with most blessed self-application, take up the poet's language and say:

"Earth, what a sorrow lies before thee,
None like it in the shadowy past;
The sharpest throe that ever tore thee,
Even though the briefest and the last!

"I see the fair moon veil her lustre,
I see the sackcloth of the sun;
The shrouding of each starry cluster,
The threefold woe of earth begun.

"I see the shadows of the sunset;
And wrapt in these the Avenger's form;
I see the Armageddon—onset;
But I shall be above the storm.

"There comes the moaning and the sighing;
There comes the hot tear's heavy fall,
The thousand agonies of dying;
BUT I SHALL BE BEYOND THEM ALL."

Birkenhead. W. MAUDE.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1868.

THE MANIFESTATION OF THE SONS OF GOD.

THE whole creation groaneth and travaileth in pain together until now, and it will be subject to vanity and bondage until the time come for the manifestation—the "apocalypse"—of the sons of God. But this revelation of the sons of God depends upon the glorious appearing of our Lord Jesus Christ. "When Christ, our life, shall appear, then shall ye also appear with him in glory." Then "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty"—the liberty of the glory—"of the children of God."

This is the fore-announced order of these sublimely magnificent events. We cannot alter the divine arrangement if we would; and we should be jealously careful over our lips, lest at any time our public speech suggest that we have another way of accomplishing the deliverance of a burdened creation. It is easy to utter pulpit sentiments, drawn from the immense storehouse of traditional theology, which come into direct collision with the revealed purpose of God; and the injury which is thereby done to the scriptural intelligence of congregations, and to the cause of truth generally, is by no means slight. The promised emancipation will come in no other way than that which God has declared. The promised universal jubilee is certain; but the Lord himself is "THE DELIVERER," and his personal appearing, when he shall come the second time without sin unto salvation, is at once the occasion and the cause of this wonderful deliverance.

There are many things which the Lord's servants can do, by his direction and grace, as instruments in his hands, but they cannot undo the bonds which bind the universal creaturehood of the world. To work the amazing miracle of an emancipated creation is clearly beyond their reach. In this splendid exhibition of divine compassion we must stand by as adoring witnesses; our hand gives neither impulse nor finishing touch to

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this majestic work of God. That will be the day of miracle; and it is instructive to notice that the resurrection, of which the deliverance of creation from the bondage of corruption is one of the sequels, is traced to Almighty POWER. The objector is met with the irresistible argument of Omnipotence. The scoffing Sadducee, who denied the resurrection, received this dignified rebuke from our Lord, "Ye do err, not knowing the Scriptures, nor the power of God." So, the apostle's argument: "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby *he is able* even to subdue all things unto himself." The resurrection of Christ, the head of his body, the Church, is also spoken of as "according to the working of the *mighty power* of God."

But mark the high honour put upon us: as our manifestation as sons of God in resurrection glory depends upon the coming of Christ, so the deliverance of creation from its groanings depends upon our resurrection. We are waiting for our Head, that the redemption of the body may be effected. Creation is earnestly expecting this event, that it may be set free from vanity and bondage. We look for Christ's apocalypse—creation looks for ours. The coming of the Lord secures our manifestation as sons of God, as that in its turn guarantees deliverance to the groaning creation. Our safety, our gracious sonship in Christ, does not free us from the universal vanity and bondage; the second act of redemption, which can only take place at the second coming of the Redeemer, namely, the adoption of the body, must be accomplished before the glorious liberty in reserve for us can be enjoyed. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Those who postpone the manifestation of the sons of God to the close of the millennium, leave no room for the deliverance of creation from its groanings, for they teach that a universal conflagration will immediately succeed the advent of the Judge. This is certainly an effectual way of delivering the creation from the bondage of corruption, but surely it is not the way of bringing it into the glorious liberty promised. Destruction in the flood of fire would for ever put an end to the vanity and corruption under which all earthly creatures have long been held in bondage, in consequence of their connection with man the sinner; but *such* a termination to travail and pain could never be the subject of "hope." It is written, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the

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children of God." It is the pains of birth, then, not those of death, with which creation travails; so that we set aside the post-millennial manifestation of the sons of God as a theory without foundation in Scripture, and which holds out no hope of a glorious jubilee to creation, a restitution of all things by the strong right hand of Jesus, as "God hath spoken by the mouth of all his holy prophets since the world began." After weary centuries of vanity and bondage comes the bright morning of joyous liberty to creation, but that is when the sons of God are manifested, seen, *revealed as such,* in visible glory; and *that* is when their Lord shall "appear," and his kingdom begin.

It seems a waste of time to examine another loop-hole of retreat from the doctrine of the pre-millennial advent of Jesus, namely, the notion that "the manifestation of the sons of God," means the time when the great majority of men will become Christians through the preaching of the gospel. All that need be said about this is, first, that there will be no such time during the present dispensation; secondly, that, if there were, that would not ease the pangs of creation; and Christians then, as now, would groan within themselves; and, thirdly, the words employed do not refer to any number of men, great or small, in the flesh, but to the children of God in resurrection glory. Besides it is manifest, as we have before stated in this Magazine, that no diffusion of Christianity, using that word in its generally received sense, could extract the curse from the earth and restore the paradise forfeited by man's transgression. The holiest among the sons of men, those who are most nearly conformed to the image of Christ, have no immunity from sorrow and suffering, in consequence of that most blessed fact. No extent of holiness over the earth, no intensity of consecration to the adorable Saviour, on the part of its inhabitants, could deliver from bodily pain, decay, and death. No state of spirituality, however high, could turn the desert into a fruitful field, purify the pestilential atmosphere, extract the malaria from the soil, tame the lion and the panther, make the poisonous adder a harmless plaything for the little child, and cast down Satan from heaven. It is not in the nature of personal piety to heal the waters of the Dead Sea, to plant grass with reeds and rushes in the habitation of dragons, and to cause the fir-tree and the myrtle-tree to come up instead of the thorn and brier. Agency must correspond with the nature of the work to be done; but there is no correspondence between the belief of the gospel and the performance of the physical marvels to which these prophecies point. But we are told that these predictions are to be spiritually understood; they are highly poetic metaphors of what the transforming power of the gospel, in the hand of the Holy Ghost, will effect; the lion, and the bear, and the asp, and the cockatrice, mean wild and wicked men converted and brought to Christ;

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and the healing of the Dead Sea is by the waters of the gospel; and the fruitfulness of the desert is abundance of grace; and so on of all the rest. Very well, then; let us accept this canon of interpretation, and what is the result? Why, death remains exercising his old supremacy, the curse continues in all its original virulence, the burning desert, the barren soil, the unhealthy region, the earthquake, the tempest, all play their engines of destruction on hapless man for another weary thousand years. The roar of the lion, the hiss of the serpent, and the rattle of the snake still curdle the blood of the unhappy traveller. The living saints suffer pain and sorrow, as at present, and the dead in Christ lie in their graves during the whole of this protracted period. The curse is unrepealed; Satan is still the prince of the power of the air, the lower animals still suffer, and all creation still groans to be delivered. Such are the consequences of the so-called canon of interpretation which we have accepted for the moment for the purpose of testing its logical issue. If bears, and lions, and snakes, and deserts, and stagnant waters, and briers and thorns, all mean men, those who say so must abide by the consequences, and admit that during the whole of their ecclesiastical millennium, whenever that much-talked of chiliad shall begin, the curse under which creation groans shall not be lifted from its heart. There is no escape from this conclusion. Our brethren need not protest against it. It is fairly, legitimately, and honestly their own; for if all the glowing predictions of deliverance for the animal creation and the earth, which shed such glory on the pages of the seers of Israel and Judah, and bring such a revenue of praise to Him who cares for the beast of the field and the bird of the air, be only poetical images of what is to be done for man, then there is not a vestige of prophecy left that gives a word of hope for the material world and the ten thousand tribes of animated being that live on its surface. Not one of the prophets has opened his mouth for the dumb. Man, the sinner, is saved, but the sinless creatures that he involved in ruin suffer on until they are annihilated by the all-consuming conflagration, which the same class of interpreters speak of as certain to take place at the second coming of our Lord.

But we reject the metaphorical or mystical hypothesis with all earnestness. It is a well without water, a mirage of the desert, a delusion, and a snare. It robs the Jew of the land of his fathers, the Christian of his blessed hope, the inspired prophets of manly intelligence, the sleeping saints of a joyful resurrection in the morning of the millennium, Jesus of his royal supremacy, God the Father of his glory in relation to the kingdom of his Son; and even the material world of the sunlight of beauty and fertility in which it is destined to bask when "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

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But, now, we shall adduce positive proof, if that already furnished does not satisfy, that the manifestation of the sons of God—itself, we repeat, a consequence of the Lord's advent, takes place before the millennium, or inauguration of the kingdom. That proof is that during the time of Christ's kingdom upon earth, the prophets show us creation actually delivered from vanity, bondage, and corruption, and basking in the sunlight of liberty, peace, and happiness. It is impossible to doubt this except by denying the truth of Scripture, and in that case, of course, we have nothing to say, for we cannot reason with a man who affirms in the face of all evidence that 'God hath not spoken.' The restitution of all things begins when the Lord returns; during the millennium we see the restitution *actually* effected; therefore, the coming of the Lord, and the manifestation of his brethren, the sons of God, are before the millennial kingdom.

During this blessed period we see universal peace, righteous government, an amazingly fertile earth, the wilderness like the garden of the Lord, the desert blooming like a rose, the Dead Sea healed, health and long life general, the people holy, Satan imprisoned, and the knowledge of the glory of the Lord covering the earth, as the waters cover the sea. It is certain, therefore, that creation's groanings ceased with the manifestation of the sons of God; for though the millennium is not a time of absolute perfection, yet it is the best, happiest, purest, noblest, grandest, era the world has ever seen, or that the *present* world will ever see. As long as men are in the flesh there will be evil. God alone is perfect, and until he be all in all, which will not be until the new earth supersedes our present habitation, perfection need not be looked for. Imperfection and mortality seem interchangeable terms. Hence the believer is made partaker of the divine nature to ensure his immortality. Christ is "in him" by his Spirit, and his life is hid with Christ in God. "Because I live, ye shall live also," says his head, his life. He who is the resurrection and the life has given "life," has already effected this vital union between himself and his follower; and when he returns to receive his people to himself, he will give the "resurrection" also, and then will take place the manifestation of the sons of God.*

* Since writing the above, we have found the following sweet passage in one of Lady Powerscourt's letters. "When I awake in his likeness, I shall be satisfied. No! nothing else will ever do. We have by faith seen the glory of our risen Lord. Nothing can satisfy us but resurrection. To the end we go in some shape believing Satan's lie, that we can find good here in its present state; but the thing is impossible. It must be but repeated lessons of disappointment, because Satan has defaced our God from his creation, therefore in it destroyed our enjoyment. Nothing but resurrection is worthy the gift of a God, or worthy for us to receive, being risen, united with Jesus in his resurrection. The best testimony that we can give Satan that the whole is ours by right and title, is to receive no part from him; to refuse to have anything to say

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But, alas! Christians have, to a lamentable extent, forgotten the glorious doctrine of the resurrection—a necessary consequence of forgetting the second advent of the Lord, and believe that death is the door which opens upon immediate glory. The consequenee of this departure from apostolic teaching is bewildering. Among other mistakes caused by it is that of looking for the fulfilment of these glorious predictions regarding the future of the Church and the world, with which God seeks to cheer the hearts of his children, *before* the coming of the Lord. The second advent is the very first of the series, and the fulfilment of the rest depends absolutely upon that.

Let not this statement startle. We mean it to be literally understood; but we *restrict* it to prophecies of *good*, or, as we have just expressed it, to glorious predictions regarding the future of the Church and the world. There are foreshowings of growing *evil*, signs of the times, predictions of waning love, and worldly conformity, and spreading leaven, and teachings of demons, and perilous days; and all these ugly heralds of the man of sin are around us in ominous abundance; but all the good things of which God has spoken, are undoubtedly results of the Saviour's promised advent, and it is utterly in vain that we expect one of them before that auspicious event.

No doubt this is the reason why there are no dates, no day and hour, no chronological landmarks for the *Church*. Her position, whilst labouring in faith and love, is simply to wait for her Lord. She is to consider his coming to take her to himself as always imminent. She has no authority to expect the glorification of any of her number, the conversion of Israel, or the evangelisation of the world before the return of her Lord; on the contrary, none of these events will occur until after the removal of the Church to the place prepared for her by her glorious Head. Both chronology and signs are given, but they are to Israel in anticipation of the last days, to the Jews, the faithful "remnant" then in the land of their fathers; and they refer not to the coming of Jesus for his Church, but to his visible advent in power and great glory, as the King of Israel, the deliverer of Jacob in the day of his trouble, from the hand of his dreadful

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to it, till we receive it redeemed, from its lawful king, who has paid the redemption price. The things of the world and the things of the kingdom, must be for ever and absolutely distinct. One from beneath, the other from above; one of Satan, the god of this world, the other of the Father, the reward he has promised for his Son, proportioned to his sense of merit in the work of his Son, the risen Lord of a risen creation. For a little moment, even while merged in the curse, his works now appear often lovely, but quickly are we reminded that Satan rules. Our proper position is, therefore, as those that wait till the manifestation of the sons of God, when creation shall put on its beautiful garments, its resurrection robes, its robes of glory, to welcome its King of kings."

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persecutor, the man of sin, the blaspheming Antichrist. For the Church there is simply the promise of his coming. *That* she is to lay to her heart, for the fulfilment of that she is to "look," and "wait," as the end of her widowhood and the beginning of her eternal glory; but when she is removed out of the midst, Antichrist will soon be developed, and then the signs given to the Jewish disciples will be available for their guidance in perplexity, and comfort in deep tribulation.

This simple distinction easily reconciles those Scriptures which throw an impenetrable veil over the time of the advent, with those which give unmistakable premonitory signs of the Lord's *descent* to our world in overwhelming majesty. For want of attention to this, much confusion of thought has arisen. People have been looking for the Antichrist, for the restoration of Israel to Palestine, and for other things which they cannot see in the flesh if they are among the wonderfully honoured ones whom the Lord is about to take to himself *before* the "bowls of wrath" are poured upon an apostate world.

Anything that the enemy can do by his wiles he will do to keep Christians from believing that the coming of the Lord is the *first* event they are to look for. Good men who have been all their lives taught that the Church is to convert the world, and that the coming of Christ is at the day of judgment, just at the very closing hour of human history, have been so far shaken in their misbeliefs by reading this Magazine, as to tell us they will think "our views" right as soon as they see the Antichrist, or witness the Jews going to Palestine in great numbers. Our reply is that our faith in the return of our beloved Lord is totally independent of any event of the kind. Our belief that Jesus is coming, rests upon the fact that HE *has said so*. We ask for no "signs" for ourselves, and we have none to offer to others.

There are, indeed, Israelitish alliances; there are great movements among the Jews; the irrepressible "Eastern question" is being manipulated by all the cabinets of Europe; and there are brethren who believe that the present Emperor of the French is the "incipient" Antichrist, the "destined monarch of the world," the man whom the deluded Jews are to receive as their Messiah. But though every thing relating to the seed of Abraham is deeply interesting to us, as our readers well know; though we are quite confident that the Eastern question will shortly embroil Europe; and though we believe Napoleon III. has an important part yet to play on the slippery stage of politics; yet our faith in the pre-millennial advent of Christ is neither strengthened nor weakened in the slightest degree by these things. Christians should cherish the "blessed hope," *because it is revealed to them in their Father's book.* To tell the simple truth, these agitations affect us very little. There have been movements among the

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Jews before, and there will be again before the universal exodus takes place, although it is certainly not far off, and there were men in the days of the first Napoleon who predicted for him the same undesirable pre-eminence that certain writers now reserve for his nephew; but what we wish to say is this: the Christian's *faith* is not to be affected in any way by these events; he is not to interpret the Bible by what takes place on earth, but to interpret what takes place on earth in the light of the Bible; and then he will find that the phenomena around him accord with the sure word of prophecy, and he will look for no peace, no happiness, no deliverance to this distracted world, until the time of the manifestation of the sons of God. Whilst waiting for the Saviour, he will be watchful over himself so as to be ready for the glorious assembly; and he will rejoice that his beloved Lord, after calling the saints from their graves, will signalise the beginning of his reign by lifting the curse from the heart of a groaning creation.

PROPHECY AND THE PAPACY.

THE following article, with the above heading, appeared recently in *The Morning Advertiser*:—

"We know well enough that 'Prophets' are held in great derision in the clubs, and in all fashionable society. We suppose that there is not a man in Parliament who would dare to speak seriously, either in the Lords or in the Commons, of 'the 1,260 years,' or 'the ten kingdoms,' or of 'the little horn.' The two extremes, of those who believe nothing and those who believe whatever Rome tells them, have always been united on this one point. The one class detests everything that is supernatural, the other protests against interpretations which identify Rome with 'the Apostacy.' And hence, if a word were uttered concerning the predictions of Daniel and St. John, Mr. Maguire and Sir George Bowyer would eagerly join with Mr. P. A. Taylor and Mr. J. S. Mill, in hooting at such allusions in a British House of Commons.

"Still, it must never be forgotten, that in thus shutting out the light of prophecy, it is the ill-informed who protest against the well-informed: the neglectors who shut out the students. Those who will hear nothing of Bible prophecies are the men who always have closed their eyes and ears, and who really know nothing of the matter; while the men who are thus silenced or shut out are the men who have given their lives to a patient investigation of the subject.

"It would be absurd for us to go into prophetic inquiries in the columns of a newspaper. But a newspaper paragraph, coming from a Roman Catholic quarter, causes us to venture upon a slight reference in passing.

"Everybody who has given even the slightest attention to these subjects knows as much as this: That there is a certain period, of a fixed 1,260

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years, referred to, not once or twice, but six or seven times, in the writings of Daniel and St. John. And nearly all Protestant students of prophecy, for two hundred years past, have held that this period is identical with the duration of the reign of the Papacy. Such has not been a speculation of common men—men having no claim on our attention, but of people of the rank of Bishop Newton, Sir Isaac Newton, Joseph Mede, Fleming, Faber, and a host of other students of the subject. The chief question which remained in doubt was, When did the 1,260 years begin? For on that point turned, of course, the date of their termination.

"On this point, what says history? Is there any doubt, that by common consent, Gregory I. is deemed to have been the 'first Pope?' If so, that seems to fix the commencement of the Papacy, early in the seventh century. And then, having got so far, the conclusion is obvious. Adding the 1,260 years to A.D. 600, or A.D. 604, or A.D. 608—we are forced to the conclusion, that the political system of which the Pope is the head must be drawing near to its close.

"Turning to facts of our own day, do they warrant, or do they destroy this conclusion? What have we seen within the last eight or ten years?

"When the Papacy arose in its strength, it absorbed, overthrew, and occupied the place of three other Powers in Italy. This is described in Daniel, by 'the little horn, before which three of the other horns fell.' For more than a thousand years, the Papacy held the territory of these States which it had overthrown. But within the last seven years, these provinces of Italy have slipped from its grasp; and we now see a power which has not existed for the last thousand years—a King of Italy.

"This looks like a change of an important character. But another symptom, of a like kind, is equally apparent to the eyes of the whole earth. For many hundreds of years, the Popes of Rome have claimed to be the bestowers of crowns and kingdoms. In the days of our own King John, the Pope took away the Crown of England from that Prince, and gave it to the son of the King of France. A century later a Pope professed to dispose of the Crown of Scotland. In the days of our Elizabeth, by his Papal Bulls, he released the people of England from their allegiance, and declared her to be excommunicated and dethroned.

"What has been the plight of this mighty Pope of Rome for a dozen years past? Has he not been propped up in his chair by French bayonets? Has it not been evident to the sight of all the world that if the Emperor Louis Napoleon withdrew his soldiers from Rome, the poor Pope would have to fly, as he did before, in a lackey's uniform.

"Do not these notorious and undeniable facts teach us, then, that somewhere about 1,260 years after the appearance of 'the first Pope,' there were signs, too evident to be mistaken, that the Papacy was 'on its last legs:' or, in short that it could not stand without being supported?

"But we have another witness to call to prove this fact; a witness of the most unimpeachable character. M. Louis Veuillot is an Ultramontane of the first water. For years past he has conducted the French journal, the *Univers*, in the sole interest of the Pope. He has been admitted into the presence of Pio Nono, and has been favoured with his personal approbation. And, only last week, M. Veuillot thus wrote:—'The bull convening the Œcumenical Council does not invite Sovereigns to sit in that legislative council. The omission has been remarked, and it is indeed remarkable.

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It implies that there are no longer Catholic crowns; that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the 'middle age' has come to an end. The 29th June, 1868—the date of the promulgation of the bull 'Æterni Patris'—is the date of its death, of its last sigh. Another era begins. The Church and State are separated in fact, and both recognise it. Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned the representatives of the temporal authority. What place could they hold, and what part could they play, in a programme of the government of mind and morals? What could they venture to do for the object of the council, for the greater glory of God, for the integrity of faith, for the Christian education of youth—in a word, for the eternal salvation of men?'

"'The order in which society has lived for the last thousand years no longer exists. What has been called 'the middle age,' has come to an end. The date of the promulgation of the bull 'Æterni Patris' is the date of its death—of its last sigh.'

"What is this, but the admission from the lips of a devotee of the Papacy, that the calculations of Protestant students of prophecy have been substantially correct; and that, in some way or other, the twelve hundred and sixty years of Papal rule are over—are ended? This one fact is all that we shall touch; but this fact is, to the students of prophecy, a thing of the highest importance."

There are, I apprehend, not a few, not only in the clubs and the fashionable society of which the writer speaks, but amongst the actual students of prophecy, who will feel disposed to cast this article aside as of little or no importance. Some will do so inasmuch as they do not regard Daniel's prediction of the little horn as having any reference whatsoever to the Papacy; who look upon it as awaiting its sole fulfilment in the personal Antichrist who is yet to arise. Others will do so for the very different, but to them most conclusive reason, that while they agree with the writer in regarding the prophecy of the little horn as receiving its fulfilment in the Papacy, they expect the termination of Papal power to take place through a sudden and desolating judgment, and not in the manner indicated by the writer, as being accomplished at the present time.

Others again will argue that so long as the Church of Rome exists and is making progress, as it is to be apprehended that she is, at all events in this United Kingdom at present, it is idle to talk of the predictions (if there be predictions) of the termination of the Papacy as an Antichristian system being as yet in any respect fulfilled. A word or two upon each of these points may therefore not be altogether amiss.

In the first place, that the Papacy either has fulfilled, or is yet to fulfil exhaustively and completely the prophecy of the little horn, is a position that can scarcely with consistency be any longer maintained. The power of the little horn is essentially a governmental power to be exercised by a sovereign arising amongst and becoming supreme over the other

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sovereigns who bear rule over the Roman empire in its last divided state, and to terminate *when at its height* by an overwhelming judgment in immediate connection with the second advent of the Son of Man. A comparison of Daniel vii. with Daniel viii. verses 23—25; ix. 27; xi. 45; Zech. xiv. 1—5; 2 Thess. ii. 1—8; Rev. xix. 11—21; and many other passages of Scripture, puts this beyond question. The Papacy has indubitably not fulfilled these predictions hitherto, and its present position as set forth in the article before us is no less decisive as to its inability to fulfil them hereafter. As a governmental sovereign power—the only aspect in which it can be regarded as the subject of Daniel's prophecy of the little horn—it has simply ceased to exist.

But if, with not a few amongst the modern students of prophecy, we regard the prophecy of the little horn as having, as very many Old Testament predictions unquestionably have, a twofold import, and accept the Papacy as a primary, incomplete fulfilment of it—one subsequent to which the literal exhaustive fulfilment will take place—does not, we may fairly ask, the article above given acquire a deep significance? Is it not a matter most worthy of note that a governmental power which did arise when the Roman empire became divided, before which three of its kingdoms fell, and the crown of which is consequently a triple crown—a power which did acquire, and which has exercised most marvellous supremacy over all the sovereign powers of the divided empire, and which has therefore been regarded by numbers of holy men of God who have spent their lives in the study of prophecy, and in prayer for the teaching of the Holy Spirit, as a fulfilment of the vision of the little horn;—is it not, we ask, most worthy of note that this power should thus confessedly cease to exist at the very time at which these students of the prophetic word had calculated and expected that it should? I am not, be it distinctly understood, advocating the year-day system as that according to which, either alone or chiefly, prophecy is to be interpreted. But Daniel, chapter ix., gives us a *double* scale; seventy weeks (or sevens) of years, and seventy literal years, as both existing in the purposes of the Most High concerning his people Israel, and *both* to have their fulfilment in the complete accomplishment of these purposes; the one in the future and final restoration to the land of their fathers; the other in the return from the Babylonian captivity. The question is therefore surely a legitimate one whether the "time, times, and dividing of time," of Daniel vii., may not in like manner admit of a twofold interpretation and fulfilment! The present termination of Papal governmental power over the sovereigns of Europe would seem (if only the Papacy is to be regarded as a primary incomplete fulfilment of the little horn) to be in exact accordance with such.

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To the second class of objectors of whom I have spoken, namely, those who contend for a desolating judgment as the necessary termination of the Papal power, I reply that this objection only holds good upon the supposition of the Papacy being the one exhaustive fulfilment of the prophecy, which I think I have disproved. But not at all so in the event of its being but a primary and imperfect fulfilment. The judgment which is foretold in immediate connection with the advent clearly belongs to that form of governmental Antichristian power which shall be in existence at the time of the advent, and not to one which shall have previously passed away.

To the third class of objectors to the significance of the present position of the Papacy—those who deny that its power can be regarded as terminated while the ecclesiastical system of the Church of Rome still exists and flourishes, the answer seems very obvious. It is as follows. The Papacy as a sovereign governmental power is one thing; the Church of Rome as an ecclesiastical system, with the Bishop of Rome as her ecclesiastical head, is another. The former, and the former alone can be regarded as the subject of Daniel's prophecy. The latter, as quite distinct therefrom, and as (it would seem) outliving it, is the subject of prophecy in Revelation, chapter xvii., where the judgment that awaits her, distinct from, and previous to that of the last Antichrist at the Advent, is vividly portrayed. In that chapter the Church, or ecclesiastical system of Rome, and the city with which she is identified, appear carried (supported as the rider by the steed), not by the power of the Papacy, her natural supporter, and which, therefore, I take it, must, at the exact time to which the vision points, have ceased to exist, but by the then resuscitated secular Roman empire in its septimo-octave head. Compare verses 3, 7, 8, 11, 12, 18.

Upon the significance of all this, when looked at in connection with the present actual position of the Papacy as a governmental power on the one hand, and of the Church and city of Rome on the other, I shall not at present enlarge.

RICHARD CHESTER.

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THE KINGDOM OF GOD: AN ARGUMENT IN THREE PARTS.

II.

OUR Lord said to the Jews, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." When we consider the stupendous and manifold power of the Saviour, revealed in such diverse fields and provinces, in strict alliance with infinite love and purity, the grace and glory streaming from him in wisdom of teaching, wonder of working, and holiness of life, we may well be surprised that they saw no beauty in him that he should be desired. In the darkness which has followed, one impostor after another, without majesty of power, or profoundness of doctrine, or sanctity of life, has been received with insane honours and implicit obedience. The large and complete fulfilment will come when the wilful king, the son of perdition, plants the tabernacle of his palace between the seas in the glorious holy mountain. One who is neither humanised by the love of woman, nor regenerate by the love of God, will shine forth in the lurid splendour of infernalism, and secure dominion over the kings and peoples of the earth.

The schemes and systems of evil find their support in human depravity, and have the glamour of Satanic deceit over them; but other foundations have they none. If we try them by logic, they are found beneath contempt. Thousands crowd away from Europe to the Salt Lake city with visions of material glory and carnal license floating before them; but their charter, the golden plates, will not bear any examination; nor, indeed, do men care anything about reason or moral evidence when the imagination is exalted, and the insurgent passions in triumphal operation. The story of Peter as the foundation-stone of the Church or kingdom, is little better than the golden-plate story, and is the basis of a much worse imposture; though such imposture be hoary with antiquity, terrible in power, and gorgeous in gold and crimson. But so far as sober reason is concerned, the Peter theory is most miserable; seeking to build a cyclopean wall on the shifting bog, or a strong castle with great towers and turrets on the sands of the desert, would not be greater folly.

I have sometimes wondered that the Romanists did not rather choose Paul as their father and founder. He had unquestionably been in Rome, a city which Peter never saw; he had a much wider range of sympathies, and a larger field of labour than Peter; he was more highly distinguished by profoundness of knowledge, rapture of vision, and excellency of power. Peter is, indeed, almost out of sight in his narrow Jewish fold; while Paul, from the new centre at Antioch, spreads abroad in manifold streams the rejoicing river of life. Moreover, he had the care of all the churches, and he was a *bachelor*.

But lo, in judicial blindness, they select Peter the *married man* as the founder of an order of celibates, and without even presumptive evidence make him Bishop of Rome; he was to feed the sheep and lambs, and his successors would fleece and devour them. They might have noted that

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the *keys* were given to *all* the apostles, and that all the apostles as well as the prophets were in the foundation of the mysterious building; likewise that in binding and loosing power the Church itself, which was not a gathering of apostles or priests, had a full share: what the Church did on earth was likewise done in heaven. The *rod* of apostolic authority was once a great reality, but so was the anointing oil, and intercessory prayer of the elders in any particular congregation. In the creative epoch there was a spring tide of supernaturalism, almost fearful in strange beauty. If we were going a pilgrimage in quest of that wondrous river, we should never dream of seeking it within the confines of Rome. Nor is it easy to say whither we would travel, for, except in occasional flashes and revealings, it rather seems to run underground at present.

As to the absolution of which we have heard so much in Rome and elsewhere, there seems little difficulty. There is a passage in Jeremiah which would give curious results if we explained it by Papal exegesis "And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant." (Jer. i. 9, 10.) Was Jeremiah a man of Titanic proportions and Herculean strength, literally pulling down thrones, towers, and temples, planting new kingdoms, and sweeping away old dynasties and empires by the breath of his mouth, the fiat of his will, or the strength of his right hand? On Romish principles we see his arm as a glittering sword, his blows descend like a torrent of fire, or the hammer of Thor; the cities become desolate where he frowns, or paradise is opened in the light of his countenance.

We are not driven to this monstrous conclusion. We happen to know that he was the prophet of God, and had a message to the nations. It was his work to expound with clearness and force the essential principles of moral government, the great spiritual and eternal laws, according to which nations rise or fall, decline or flourish, and so in this sense only he was pulling down and building up; for the nations grew splendid and powerful, or sank down base and inglorious as they received or rejected his message from the Lord.

It was in a similar way that apostles remitted sin, or fastened the chain of sin, or employed the *keys* of the kingdom. In witness, in power, in revelation, they were authorised expounders of the laws which related both to Church and kingdom. It was their business to propound, as ambassadors from the great King, the conditions on which God would forgive human sin, and finally receive the ransomed into the everlasting kingdom.

As to the foundation of the Church, it will only be necessary to quote a few passages. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. xxviii. 16.) Peter knew well that *he*, a poor frail mortal, was not this wonderful foundation, and his own testimony is explicit. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be

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confounded." (1 Peter ii. 4—6.) In the memorable passage so much prostituted, Peter confessed the divine foundation, "Thou art the Christ, the Son of the living God." After the blessing which such confession called forth, it was added, "Thou art *Petros* (a stone), and on this *Petra* (this rock) I will build my Church, and the gates of hell shall not prevail against it." When we get the two persons together—and hardness and durability predicated concerning both—we can still perceive the immense interval. Stones are found in abundance—lying about highways and hedges everywhere—rocks are not so easily found. The rock is massive and ponderous, with deep roots in the soil. Peter may be a stone in the building, but the grand foundation is the one whose goings forth have been from of old even from the days of eternity.

Paul knew as well as Peter what the foundation was; he tells the Ephesians that they were "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." I wish to show by overwhelming evidence that the Church is not the kingdom, that the kingdom of God was not established on Pentecost, but I likewise desire to show how devoutly I appreciate the glorious work which was accomplished at that time. Hence the last passage which I have quoted on the foundation shall be a point of transition—the ground of a few remarks on the glory of the Church.

The apostle pours sublime scorn on human buildings, when he says of holy men, "They looked for a city which *hath foundations* whose builder and maker is God." The same apostle says, "Every house is builded by some man, but he that built all things is God;" he adds, "And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his *own house*, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. iii.) The great cities built by man come before the mind from golden Babylon to iron Rome. Man puts his mutability and corruption into his works. "The stone cries out from the wall, and the beam from the timber answers it." Time, and war, and revolution, all combine against human erections. Elements of ruin above and below are in league—fire, flood, and lightning, human passions and divine wrath are in alliance for the overthrow of the proudest and most towering earthly structures.

But God puts his own eternity into his buildings. We know that whatever God doeth it shall be for ever. Nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him.

God built the great house in which we live, founded it upon the rocks, and roofed it over with stars, and filled it with divine sculpture and ethereal paintings, in battlemented crags and mountain ranges, in fields, forest, and river, redolent with fruits of life and songs of gladness; and though it may sometimes be shaken by earthquake throes, darkened by eclipse, or lighted by volcanic flame, yet we are quite sure from the prevailing and predominating favour in its ordinances, that it was not built by any created being.

God likewise built, by direction, that olden temple on the Holy Mount, where he revealed himself between the cherubim, and though that house

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be in temporary ruin, it will assuredly rise again, and the ancient pure radiance shine forth in larger volume.

God hath likewise built that city which is one day to descend both in mystery and in revelation, with its streets of gold, its transparent river of life, its trees of immortal beauty and life-giving fruit, and its glory so rich and rare that sun, moon, or star, are all useless, for there is no night there.

But in some respects the building before us in Ephesians is more remarkable than all these. It may truthfully be said that they all exist with reference to it, in subordination to it, with regard to its development, increase, and final accommodation. Nature is but the portico, the temple, a waiting-room, the city of God, the presence chamber. The spiritual thing is more glorious than all the surroundings, however fair or sublime they may be.

The congregation of *twice born* people (a reality unknown before Pentecost), who, after passing through the gates of regeneration, were faithful to God in life, and unto death; such is the reality, supremely beautiful, and all things of beauty or splendour, of grace or sanctity, that went before or that follow after, have a reference to this. A few words on the passage in Ephesians, and then we pass to the kingdom phase.

I. It is a living temple. God has quarried from the ruins of humanity the stones of a spiritual structure. No longer a dead pile, however beautiful with marble, or gold or silver, but such a building that the WORSHIPPERS CONSTITUTE THE TEMPLE. While the prayers of the brethren mingle, while spiritual song floats heavenward, while the central feast of life and hope is celebrated, the very walls are alive, the whole house vibrates and is lifted into the heavenlies.

II. It is a growing temple. We are not to have mechanical ideas about this erection, for it grows! In regard to human structures, the carpenter and the mason cut the timber and stones into the required shapes, and fit them to each other according to plan, piling them up until the house is completed. But we require no eyes of wonder in beholding such erections, for they are built according to pure mechanical laws. But how different where there is *life*: living things grow! and there is mystery in life. The rose bush in the garden, the oak tree in the forest, the cedar on Mount Lebanon, have all received from God their measure of working life, and whether we wake or sleep, they grow night and day, in summer or winter, until that state of perfection is attained of which they are capable. Now the Church is a divine creation, and has the deepest and highest kind of life in it; so according to organic spiritual law, it "groweth unto an holy temple in the Lord."

III. It is a temple in which God dwells. Though all the houses of God show forth his glory in some measure, yet some of them are built *to be let*. Some of the clear planets close upon the sun, may be provinces where thrones and dominions exercise their regalism under God. The earth hath he given or let to the children of men, that they may live by its produce, and render unto him thanksgiving and service for the favour of the house. But the structure under consideration differs from all others in this fact: God built it that HE MIGHT LIVE IN IT. He inhabits it as his chief resting place, and shines and works there with peculiar glory and majesty of operation, "Builded together for an habitation of God through the Spirit."

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The visible and the invisible are tied by living cords, and have connections sublime and eternal. By the Church on earth the powers and principalities of heavenly places learn the manifold wisdom of God. As I understand the matter, the Church, which is the body of Christ and the temple of God through the Spirit, is the reality of chief glory in the universe of God. The deeds by which it was founded, and the life in which it lives, and the goal to which it is travelling, are the things of deepest moment. God's attributes are more gloriously unfolded in the Church than in any other fields of light and power where men or angels meditate. So, the beings who need no salvation, but are only seeking to know more that they may love more, come down to the Church as children come to school, that they may learn the manifold wisdom of God, as they cannot find it in any other province. It is there in manifoldness, fold upon fold, plie over plie, in perfection beyond all speech.

These few words will prevent any reasonable person from supposing that we depreciate or undervalue the reality which came on Pentecost.

But the *Ecclesia* is not the *Basileia*, the Church is not the kingdom; and the principal passages concerning the kingdom now claim some attention.

From the time when Jesus was anointed, sealed, and made manifest to Israel, he taught men to repent because the kingdom of heaven was *at hand*. He sent the seventy and the twelve to preach that the kingdom of God was *at hand*. Nor (however we may explain it) can we escape from the fact, that the apostles and the brethren of that period were looking for the immediate revelation of the blessed dominion.

In common with all reverential men, I have the assured conviction that God never deals in unreality, or *make-believe*—hence the tidings made known by Christ and his messengers must have been true. We can see and feel the truth and reality of the utterances, and yet realise with equal force and distinctness the fact, that the kingdom of promise is not yet established upon earth. In *three* senses the language may be considered—

First, the kingdom was *at hand*, because the King was present, clothed with the powers of the world to come. Certainly, in a true, deep sense, a kingdom may be considered as very near, when the King is verily present; revealing royal power and grandeur, though he be uncrowned, and no throne visible; and though the kingdom which was *advancing* may *recede* again. The Person anointed with the Holy Ghost, and with power, went about doing good, and healing those that were oppressed of the devil. The strong man, or the gigantic spirit of darkness and evil, had fortified the house of his wicked lordship; but a "stronger man," the Lord from heaven, came upon him, and though not making an end of his bad dominion—yet revealing in bright flashes of light and power the glory which, in the appointed time, would blast and consume the kingdom of darkness and impiety. It is through the power of sin, and the reign of the god of this world, that all our sorrows and woes, our distempers and diseases, and deformities have come upon us; and when the King was here, with disease, death, and demons fleeing dismayed from his presence, it might truly be said that the kingdom was *at hand*. Hence, our Lord, when he reasoned with the Pharisees, as we read in Matt. xii., said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you, or *upon* you." The force of the kingdom had descended upon them, both in power and potentiality, which was after all only prophetic of the period when he would take to him his great power and reign.

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The age had not arrived for the visible throne. Hence, when the thousands, whom he fed by creative power, concerted to take him by force and *make* him a king, he concealed himself. It is rather a perplexing business to *make* a king. Our Lord was "born" one, and refused to be made one. We may clothe a person with the purple, seat him on an ivory throne, and put a golden crown upon his head, but we cannot infuse nobility into the spirit, or put royalty upon the brow. But he who was born King of the Jews, and has conquered for himself all other monarchies, will "show in his time, who is the blessed and only Potentate, the King of kings, and Lord of lords."

Second, the kingdom was *at hand,* inasmuch as the deeds or facts were in procession, which form the essential foundations of the kingdom. Incarnation of the Logos, as the only begotten Son of God; sacrifice of the just for the unjust, as the revelation of infinite love; resurrection from the dead, as the seal of God to the work finished on earth, and as an unbarring of the gates of life and immortality; the descent of the Holy Ghost, as the seal of regenerate life, and the earnest of the kingdom-power: the priesthood and advocacy of the Lord by the golden altar; all these realities must come before there can be solid basis for an everlasting dominion. It behoved that the nature of God be revealed in the manner best calculated to disarm human hostility and thwart diabolic influence, and gradually work a revolution in the condition of humanity. No kingdom of latter day glory could shine forth until the materials were gathered and fashioned by the call and discipline of God. Preparation for the visible empire begins in the regeneration of the inner man. Here, let me confess freely, that in a spiritual sense, there is a kingdom now, but that kingdom is *not* the visible Church. "The kingdom of God is not meat and drink, but righteousness and peace; and joy in the Holy Ghost." God builds his throne and kingdom in the heart of the man who has been justified, sanctified, and sealed, and the work of life advances in fine stages. Blessed is the man who has freely surrendered his spirit to the working of God. Beholding as in a glass the glory of the Lord, he is changed into the same image, from glory to glory, even as by the Spirit of the Lord. Without morbid consciousness, or spasms of effort, transformation proceeds: whether we wake or sleep the corn grows yellow in the happy field, the life within the life buds and blossoms as silently and as sweetly as the trees and flowers under summer influences.

Third, the kingdom was *at hand* according to the Lord's scale of reckoning, yea, that very empire which is still in the future, for a thousand years are with him but as one day. The immediateness of Pentecost explains nothing, for long after the developments of that great day the apostle speaks of the final thing as our Lord was in the habit of speaking. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is *at hand.*" Evidently by the supreme sunrise of latter day glory, salvation in the manifested kingdom of resurrection power and splendour. With this before them, the brethren were to cast off all works of darkness, clothe themselves with armour of light, fighting valiantly onward. But a review of the leading passages on the kingdom is reserved for our concluding article.

Liverpool. G. GREENWELL.

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THE CONSEQUENCES OF LIVING IN ERROR.

IT is believed by many, probably by the majority of our brethren in the Church of Christ, that we who interpret the Scriptures literally, and are daily and hourly looking for the coming of our Lord, are in error respecting the nature, the object, and the time of the second advent. We are but few in number; our brethren of the post-millennial-advent theory are many, and there are among them learned men and devoted servants of Christ. A few words, therefore, on the consequences of living in error on the subject of the second advent, may not be altogether without profit.

If *we* mistake, what harm does the supposed error do us?

We believe that our Saviour might descend into the air to raise his sleeping saints, to clothe us with immortality, and to take us all to himself for ever, AT ANY MOMENT; consequently we strive to obey his command, "Watch ye, therefore, and pray always;" and we find this spirit of watchful waiting for our Lord's coming the strongest safeguard against sin and against impatience of the evils of this world, and the most powerful incentive to holiness of life and effort for the salvation of others. We read our Bibles, believing that our heavenly Father means just what he says; and the glorious radiant pictures of future blessedness in store for us and the whole creation, fill us with joy, because we feel that the time for their realisation may be, nay, *probably is* very near. We look abroad, and see wickedness increasing, the professing Church split up into sects, heresy creeping in, the love of many growing cold; nation after nation increasing its armaments and its taxation, till the oppressed people groan under the weight of their burdens; famine, war, and revolution threatening to plague mankind, and the sad prospect grows darker and darker. But our cheering hope is "to escape all these things that shall come to pass, and to stand before the Son of Man." If we are right, *and Christ does come*, we know that he will take us up to him, and so save us from the fearful "hour of temptation, which shall come upon all the world;" for it is those who wait for him . . . *the wise virgins* . . . that will be found ready, and enter in to the marriage feast.

If our views are incorrect, the error has a good influence upon us; we are the happier for it; we are better able to bear the burdens of life, and we live holier lives than we should without it. Clearly, then, it does us no harm in the present life; on the contrary, it does us good: and this, we think, is one proof that the doctrine we hold is the truth of God. The worst consequence that the error, *if we are in a mistake*, can bring to us is, that we shall die before Christ comes, and be disappointed at having to wait in our graves a thousand years longer than we had expected. Still, we lose nothing that we could have gained; and doubtless our error will be corrected when we arrive in the world of spirits.

But what if we are right, and our spiritualising brethren wrong? They believe that Christ will not return to this earth till a thousand years after the whole world has been converted by the preaching of the gospel; (vain idea!) and they ground this theory upon certain figurative, unnatural interpretations of Scripture. What if *they* are in error? What if the literal,

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common-sense interpretation of the Bible, which everyone may understand, and which he who is the most unlearned is the least likely to misunderstand, be the true one? And what if our Saviour is really, personally, visibly coming to this earth before the millennium, coming first to the air to receive his people, coming then with all his saints to the Mount of Olives, coming in flaming fire to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," coming to take all the kingdoms of this world for his kingdom, and to cast out of it "all things that offend, and all them which do iniquity, and to cast them into a furnace of fire"? Our post-millennial-advent brethren do not believe *all* this; they are not waiting for Christ, because they think he is not coming for more than a thousand years; should he come NOW, they would be taken by surprise. Would they be ready to go in with him to the marriage supper, or would they be in the sad case of the five foolish virgins? If *all* believers, whether watching or not, are to be taken up to meet the Lord when he comes to the air, then watching for his coming is of no practical use, and the parable of the ten virgins has no meaning. But if watchfulness be necessary in order to being taken, we can understand why our Lord, in a single discourse, *seven times* repeated the command to watch for his coming. "Watch, therefore, for ye know not what hour your Lord doth come." "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. xxiv. 42, 44; xxv. 13.) "Take ye heed, watch and pray: for ye know not when the time is." "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping." "And what I say unto you I say unto all, Watch." (Mark xiii. 33, 35, 36, 37.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 36.) See also Revelation xvi. 15. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Can we possibly suppose that he whose every word was weighty with meaning, would seven times with his own lips enforce upon his Church the importance of watching for his coming, and afterwards in his latest message to mankind pronounce a blessing upon the *watching* believer, if the duty of watching for the advent were one that could be performed without great reward, or neglected without terrible loss? No, indeed! Hear what the apostle Paul says: "Unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews ix. 28.) UNTO THEM THAT LOOK FOR HIM! Those, therefore, who are not looking for him when he comes to the air, will not see him—*will be left*—left to undergo the last fearful persecution of the saints by Antichrist. Is it nothing to have to pass through this terrible ordeal? Is it nothing, though saved at last, to be shut out from the marriage-supper? Is it nothing to dishonour our heavenly Father (unwittingly though it may be) by refusing to receive his words in their plain and obvious meaning? Is it nothing to lose the sustaining, comforting, soul-elevating hope of the nearness of his coming? Our brethren lose much *now*, that we enjoy: *if they are in error* they are in danger of losing much more hereafter. Will they not reconsider the

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subject, and search the Scriptures more carefully than they ever did before, to see whether these things are so? Those of them who are Greek scholars will be aided in coming to a right conclusion if they will take the Greek text, rather than the authorised English version, as their guide; they will find passages in the New Testament where the sense is obscured, or even completely altered, by the authorised version. Let them compare Scripture with Scripture; let them cast aside all commentaries, expositions, and notes, as tending to the placing of confidence in man's judgment rather than in the help of the Holy Spirit; let them ask his aid in faith, and they will be led into the truth.

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CHRIST'S FRIENDSHIP.

John xv. 14.

"YE are my friends if ye do whatsoever I command you," said the Lord Jesus Christ, in the course of that deeply interesting and important discourse to his disciples just before he suffered. He had just previously remarked (John xiv. 15), "If ye love me, keep my commandments," or more literally, if ye love me, attentively observe my instructions; so now, "Ye are my friends if ye carry out my instructions." This will ever be the desire of the true-hearted disciple.

In the early part of this chapter, the Saviour teaches his union with his disciples, likening them to branches in a vine, as one might take some leafless sapling of a wild vine, and insert it by graft into the living vine-stock, now fibre to fibre, and vein to vein, clinging and cohering till the life of the one becomes the life of the other. That the new vitality thus imparted will manifest itself in fruitfulness, such as the apostle in writing to the Galatians (v. 22), calls the fruits of the Spirit, and that such fruitfulness will be the result of our abiding in him—v. 5. (μείνητε) remaineth, waiteth; waiteth with expectation). Thus the believer will enjoy a union of affiance, love, sympathy, and dependence; will cleave to Christ, cherish his presence, and pursue every plan in life—subject to his will.

In the ninth verse he proclaims a great fact, "I have loved you," and the proof of that love we have in his voluntarily becoming our sin-bearer. His life was a life of toil and conflict, himself the sinless One, yet encountering and bearing the curse in every sphere of human action (Heb. ii. 17, 18, Heb. iv. 15). "He came to loosen (λύσῃ) the works of the devil," to disenthral us from his snares and domination, to make atonement through the blood of the cross; further proof of his love, and therefore of his true friendship, v. 13. We receive in the imputation of his righteousness, the peace of mind and fellowship he graciously vouchsafes; and in the coming change or resurrection, the kingdom and the eternal empire which his saints shall share. As the Father loved him, so hath he loved us from everlasting (John xii. 24, Prov. viii. 22), with indissoluble union, and eternal glory. In the tenth verse the Lord Jesus also states that in observing attentively his instructions, we should not fail to abide in

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his love. They would satisfy the mind, for nothing short of himself and his words could satisfy the soul which he had formed for himself. They would satisfy the heart, for he alone could fill the heart, formed as it is for love—love its life—hence a spiritual perception of him who is love can alone yield satisfaction. They would satisfy the conscience, for the atoning work and words of Jesus only can give it quietness, thus (v. 11) in the enjoyment of the joy of faith, our joy should indeed be full. His instructions dwelling in the heart will constrain to our abiding in him, or waiting with earnest expectation for him.

Then after enjoining upon his disciples the duty of reciprocal love, and instancing his own surrender of life as their rule of action, he says (v. 14) "Ye are my friends if ye carry out, practise, my instructions." Here the mutual friendship of the believer and his Lord with its evidence, are the material of thought. The Lord Jesus calls us friends (φίλοι), a term full of beautiful meaning, not a tool for service, nor companion by accident, as implied in the word ἑταῖρε, so applied to Judas (Matt. xxvi. 50). and to the individual who had not on the wedding garment (Matt. xxii. 12), but the chosen friend, as implied in the word φίλος, the loved and dear friend. Moses speaks of friendship thus (Deut. xiii. 6), "Thy friend who is as thy own soul." Sweet is the friendship that our Lord desires, and gives: man needs and seeks friendship; life is solitude without, as Cicero wrote, "Friendship improves happiness and abates misery by the doubling of our joy and the dividing of our grief;" but long before his time the Scriptures had recorded, that a "friend is born for adversity," that a "friend loveth at all times," and that "there is a friend who cleaveth closer than a brother." Such is especially true of the Lord Jesus Christ; there are some points of similarity between human and divine friendship; there may be dissimilarities, as mutual admiration, for friends admire each other's excellences; equality, this must be the case between friends; even these as dissimilarities may cease, when we shall be like him, and as he is behold him. But even now he gives us the privileges accompanying friendship.

Facility of access to God. We approach a stranger with restraint, but to a friend our presence is ever welcome, and we have perfect freedom of intercourse. So may we draw nigh to our great Father through Jesus Christ, for we are made near through the blood of the cross, and through faith in that blood may "come boldly to the throne of grace to obtain mercy, and find grace to help us in our time of need." In every time of trial, perplexity, or need, in every season of difficulty or danger, for all that human vicissitude may require, we may enter into his presence, and freely ask—"Believing that he is," the loving, watchful, powerful friend, "and that he is the rewarder of those who diligently seek him;" everywhere and at all times we may find him nigh to hear and bless.

We have sympathy. Before I speak my friend is able to detect feelings of joy or sorrow, which are hidden to a stranger or mere acquaintance, but this everlasting Friend understandeth our thoughts afar off, and he is not one who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

We have constancy. Various circumstances have changed human fellowship. Some in whom we once confided are not what we then thought them, their true character lay concealed; and even when faithful friends are faithful, still, distance may separate, and we miss them; or perhaps

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our friend sleepeth, and we cry, "O for the touch of a vanished hand, and the sound of a voice that is still." But our Saviour is never necessarily distant, nor ever changed; his thoughts, actions, sympathy, are as loving and as sure to us now, as they were; as he spake whilst on earth he speaks to us still. "Ye are my friends." As he prayed for his disciples, he does for us, "Neither pray I for these alone, but for them also who shall believe on me through their word." John xvii. 20. Is real, holy friendship the greatest blessing upon earth? Such is especially that of the Lord Jesus Christ; the best on earth may fail in wisdom, kindness, fidelity and power to help, it must, should death supervene, but that of Christ, "who ever liveth," will never fail; he is "the same yesterday, to-day, and for ever.

We have also communication of secrets; this is ever associated with friendship. Suspicion, reserve, concealment, will make friendship die. God, when he would destroy the cities of the plain, revealed his plans to Abraham, "his friend." It is written, "The secret of the Lord is with them that fear him, and he will show them his covenants." So the Lord Jesus—"Henceforth I call you not servants; for a servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Many Christian experiences are secrets; they are hidden from the world. The believer's feeling, when he says, "When I am weak then am I strong." The enjoyment of peace in the midst of outward tumult; the glorying in tribulation—the felt forgiveness—the promise too of the hidden manna, and the white stone, indicating the soul's refreshment by faith, and her consciousness of divine friendship with Christ; these are secrets; things of the Spirit of God which the natural man perceiveth not. "I have called you friends, for all things that I have heard of my Father I have made known unto you." Our Lord did to his disciples, and has through them to us communicated the things which the Father had made known unto him. Moreover, he has, in conformity with his promise (John xvi. 13), through his Spirit, "shown us things to come." This he is more particularly doing at the present time, and we may well expect that he who never brought any fearful judgment upon the earth without giving warning thereof, as he did to Abraham in the case of Sodom, and to Noah in the catastrophe of the deluge, will give increasing light in these last days concerning the great tribulation, and unseal to the wise the words which were closed up till the time of the end. (Dan. xii. 9.)

We have also reproof. This is another duty and privilege of friendship. It is a good test of friendship, both to be able to give and be willing to endure reproof. There may be painful feeling at the moment, but calm consideration will acknowledge such to be for good. No true friend would willingly give pain—"Faithful are the wounds of a friend." The Lord Jesus gives us this. He did often to his immediate disciples. So also to us, through their writings; and especially we receive his kind and loving reproofs in the letters to the Churches (Rev. ii., iii.); which contain his promises and admonitions to his people now. They undoubtedly outline the prophetic history of the professing Church; and we seem to have reached that state and period when he thus addresses us, "As many as I love, I rebuke and chasten." It is just now an important question, Is not the professing Church entering in to the Laodicean state? or has she

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not? is it not becoming more perceptible daily? The Philadelphian period would seem to have passed, or be passing away—when to the Church an open door was set, and at home and abroad the gospel was freely preached. Is not the professing Church rapidly growing cold? What a small amount of spiritual-mindedness! What inactivity. How much of the mere form of godliness, whilst the power is denied; business and pleasure allowed to predominate; little faith in the efficacy of prayer, consequently few assemble for that purpose. We are in "perilous times." The last few years of the present dispensation have surely set in. The faithful ones cry, "Watchman, what of the night?" The reply is made, "The morning cometh, and also the night."

"Yes, soon shall come the moment,
When brighter far than morn,
The sunshine of his glory
Shall on his people dawn."

Ay, now, at any moment, the waiting ones may be summoned into the presence of him who will immediately prepare them to take action in his kingdom. Yes, the time is nigh for the manifestation of the Prince of Life, and the setting up of his kingdom upon earth. But the Prince of this world first comes—first the night with its terrible tribulation; and now the nations are preparing for fearful convulsions; "The lion of the thicket" is preparing to spring; the veritable Apollyon is at hand; the floods are lifting up their voices—the cry is, "What are the wild waves saying?"

Some of the Lord's servants are like Noah, forewarning the world; but the world laughs them to scorn; some cry, "My Lord delayeth his coming," and the result of such teaching from the pulpit is very fearful. Many are departing from the faith—giving heed to seducing spirits, and the doctrine of devils. (1 Tim. iv. 1.) Many young people, alas! in connection with our congregations, are imbibing the spirit of those who deny the substitutionary work and death of Christ, and the plenary inspiration of the Scriptures. Such things only indicate the coming fulfilment of the Saviour's words. Let not the true believer be discouraged; dangers thicken, yet are we not left in darkness; everything indicates the rapid coming of the Lord Jesus Christ: it is in this the Laodicean period and state of the present dispensation that he says, "I stand at the door."

The Lord Jesus plainly declares that his friends will carry out, practise, his instructions: a glance at the Greek text will show that by "Keep my commandments," he in effect said. "Attentively or narrowly observe my instructions." Again, by "doing" them, he in effect said, "practise" them. Every true friend will seek to do this to the letter; he will not select some of his friend's instructions to the repudiation of others, or desire to dictate, but rather to fulfil all his wishes; especially to the great Master and Friend will say, "Lord, what wilt thou have me to do?" Whilst we regard our Lord as referring to all his instructions, there are some we would suggest of special interest, and also conveying appropriate warning for the present day.

His sermon on the Mount. (Matt. v.—vii.) Those who love Christ will strive to obey it in letter and spirit, they will approve it, desire to be conformed to its holy rule, and zealously press forward to its attainment. Intellect and heart will yield to its truthfulness and beauty, and yearn for

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the time when in the kingdom that will shall be done on earth as it is in heaven.

The Saviour's parables (Matt. xiii.), which outline the successive periods of Christendom.

The important doctrines of humility and forgiveness. Matt. xviii.

His warning voice to the Jews and to his Church, concerning his Parousian call to the latter, and Epiphaneian signs to the former. Matt. xxiv., xxv.

These, together with the letters to the Churches (Rev. ii., iii.), are the most prominent, interesting, and instructive, both as it regards the dispensation of grace, now nearly run out, and the dispensation of wrath, which is imminent; and they moreover plainly inform us what the Christian's state must be, and what his spirit, that he may have an abundant entrance into the Lord's kingdom. Let us then examine ourselves. Are we the friends of Christ? Do we love his instructions and do them? then we cannot possibly dislike the thought of his coming. Some timid believer may be somewhat fearful, and shrink from consideration of it, dreading something startling and appalling at his summons; there is not real ground for this; in the twinkling of an eye thou art changed, and the smile of thy Friend is on thee, no need to fear.

But should conscience say, "I fear I am unworthy. I have sinned." Hear him. (Rev. iii. 19.) It is the utterance of true friendship, "As many as I love, I rebuke and chasten;" answer in the language of the Psalmist (vi. 1), "Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure." He will not, the day of his wrath is not yet come; now it is the day of mercy and of grace; now he says, "If any man hear my voice." O listen, hear, and your soul shall live, "If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me;" here is the promise of intimacy and friendship, as eating together was ever its symbol. Let me in, saith Jesus, and thou shalt be my friend, and enjoy fellowship and communion. Does his last reproof (ver. xvii.) meet the case of any one of us? give heed then to his last counsels to the Churches (ver. xviii.), ask of him, and he will give the gold of faith, his own imputed righteousness, and the anointing of the Holy Spirit, his enlightening and sanctifying power. Then shall we see and know him to be our true friend. Christ will love us, we shall love him, with a love all constraining to faithful service, a love powerful, progressive, pre-eminent, and permanent.

Exeter. E. H. TUCKETT.

THE TWO WITNESSES.

WE are now approaching one of the most interesting topics of these eventful times, the career of the two mysterious witnesses. And as the subject is involved in considerable obscurity, let us be the more cautious and tread with most wary steps, but only where God vouchsafes to guide us. May our findings be in the strictest accordance with the mind of the Spirit.

Let us first premise that the tenth chapter of this Apocalypse is prefatory to the eleventh; which recites the history of the two mysterious

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witnesses. We shall also be forcibly struck with a resemblance between the vision of the prophet Ezekiel at the waters of Chebar, and this to St. John by the surges dashing against his island prison. There is the "bow that is in the cloud in the day of rain;" there is the brightness of fire round about; and in the midst of this excellent glory is the likeness as the appearance of a man above upon the throne. 'Tis no other than "the appearance of Jehovah's glory" (Ezek. i. 27, 28), the Son of man, the fulness of the Godhead bodily. 'Tis even he whom this very apostle had seen upon the holy mount, when he beheld his glory, the glory as of the only-begotten of the Father, when the transfigured face of Jesus did shine as the sun, and his raiment was white as the light itself. 'Tis even he who had once before burst upon the gaze of this ravished apostle with his own message to his own sevenfold Church, and who had spoken out his ineffable name, "I am the first and the last," he that liveth and was dead, and am alive for evermore, the Amen, who holds the keys of Hades and of death. 'Tis no other than Jehovah-Jesus, the brightness of his Father's glory, the express image of his person. He is clothed with the cloud: the rainbow is his glorious coronal; his face shineth forth even as the sun in the noontide of his glory; his feet are as pillars of fire. Well might our Saviour say, as he looked upon his beloved disciple, "Verily, verily, I say unto you, there be some standing here, who shall not taste of death, until they see the Son of man *coming in his kingdom*. He holds in his hand the little book opened, 'tis sealed no longer; the Lamb that is in the midst of the throne hath broken six of its seven seals; we have witnessed its unfoldings, its disclosures of woe.

This Mighty Angel, even the Almighty Messenger of the everlasting covenant, whose voice is as the sound of many waters, speaks yet once again, and the seven angels with their utterances of thunder, take up his wondrous words. O for the pen of the ready writer, to record their sevenfold testimony, but no! these divine revealings are *not to be told forth until the times of the end*. The voice from the excellent glory, from which is no appeal, bids that they be sealed up until the time appointed, for the time shall not be yet; at the time of the end shall be the vision: they are to be sealed up in the mystic secresy of ages, until the mystery of God be at an end, until it shall be unsealed in the terrible disclosures of these last times. In the burdens of prophecy, so little understood, so little cared for, have these been perpetuated from century to century; each age leaving to its successors an heirloom of mystic wonders; their perusal has been ignored in the services of the sanctuary, and in the retirement of the closet; their proclamation has been shunned by the preacher, and would have been deprecated by the hearer, but at the solemn close of earth's momentous scenes, when the last contents of the volume of the book are about to be enacted, then all shall stand out in the bold relief of an exact fulfilment. Like the roll of Ezekiel, it was full of lamentation and mourning and woe; like that roll also it was to the taste sweet as the honey, but in the belly bitter as the wormwood.

The word here used in the Greek text, for '*little book*' is a diminutive of a diminutive. It is not *βιβλίον*, the diminutive of *βίβλος*; nor is it *βιβλάριον*; but *βιβλαρίδιον*. Hence we must infer that it can scarcely be employed by the Holy Spirit to designate the Book of books, the book *par excellence, the Bible*. Nay, so diminutive is the term, that it might be

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questioned whether it be sufficiently emphatic to denote even the seven-rolled book of heavenly marvels; and whether it ought not to be restricted to the simple commission here entrusted to the beloved disciple, to prophesy again before many peoples, and nations, and tongues, and kings.

What then is this commission, this βιβλαρίδιον, which St. John here receives? Does history confirm the hypothesis that, on his release from his exile, he did prophesy again before many peoples, and nations, and tongues, and kings? In other words, is it a renewal of the great commission, once delivered on the Mount of Olives, to him in common with the other apostles? Ecclesiastical history does not tell us anything of such extended travels of St. John, but rather that he spent the remnant of his days in the city of Ephesus; or if he did travel at all, he visited only the churches of Asia Minor. As this commission ushers in the story of the two witnesses, is it possible that this apostle himself, as one of this mysterious pair, shall yet again during the last forty and two months of this world's eventful story, "again prophesy before many peoples, and nations, and tongues, and kings"? Such an interpretation is mooted merely to be refuted; as well might be it supposed that Daniel is to be the other witness, inasmuch as he is "to stand in his lot at the end of the days."

The solution seems to lie in the more correct and intelligible rendering of the Greek preposition ἐπί, with the dative case. Let it be translated "*against*," rather than "*before*." We now at once perceive why the commission to prophesy should be *bitter*, even as to Ezekiel, the prophet in the elder dispensation. "It behoves thee (saith the divine messenger), it is necessary for thee to prophesy still further denunciations of my coming wrath *against* peoples, and nations, and tongues, and kings." This fulfilment of woe, the apostle is distinctly assured "is not to be yet; but in the days of the utterance of the woes of the seventh angel, when he shall begin to sound, when the mystery of God shall be fully accomplished," even the wisdom of God in mystery, the completion of Jehovah's mediatorial scheme. This period is no other than that last half hebdomad of years, appointed to Daniel's people, the Jews. For three years and a-half shall the ransomed of the Lord have returned unto Zion, and shall have been luxuriating in the joys of their recovered fatherland; yet once again are they prosperous, wealthy, happy in their country of unwalled villages, in their homes of quietness.

Blessed with the former and the latter rain, so long withheld throughout long centuries of curse, the fallow land rejoices with plenteous golden harvests; their garners are filled with all manner of store; their presses burst forth with new wine; the fruitful land yet once again floweth with milk and honey, with wine and oil. Palestine is the glory of all lands, the joy of the whole earth: nay, men are constrained to call her fruitful fields Jehovah's garden; so abundantly doth the earth yield her increase, and God, even our own God giveth his blessing. Beautiful for situation in an especial manner shall Mount Zion be; and many a city likewise of the lot of their recovered inheritance. Israel dwelleth at ease; secure, in their villages without walls, none dare to make them afraid; the last great Potentate of the time of the end hath made with this theocracy, this heaven-befriended commonwealth, a league, a commercial treaty; wealth flows in apace, multiplies abundantly through the peculiar craft of this trading community. Steam fleets speed with freights of merchandise

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to and from their shores. From its heaps of ruins, on the world-famed Moriah, rises the temple of Jehovah, in the beauty of holiness; and from the Mount of Olives shall wondering eyes gaze once again upon its costly stones; behold yet once more that his altar smokes with the fragrance of a sweet-smelling sacrifice. The temple, the service, the ritual, is peculiarly Jewish; hence the court of the Gentiles comes not into the survey of the apostle; he is to leave it out, and not measure it.

During this peaceful time, no marvel that a Messiah should arise; the object of long protracted expectancy. A king will this aspirant be, for Israel is eager for a king with temporal sway and earthly grandeur. Such a one will not at once receive the honours of the kingdom; but "with cunning, with flatteries," shall he get the pre-eminence; doubtless he shall be aided and abetted by his liege lord, the Monarch of the West. After some two years, when he shall have firmly secured his seat, he shall cause the league to be dissolved, and even as Herod, at the first advent, shall hold his crown in fealty of Cæsar. The idol-image, the ensign of the Imperial Master, the flying eagle with outspreading wings, defileth the holiest place. The image breathes, yea, speaks, and gives command that all must be slain who are not leal to Cæsar, who bow not the knee; and once again the sceptre is departing, craven hearts fail, turn traitors to their God, and bow in willing homage, myriads buy their lives with most ignominious serfdom. Far happier, for more free, far nobler were these recusant ones whilst still in the hiding-places of their dispersion, yea, even as a nation scattered and peeled.

But are none leal to Jehovah, are none found worthy of the nobility of of manhood? Are none thy confessors, O Lord, amid this almost universal degeneracy?

Two glorious witnesses stand forth in isolated grandeur. Undaunted, fearless, they dare alike the contumely, the rage, the tyranny, resisting unto blood, striving against sin. These prophesy in sackcloth; like Enoch in the days before the flood, they cry, "Behold the Lord is coming with ten thousands of his holy ones, to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."

Like Moses, these shall call down fire from heaven upon many who shall perish in the gainsaying of Core. Like Moses these shall cause the waters to flow with blood, corruption, death. In the power of Elijah shall they protest against abounding sin, and on their persecutors the avenging fires of heaven shall be hurled down. These shall seal up the water-springs of heaven, and for three years and six months shall famine scour the land; and grim starvation cries for food in vain; raging thirst drives thousands mad; these rend the air with shrieks of bitter anguish and fell despair. These two troublers of Israel plead and warn, and prophesy in vain. They cry, "His fan is in his hand, and he will throughly purge his floor; and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Who may abide the day of his coming, and who shall stand when he appeareth? for the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up and leave them neither root nor branch. Behold he cometh with clouds, and every eye

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shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him."

These witnesses are represented as *two*. It has been suggested that as *two* witnesses were the very lowest number by which a cause in Jewish courts of judicature could be established, so *two* witnesses are represented to denote to the Jewish mind *a very small number* comparatively; that these witnesses may amount to several thousands, yet a very small number compared with the swelling wickedness around. But let it be borne in remembrance, that the land of Canaan is the theatre of their testimony, and the city of Jerusalem in particular, and you will have no difficulty in believing that these witnesses shall be two, only *two*: two living witnesses.

Those who follow the year-day scheme in the interpretation of these Apocalyptic scenes, are obliged to make these two witnesses typical of the eastern and western churches; but they cannot satisfactorily account for their resurrection and assumption into heaven. Besides, miserable witnesses have both these churches proved for "the truth as it is in Jesus." Others have referred these martyrs to the Waldenses, and Albigenses of the vales of Piedmont; others make them out to be the Old and New Testament; but what are we to understand by their death, resurrection, and ascension? Surely such strained and far-fetched applications must be fatal to the year-day scheme altogether! From the tenor of the simple, straightforward, matter-of-fact narrative, *two actual witnesses* must be intended. This interpretation must commend itself to the common sense of every unsophisticated reader of the Scriptures. In the providence of God, his witnesses have ofttimes been sent forth *in pairs*, as Moses and Aaron; Elijah and Elisha; Joshua and Zerubbabel. So also our blessed Lord sent forth his disciples two by two; even as his own testimony was accompanied during the earlier part of his ministry by that of John the Baptist. Just so Peter and John, Saul and Barnabas, and afterwards Saul and Silvanus (Silas), Barnabas and Mark went forth together to preach the gospel of the kingdom. One of these faithful witnesses is most assuredly *in the power* of Elijah; for as the Tishbite in Ahab's degenerate day, he hath power to shut heaven that it rain not, and that too for the very same period, three years and six months; and who shall say that an Elijah shall not come again to prepare Messiah's *second* coming, even as at His *first*? Did not the last of the prophets, even Malachi, close his ministration by announcing in the name of Jehovah, "Behold, I send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord"?

These witnesses shall also have the power of Moses: for they shall cause the streams of fertilising health to roll tides of corruption and death, and to smite the land with all manner of plagues as often as they will, as in Egypt of old. Both these holy ones shall yet again have power to call down fire from heaven upon many a sacrilegious Korah and his guilty crew; on many a captain and his military band sent to arrest the preachers of coming woes.

When the temple was to be rebuilt, and the wall, in those troublous times, the prophet Zechariah saw in vision Joshua and Zerubbabel, like unto two olive trees in the temple of God. 'Tis thus that St. John sees these two witnesses at the rebuilding of the temple in still more troublous times. They also are like unto the two olive trees and the two golden

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candlesticks, standing before the God of the land. May not these two chosen witnesses be in some way connected with the restored Jewish worship, even as these olive trees and their golden candlesticks? Are these to be the faithful high priest of Israel's restored temple, and the no less faithful prince of Israel's last return? some illustrious Joshua, some illustrious Zerubbabel, heroes of their age, with spirits as fearless as their days are degenerate, without their peers in heroic faith and undaunted zeal. There is a passage, which seems to me to favour the idea that Moses and Elijah are to re-appear on earth to witness yet again for Jehovah and his cause. The saying of Jesus, ushered in with such solemn emphasis, "Verily, verily, I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." In all the first three evangelists this wonderful declaration occurs. In the three gospels they immediately follow the Saviour's declaration, that "the Son of man shall come in the glory of his Father with his holy angels," hence we are sure that our Lord meant by his kingdom, nothing else than his *kingdom*, his reign, his own glory and his Father's, when he shall be anointed King of kings and Lord of lords; when he shall reward every man according to his work. But in all the three records there follows immediately an account of the glorious transfiguration. And what a grand *foreshadowing* would this be of the Son of man coming in his kingdom! Gaze on him, Simon Bar-jona, and behold the Christ, the Son of the living God. Gaze on him, ye sons of Zebedee, and as ye shall drink of his cup, and be baptised with his baptism of blood and death, so shall ye sit with Jesus on his throne. Gaze on him, thou beloved John: for thou shalt see yet once again, ere thou shalt taste of death, the Alpha, the Omega, the Root and the Offspring of David, the bright Morning Star, him that is alive and was dead, and is alive for evermore, and hath at his girdle the keys of Hades and the second death.

St. Peter in his allusion to this glorious scene in his epistle, refers it expressly to "the powerful coming of our Lord Jesus Christ." The sons of Zebedee and himself then were the *some* standing with Jesus, who were "not to taste of death till they had seen the kingdom of God come with power." Present at this marvellous scene were *two* men, *Moses and Elias*—mysteriously associated with his coming kingdom. These talk of the glorious *exodus* which Christ Jesus is to accomplish at Jerusalem, when "He shall come to be glorified in his saints and to be admired in all them that believe in that day." Shall Moses and Elijah then actually return to earth to witness for the coming Jesus, to raise the loud protest against the Antichrist, that mystery of lawlessness, thinking to change times, and seasons, and laws? Not even though Moses and Elijah rise from the dead, are men persuaded to repent, to prepare for coming woes. For twelve hundred and sixty days they prophesy and warn in vain. Their garb is sackcloth; they fast, and weep, and pray; they expostulate.

> The love of Christ their hearts constrain;
> They warn the apostate race in vain;
> With loud entreaties try to save,
> And snatch them from the gaping grave.

In vain, in vain! Men repent not by reason of their plagues. The testimony of these holy ones is lengthened out to the same length as that of their blessed Lord, even for three years and a-half, but the time is told

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out in days, as though Jehovah would in his approving love make *the very most* of their testimony. United in their holy lives, united in their testimony against sin, united in their proclamation of their coming Lord: in death they are undivided. Lo! the great red dragon robs the world of these its evangelists, preparing Emanuel's way, and deals their death-blow, and they have no burial; they are thus unlike their Incarnate Lord, who was with the rich in his death; these have no grave, no hiding-place from the impotent malice of their rejoicing foes. At their death is the jubilee of the peoples, and nations, and tongues, and kings. The troublers of Israel are gone, surely now must cease the raging plagues, the famine, the panic terrors. A guilty race is glad at their departing. There they lie, a spectacle for scornful mirth; but, lo! their flesh sees no corruption. Those calm, placid features evince no change; as though they were to lie, monuments of how peacefully sleeps the martyr in his rest. But on the fourth day, amid the confusion of terror-stricken foes, they start into life, they stand, as though they were again to warn, to plead. But no! their work is done; their testimony is finished; a voice divides the sky; it is heard by all: "Come up hither," and in joyful obedience to the approving call, they wing their flight to heaven.

That voice shakes the city, abandoned as Sodom, abandoned as Egypt, even the guilty Jerusalem, where was crucified the Lord of life, the Lord of glory. A tenth part of the city falls, and beneath the ruins are buried no fewer than seven thousand men of note, of fearful notoriety in crime. They sleep in ruin. So signal is the vengeance, so marvellous the triumph, that in that moment, as though startled into moral consciousness, they give Jehovah praise.

O glorious witnesses for Jesus, may we into whose labours ye are about to enter, be faithful to our evangel, and be sharers of your welcome home! "Come up hither. Enter into my joy!"

W. F.

THE MOTHER AND HER DAUGHTERS.

THE readers of the *Rainbow* should all acknowledge their obligations to Mr. Brown and others who have so ably proved in its pages that Babylonianism is spread over Christendom at large, and, consequently, that Babylon in the book of Revelation, is not the literal city, but the territory of apostate Christendom. After Mr. Brown's paper, I think that those who expect the literal Babylon to be rebuilt must close their lips for ever. The spirit of ancient Babylon is now spread widely over the Christian world; and, therefore, the Christian world is called in prophecy—Babylon the Great. As long as Babylonianism was confined to a single town or district, the word "Babylon" alone was sufficient; but now that Babylonianism is diffused everywhere, the term, "Babylon" (simply) has been prophetically altered into "Babylon the *Great*." The word "Great" being merely used to indicate and express the increased size of the Babylonianised territory. And we should remember that Babylon is never spoken of in the book of Revelation unless with the addition of the word "Great." The

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city by itself was simply "Babylon;" but when the Babylonian spirit had expanded into a whole continent of apostacy, it then became Babylon the Great.

The advocates for the rebuilding of Babylon having thus been fairly answered by Mr. Brown and others, we may now briefly enquire as to the meaning of a very important phrase connected with the history of Babylon, in the seventeenth of Revelation. In that chapter Babylon the Great is said to be the "Mother of Harlots." That phrase has for a long time been very conveniently explained away by the year-day commentators, and by those who so comfortably throw all the judgments of the book of Revelation off their own shoulders upon the Church of Rome. They will all tell you, with easy confidence, that Babylon is Rome, the Mother, and that the harlot daughters are the various Churches, districts, or parishes which are subject to the mother Church at Rome, in Italy. This sounds very plausibly—Rome the mother; Madrid, Lisbon, and Paris, being all Romanist, are supposed to be the daughters. But when we exercise a a little criticism, or even a little physiological reasoning, we shall soon discover the falseness of this interpretation. The Roman Catholic cities, etc., of Christendom, cannot by any rule of logic be called the daughters of Rome. They are a part of the Roman Church itself; they are the body and the limbs, while Rome is the head. They all, united with Rome, make one corporate body—one individual thing. Now, we all know that a daughter is not a part of her mother—she is a separate person; she has an individuality of her own quite distinct from that of her mother—and she is, in fact, no more a part of her mother than of any other human being. All this is undeniable. Yet she has one bond of connection with her mother. She has her mother's blood in her veins; she is descended from her mother.

She resembles her mother in appearance; in a word, a daughter is a person who is born of another person, and resembles her, but who, at the same time, is a perfectly distinct and separate individual. Now, this definition will not apply in any way to the districts, the provinces, or the parishes of the Roman Church. Those districts, etc., are simply parts of their venerable mother, and they have no kind of individuality of their own. Individuality, indeed! why Rome would burn, or at least, excommunicate any Roman Catholic district that should dare to have any individuality of its own. It is the very essence of Popery that it will admit of no separate personality. All its churches and districts must be part of itself, members of that one indivisible body of which Rome is the head. There is no such thing as "mother and daughters" in the Church of Rome, either in practice or theory, all are one body and one individual.

The words "mother and daughter" may be used indeed, in a familiar colloquial way when Roman Catholics are speaking of Rome and themselves. But in the theory and dogmatic teaching of the Church of Rome, there is neither mother nor daughter, but simply one body, of which Rome is the head. Nor could there be such things as "mother" and "daughter" in Romanism, because the limbs of an animal body cannot be identified with the daughter of that body, and Roman Catholic Ireland (for example) is only a limb of Rome, not a separate body.

The question then arises, Who are meant by the "daughters" of the scarlet woman? That is indeed a question of importance. The mother

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of harlots; but who are the harlots? Not the provinces of the Roman Church, as we have shown, but *separate* Churches: Churches which have a separate individual existence of their own, and which are just as distinct from the Church of Rome as a daughter is distinct from her mother. There must be a family likeness, in the first place, in order to constitute daughterhood, but there must next be a distinct and separate personality, as there is in the case of a daughter and her mother. This is a delicate subject, and one in which offence is hard to be avoided. The scarlet woman, Rome, is the mother. That means, that Rome is the original fountain head of apostate Christianity. From Rome the principal corruptions of Christianity have all flowed forth. They did not, it is true, *begin* at Rome. Christian apostacy *began* in the East, even in St. Paul's own time. (*See* 2 Thess. ii.) But when those corruptions had become as it were a deep and wide-spread lake, the imperial power, the central force, of Rome, drew them all up like the exhalations of a morass, and then returned them again in a perpetual shower, not to their native place alone, but to the whole of Christendom. Rome was the sun, not of righteousness, which drew up the mists of apostacy from one spot, and diffused them everywhere gently and imperceptibly—the unwholesome shower fell over the length and breadth of Christendom; or, to use another figure of speech, Rome was the mother of universal apostacy, and all the distinct Churches of Christendom derived their corruptions originally from her, sometimes *directly*, and then Rome was the direct mother, in the first degree; sometimes *indirectly*, and then Rome was the mother in the second degree, the mother of the mother. In either case, she became the mother of harlots.

But, in order to constitute daughterhood, those harlots must be distinct individuals, quite separate from their mother; yet, at the same time, with a strong family likeness, both to their parent and to each other. We are therefore forced by necessity to arrive at the following conclusion, namely, that the Churches of Protestantism are the unfortunate daughters. We know, of course, that the Protestant Churches all branched off from Rome, at one time or other, from the 13th to the 16th century. This cannot be denied, as it is matter of history. So far at least they had one feature of daughterhood. They descended from Rome in one sense at least. But was this the whole? Had the Protestant Churches no other feature of daughterhood? Have they not many features—many of the innate corruptions of the Roman Church? The Roman blood runs in many a vein which boasts that it is pure. For example, the love of power is the attribute of almost every Protestant Church. So is that deplorable readiness to accommodate itself to the opinions of the world in order to please and to govern the world. So, above all, is that inveterate dislike for the glorious doctrine of the second coming, and the kingdom of Christ. Those three features of apostacy are manifest to all as to the Church of Rome itself, and they are to be found, more carefully disguised, in almost every sect of Protestantism. Who can deny or disprove this assertion?

We must conclude, then, however reluctantly, that the harlot daughters are to be found not in Rome herself, but in Protestant Christendom. The family likeness, the original features, the long-descended corruptions, are all visible in Protestantism. In Roman Catholic Italy you will find the mother, but in Protestant England or Prussia you will find the daughters.

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Would any nation that was really Christian, for example, have gone to war as we have done, for the sale of opium poison in China, and for the five millions per annum which we derive from that accursed trade? The scarlet mother herself has, in this case at least, been far outdone in transgression by her Protestant daughter. If this be not spiritual harlotry, what is meant by spiritual harlotry at all?

We need not go any further on this painful subject. We leave every reader to draw the conclusion for himself. One conclusion, however, is quite inevitable, namely, that the year-day interpreters, who throw all the burdens and the judgments upon the Church of Rome will soon find themselves wofully mistaken, if not actually condemned, like those who "give flattering titles unto men." Job. xxxii. 21, 22. Protestantism and Popery will both soon fall under the personal Antichrist.

Torquay. R. A. PURDON.

ANSWER TO THE REV. B. YOUNG ON THE MILLENNIUM.

CHAPTER IX.

IS THE LORD'S COMING IN ZECHARIAH XIV. LITERAL OR FIGURATIVE?

BY R. GOVETT.

THE question stirred by Mr. Young's ninth chapter is, "*Are we to regard the Lord's coming, testified of by Zechariah in his fourteenth chapter, as figurative or literal?*"

Now, one would think that a person would have only to read the prophet's words to be assured of their literality. "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Then shall the Lord go forth, and fight* against those nations, as when he fought in the day of battle. *And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east*, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley."

Now our principle is, that everything must be taken literally where objective absurdity cannot be proved. Is there then any absurdity here? None whatever! Jesus is the Lord of Hosts here spoken of, and he has literal feet which in former days literally stood on Mount Olivet. "At night he went out, and *abode* in the mount that is called the *Mount of Olives*." "And he came out, and went, as he was wont, to *the Mount of Olives*." Luke xxi. 37; xxii. 39. There it was that he sat, when he delivered the *prophecy of his return*. Matt. xxiv. 3. If now the Mount of Olives is literal, literal are the feet that are to stand upon it. And if the feet are literal, the coming of Jesus is literal. The same follows too, from the saints coming with Christ. Whether they be the risen sons of

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men, or angels, their presence is literal. I never heard of any *providential* coming of the risen, or of angels. But if their coming be literal, literal is the testimony, "*The Lord my God shall come,* and all *the saints* with thee." (v. 5.)

Moreover, in previous chapters of Zechariah, we have several events literally fulfilled in the Saviour's history while on earth. It was written, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: *behold, thy king cometh unto thee*: he is *just*, and having salvation; *lowly*, and riding upon an ass, and upon a colt the foal of an ass." Now how was this accomplished? By a *providential* coming upon a *figurative* ass? But if that were literal, the rest of the prophecy, not fulfilled at that time, must be accomplished at the day of the second coming. Jesus at his first coming was lowly, and rode the ass. But he is also to come as the *just*, and the issue then is the cutting off of the nations his enemies, the destruction of all the furniture and appliances of war. (v. 10.) *And then comes his kingdom, after this slaughter of foes.* "*The battle bow shall be cut off:* and he shall speak peace unto the heathen [Gentiles]: and *his dominion shall be from sea to sea,* and from the river [Euphrates] unto the ends of the earth."

It is testified again in Zech. xii., that the coming of the Lord, when all nations are gathered against Jerusalem, shall be personal. The Lord shall smite horse and rider among his foes with blindness and madness; as, in the former day at the Red Sea, he looked out of the cloud, and took off the chariot-wheels of the Egyptians, preparatory to swallowing up the host in the depths. So the Lord then will destroy all the nations gathered against Jerusalem. Then God pours upon the inhabitants of Jerusalem the spirit of grace, "AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, *and mourn.*" (v. 10.) Here then the scene is just the same as in chapter xiv. The coming, too, is as literal as words can make it. Jesus' piercing was a literal piercing of his body, hands, feet, and side. They shall then as truly look upon and see Jesus in person hereafter, at the time of Israel's restoration, as they did look on Jesus in the time of their unbelief, when they pierced and slew him. *I entreat all opponents to submit themselves to this clear testimony of God.*

Even Mr. Y. seems staggered by the clearness of Zech. xiv. Here then are two testimonies, given by God, that by their mouth this great doctrine might be established. Jesus, in this chapter of the prophet, calls himself "Lord of *Hosts,*" which is no *gospel* title. (v. 16, 17, 21.) It demands then another dispensation than the gospel, in order to fulfil it. This proves, that under the gospel the Jews will not be converted: for it is not till they *look* on the Lord of Hosts that the nation mourns. And Jesus, during the gospel, cannot appear as the "Man of *war.*" 'Tis now, *grace* and *peace.*

But Mr. Y. has something to allege against interpreting literally this prophecy of Zechariah.

I. "*The prophecies of Zechariah are full of symbols.*" Now that is true of the first six chapters, but not of the remainder. And it is in the last chapter that the passage we are examining occurs. Some of the passages alleged by Mr. Y. are, I suppose, quite literal; and others are not symbols, but figures of speech, inserted in literal prophecies. It has been shown above, by two examples, that Zechariah contains prophecies already fulfilled

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literally. I will now offer one more example from the same prophet—the giving thirty pieces of silver as the shepherd's price (chapter xi. 12, 13). How was that accomplished? Let the Holy Ghost tell us. Matt. xxvii. 9.

II. His second objection is, "*That if you interpret Zechariah literally, you produce confusion and inconsistency.*" Joel says, "The mountains shall drop new wine, and the hills shall flow with milk, and a fountain shall come forth of the house of the Lord, and water the valley of Shittim." *Now, is this to be taken literally?* Even so. Will it be more difficult to the Lord, than to turn water into wine, as at Cana? But what do you say to Ezekiel's waters? Would waters, issuing from *the house of the Lord,* be so abundant as to form an impassable river? Would there be such virtue in a stream from the temple, as that the trees should give their monthly fruits, "*because* their waters issue out of the sanctuary?" If so, the heathen and Romish conceit of sacred water will become a reality.' The waters are literal. They are endowed with peculiar blessings, because they spring from a spot made holy by the presence of the Lord God. "Put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground.*" Exodus iii. 5. "Loose thy shoe from off thy foot; for the *place* whereon thou standest is *holy.*" Josh. v. 15. The heathen idea of holy water was indeed a conceit; for their gods were unclean spirits, and gave no holiness to earth, or water, or building. *But shall not the presence of the true God do again what it has done before—consecrate both earth and water?* The Romish pretence about "holy water" is indeed a conceit; for God is not hallowing any of the waters of earth NOW. God is the God of heaven now. But shall he not do it in a day to come, when he has *promised* to do it—when he revisits earth? '*But Ezekiel sees the waters in one stream, and that flowing eastward; while Zechariah divides it into two.*" So Matthew speaks of *two* possessed ones, healed by Jesus at Gadara; Mark speaks of but *one.* Does that destroy the literality of the possession or of the cure? May not God, in his prophecies, give to one prophet one aspect of his plans, to another seer another?

"*But how do you expound the promise that the nations shall come from one Sabbath to another; from one new moon to another; and from one year to another to worship at Jerusalem?* How could that be, without constant supernatural assistance?" Well, friend, the case seems very simple. If the fulfilment of God's word requires constant supernatural assistance, then constant supernatural assistance will be afforded. But perhaps God's words only mean, that those who live near shall come up every week, those farther off, once a month; those farthest away, once a year.

III. And now for the last two objections. "Literally to understand parts of this fourteenth chapter, would put it out of harmony with the *evangelical* character of the prophet's teaching." Can any one seriously think that Zechariah's prophecy describes the *gospel*? I know that the fountain which he describes (chapter xiii. 1), is traditionally taken to signify the Saviour's blood. But any one who will carefully regard the contest must see, that if so, *we* have no part in the gospel! For the fountain promised is not to be opened till the day when the house of David and the inhabitants of Jerusalem look on Christ whom they pierced, and mourn: in the day, when with terrible valour they destroy all the nations which have beleaguered Jerusalem. And, even then, the fountain is only for "*the house of David and the inhabitants of Jerusalem.*" So, then,

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neither is the fountain opened yet; nor, if it were open, would it avail for us, who belong neither to the family of David nor the dwellers in Jerusalem. If the pouring out of the Spirit be the gospel, it is of no effect for *us;* for it is spoken of some future day, and its extent reaches no further than David's family and the inhabitants of Jerusalem. "*But do you imagine that in such a time of light and grace, there will be the keeping of the Feast of Tabernacles and the return to sacrifices of bullocks and rams?*" Even so, friend. Is it not certain that the foundation principle of the gospel will be upturned, when Christ is beheld with eyes of flesh on earth once more? Is it not certain that the gospel only lasts while we walk by faith, not by sight—while Israel is impenitent, and Satan at large? But when Israel is restored, then temporal blessings in earthly places replace the spiritual blessings in heavenly places which now belong to the rejected with Christ? Will it be the gospel, when saints reign with Christ, and smite offenders, dashing them in pieces like a potter's vessel? Is Jesus' title, "Lord of *Hosts*," and worship in the temple at Jerusalem, compatible with the gospel? Is not the gospel the time when neither in this mountain nor yet at Jerusalem, God's elect worship the *Father? We*, blessed be God, are not under the elements of the law: but God has taught us, that when Israel is restored, they shall re-observe the law, rebuild the temple, and God will fulfil the promises made to them as an earthly people. In the kingdom which is to come, there are two great departments: the *earthly*, in which Israel takes the first place; the *heavenly*, in which the Saviour's witness-bearers of this evil day, who suffer for their obedience to him, will have the fitting pre-eminence.

Shall not God alter the dispensation, *when* and *as* he pleases? If man can only imagine arangements such as he at present finds, and refuses God's testimony that he will surely alter them, will his unbelief make God's faithfulness of no effect?

IS THE COMING OF CHRIST IN 2 THESS. II. LITERAL?

CHAPTER X.

THIS is the question which is really raised by Mr. Y.'s chapter, entitled "The Apostacy." 2 Thess. ii., is one of our fortresses, and even in Mr. Y.'s view, it is strong. We shall see whether he has stormed it, or vainly led his troops to the assault.

First of all, he has given a very inadequate view of its strength. In this chapter, Paul, by the Holy Ghost, *gives us a sketch of the whole time which was to intervene between his day, and our Lord's personal advent.* (I am stating our views which Mr. Y. had to overthrow.) Paul divides the period thus: (1) There was lawlessness secretly at work, even in his lifetime; but God kept it under by a hinderer, and a hindrance, which have abode till the present day. (2) These however, are in God's time to be removed. The effect of that removal will be the open abandonment of Christianity; "or the apostacy." (3) Out of this rejection of the true Christ springs the false Christ, pre-eminent among the sinful, so that he is called, *The Man of Sin.* He professes himself to be the One and Only True God, and defies the God of gods in his temple at Jerusalem. Satan,

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with all power, civil, military, supernatural, backs his astounding impiety; and the result is, that all who refuse Jesus are caught by his snares, and worship and serve him. (4) This reign of the false Christ continues till Jesus in person from the sky takes away his power, and commits him to the lake of fire.

It is evident then, if this be a true statement of the apostle's testimony (and it is carefully taken from it), that the millennium cannot come till Jesus in person arrive. There is to be, as the main current of the world's affairs, only wickedness, either secret or open, till Jesus puts it down in person by justice and power.

Mr. Y.'s mistakes are mainly three. (1.) He confounds "the *Man* of Sin" with a "system." (2) He assumes "the *mystery* of lawlessness" to be the same as "the *apostacy*." (3) He confounds "the *day* of the Lord," with the Saviour's "*presence*."

In spite of any evidences of the passage, however, Mr. Y. denies that it proves Jesus' personal return. "The apostle is foretelling not the coming of the Lord *in person*, but his coming *in power* for the destruction of Antichrist."

And does the "coming *in power*" set aside "the coming *in person*"? Is there an inconsistency in the two? We hold that the two statements both belong to the one return of Jesus.

Mr. Y. sees in the words "Whom the Lord shall consume with the Spirit (breath) of his mouth, and shall destroy with the brightness of his coming" a gradational parallelism, in which the second clause rises in strength and intensity above the first. But it is not true upon his own theory. The consumption of this wicked *man* (not *system*) by the breath of Jesus' mouth, is something more terrible and real than his "paralysing with the manifestation of his presence." (See Greek.) The word translated "destroy" means "the taking away of *force*," as Dr. Bloomfield says. But a man's being paralysed is not so bad as his being consumed.

The paralysing is instantaneous upon the manifestation of the Saviour's presence of glory from the sky. He and his saints have been in secret assembled in the air (v. 1) long before he makes his presence manifest. While he is in secret present, the Usurper brags and defies him, and leads captive all the lost. (Rev. xiii.) But as soon as Jesus appears in his divine majesty, his power to resist leaves him, and the breath of the Lord's wrath, as a stream of brimstone, pours upon the false king hurled into Tophet. (Is. xxx. 30—33.) "The breath of his *mouth*," may that be taken literally? Is there any absurdity in so regarding it? If not, it is the true sense. Jesus is now invisibly present in heaven. This tells of a time when his presence shall be *visible*. How can that be but by his return in the body?

But false criticism sets to work with its pickaxe to destroy this sense. (1) "*Is not God's coming sometimes spoken of in cases where there was no personal presence?*"

Even if it be true, if there be cases where to take the coming personally would introduce absurdity, this shall not drive me from my position, that "coming" is to be taken literally in every instance in which no absurdity results. But the instance Mr. Y. adduces, show how much unbelief has to do with these views. He can find no personal presence of God in the confusion of tongues; though it is said, "The Lord *came down* to see the city and tower." "*But there was no manifestation of the person of the Most*

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High then!" Very true, but nothing to the purpose! May not God be *personally present*, although *in secret?*

"But Jesus says, 'There be some standing here which shall not taste of death, till they *see* the Son of Man *coming* in his kingdom.'"

Mr. Y. interprets this of Pentecost. Nay, the *Holy Spirit*, not *the Son of Man*, came then. The Scripture itself teaches us, *when* Jesus was so seen. It was at the transfiguration: as the three gospel narratives and Peter's words show. Matt. xvi. 28; xvii. 1; Mark ix. 1, 2; Luke ix. 27, 28; 2 Peter i. 11—18. There was on the Mount a visible and personal presence of Jesus. This instance thus speaks volumes in our favor. Jesus' threat to the angel of Ephesus is a different matter; it only speaks of a local motion to the candlestick on high. It is quite different from the visible coming to the world. "I am coming to *thee* quickly." But of the other case, which occurs after the Church is rejected, it is said, "*Behold*, he cometh with *clouds*, and *every eye shall see him*." Here is a personal advent, if words can express aught.

A good deal of stress is laid on the Greek word, which ought to be translated "presence." That this is spoken ordinarily of a personal presence will not be denied. "Ay, but it is sometimes spoken of something as unsubstantial as a day." 2 Peter iii. 12.

I deny it! I suppose that passage to refer to the Saviour's personal presence, which gives all its efficacy to the day of God. From *his face* who sits upon the throne the heaven and earth flee away, as Peter predicts. The quotation from Josephus has no manner of force for us.

"But *figures* grow out of *facts*. The second coming of Christ, so prominently kept before the Church at this time, would furnish Paul with a striking figure."

But Jesus' second coming is as yet no *fact*, but a *prophecy* only. Hence, even on Mr. Y's own showing, there is no foundation for this observation. And if apostles constantly kept Christ's second personal coming before the Church, how sinful must be *their* conduct who labour to take away the reality of this second coming from the passages in which God has enshrined it! Will no warning make our brethren pause? Allow me to use in any case the artillery they employ to eject the second advent from the passages in which it will not suit their system, and I will undertake to show that *it is nowhere foretold!* Paul, we are told, in ver. 3, "passes from *the advent of Christ in the far-off future* to the apostacy already in existence." Whereupon I ask:—

(1) If Paul and the other apostles believed that Christ's advent was "in the far-off future," how was it that they represented it as something so close to each Christian in their day, and so unspeakably momentous to them? (2) I enquire again, where Paul speaks of *apostacy* as being already in existence? He spoke of lawlessness being already in secret: but till the hinderers were removed, it could not be openly manifested in apostacy.

And now, having replied to these salvoes of artillery, let us move forward to the attack. The Lord has spoken awful things concerning a period in the world's history yet to be. "*Howl ye! for* THE DAY OF THE LORD *is at hand; it shall come as a destruction from the Almighty.*" "*Behold*, THE DAY OF THE LORD *cometh, cruel both with wrath and fierce anger, to lay the land (earth) desolate, and he shall destroy sinners thereof out of it.*" "I will punish the world for their evil, and the wicked for

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their iniquity." (Is. xiii.) The reader will be repaid if he will read the whole chapter out of which my limits preclude me from quoting more than a sentence or two. Now, the Thessalonian Christians were informed from three sources, which Paul specifies, that this terrible season *had then set in upon the earth.* They were terrified, as well they might be, if it were true. But it was *false,* and the Holy Ghost comforts them. *How?* The answer is deeply important. On our opponents' views, the reply must have contained the following sentiments:—

"Be not afraid, brethren, for no such day as that which you fear is about to assail the world. The gospel is God's leaven, which will go on working till it has leavened the whole earth. The Church will extend itself and grow in grace, unity, peace, till all the world is overspread thereby, and all is joy and obedience. When Jesus returns—a period in the far-off future—he will rejoice at seeing his field one unbroken sweep of ripened wheat."

Now certainly that would be very comforting, if it were but *true.* But the apostle's actual statements are as different as it is well possible to conceive. He tacitly owns, that there will be such a *day of terror to the world,* as that which the Spirit of God foretold by the Jewish prophets. Why then were not the Thessalonian Christians to be terrified? *Because, Jesus would descend in person, and gather them to himself, taking them out of the scene on which the storm of God's fury is to spend itself.* (v. 1).

The second advent of Christ in person is the *saint's comfort* against the terrors of the *day* of wrath which is coming on the *world.* They were not to believe any one who taught that *the terrible day* had begun, while the Church was left as God's witness of *mercy.* Not till God's *ambassadors,* his messengers of proffered peace are removed, is the Lord's *war* to be proclaimed, and his artillery to open on a godless world. As long as God's hinderers occupy the posts in which he has set them, the breaking of the yoke of Christ from off the Gentiles' necks cannot take place. Nor can the great Deceiver and Antichrist appear, till he has a clear field before him. Nor would men be ready for his blasphemous impiety, while the Holy Ghost is still on earth, and while God's church testifies still to the Father and the Son, whom *he* will deny. Nor can God's day of wrath begin till the wickedness of man calls out trumpet-tongued for it. But *then* not only all barriers of present mercy will be removed, but to Satan will be given power to deceive to their damnation by his atrocious lie all those who have refused the Son of God. Then will he set up his false Christ, and press his claims with all power and success. And this bold usurper personally present, holds his throne of iniquity, till Jesus the S n of Man manifests from the sky in lightning brilliance *his personal presence.* Hence then the reality of Jesus' return in person is proved *by the reality and personality of the false Christ.* Very pointedly does the Holy Ghost use the same word "presence" of each of these antagonists. "He (Jesus) shall paralyse by the manifestation of his *presence,* him whose *presence* is after the working of Satan." *The Son of Man puts down the Man of Sin.*

"We beseech you, brethren, by *the presence* of our Lord Jesus Christ, and by *our gathering together unto him,* that ye be not soon shaken in mind." I wish to know whether the presence of Jesus, to which his saints are to assemble, is a *providential presence?* "The *Lord himself* shall descend from heaven with a shout . . . and the dead in Christ shall first rise; then we who

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are alive and remain shall be caught up together with them in the clouds, *to meet the Lord in the air; and so shall we be ever with the Lord.*" 1 Thess. iv. 16—17.

Is it a *providential* coming to which the saints are to assemble? Or is it a *real* one? If it be a providential coming only (if any one can tell what that means), then we have all along been under a delusion. *We are for ever to have no other association with Christ than a providential one! If it be the real personal advent of Christ here, so it is in the first verse of the second chapter of the second epistle. And if in the first verse of that chapter, then in the eighth verse also, fortified as it is by the additional proof just preceding.*

I sigh as I see that the unbelief manifested in the denial of Jesus' personal advent "will increase unto more ungodliness." May the Lord use the testimonies of his word to awaken his people to a sense of the steep incline down which with increasing speed the train of unbelief is sliding!

SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

Ep. iv. 20.—"But ye have not so learned Christ;"

Ep. iv. 21.—"If indeed ye have heard him, and have been taught by him, as the truth is in Jesus:"

Ep. iv. 22.—That ye have put off concerning the former habit of life, the old man, that is corrupt in deceitful lusts;"

Ep. iv. 23.—"And are renewed in the spirit of your mind;"

Ep. iv. 24.—"And have put on the new man, which after God was created in righteousness and true holiness."

Col. iii. 9.—"Lie not one to another, seeing that ye have put off the old man with his deeds;"

Col. iii. 10.—"And have put on the new man, which is renewed in knowledge after the image of him who created him."

Col. iii. 12.—"Put on therefore, as the elect of God, holy and beloved," etc.

Rom. xii. 2.—"Be ye transformed by the renewal of your mind."

It is all important to know precisely how we stand as redeemed ones. "If any one be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. v. 17. There is no uncertain sound about this. and the passage from Ephesians has the same key-note, with which Colossians and Romans, as quoted above, are in harmony.

The new creature is burdened with incumbrances; they are no part of him. To say that he, the new creature, does not sin is a sort of pleonasm, for by the definition of the Spirit he "was created in righteousness and true holiness," and "after the image of him who created him;" and we know that "in Him is no sin." With such a view the apostle, when he would explain the phenomenon of doing what he allowed not, declares, "it is no more I that do it, but sin that dwelleth in me." Nevertheless, we "have put off the old man:" it is not, as our accepted translation gives it, "put off;" it is not a thing to be done, but an already accomplished

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action to be sustained; for even though we may succeed in suppressing every "root of bitterness," the watchful foe has a sturdy partisan in "the old man." We "have put off;" let us see to it that we forget not being purged from our old sins (2 Pet. i. 9); lest we need some one to teach us again the first principles. Heb. v. 12.

We have put off the old man, and have put on the new man; but whilst "with the mind we serve the law of God," it is equally true that "with the flesh we serve the law of sin." It is because of the condition into which we *have* passed, that the relevancy of exhortations is manifest. We have put on the new man; therefore "be ye holy." We have put off the old man; therefore "make no provision for the flesh."

The *putting off* and *putting on* are both actually accomplished, and in accordance with this the above passage from Ephesians is now so translated. Winer lays down a rule, that "it is only in appearance that the Aorist is used for the future.* The translation "that ye put of," has an air of futurity about it; as, also, "that ye put on the new man," and "be renewed." The putting off and putting on are in the Aorist, the renewing in the present; the same in Colossians as in Ephesians; but in the former, infinitives are employed, in the latter participles. In the passage from Romans xii., the exhortation to be "transformed," is referred to the already existing material, "the renewal." Our Lord and Master never tells us to gather where he has not strawed: his bounteous hand is manifest in all our course.

Phil. i. 23: "For I am in a strait betwixt two, having a desire for the dissolution, and to be with Christ."

The translation "to depart" is not amiss here, as it does not express anything adverse to the apostle's meaning. The original word is singular and effective; it is εἰς τὸ ἀναλῦσαι, the *analysis*, which is fully represented by "dissolution." A translation has been proposed which cannot be sustained, viz., "Having a desire for the return;" this, perhaps, was suggested by Luke xii. 36, "When he shall return from the wedding;" but this again is simply *a setting free*, and one of the component parts, goes away, or *departs*. The noun ἀνάλυσις occurs in 2 Tim. iv. 6: "The time of my departure is at hand," where also evidently it is *dissolution* that is meant.

"The crown of righteousness" was his—the reward of faithful labour; a prize open to all, but missed by many. The *robe* of righteousness is worn by all who are in Christ; the *crown* of righteousness, "only by those to whom the righteous Judge shall give it; "And not to me only," says Paul, "but unto all them that love his appearing;" as though this specific love is coincident with faithful service; so that what in Paul's case is predicated of service, in others is the issue of love of the appearing of Jesus Christ.

With some there has been a great outcry about truth; and the result has been a race more like shrivelled mummies than warm flesh and blood; whereas, if love be at the foundation, it will, by its heavenly buoyancy, ascend and permeate the whole fabric. Many desire to be loved, but how few do love! We may console ourselves for the lack of love from others

* Among other passages, however, 2 Peter iii. 17, may be cited where ἐκπέσητε (2 Aor.) is ever future in its imminence—"Beware, lest *ye fall*," *i.e.*, lest, through not being wary, ye should fall. The above Scripture is considered by help of others, and not wholly on grammatical construction.

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by the consciousness of the great love of our Redeemer; but who or what shall cheer the unloving heart? Better to be wronged than to wrong; but better to love than to be loved—though, indeed, this flows from that; "We love God because he first loved us."

2 Corinthians xii, 9: "And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power (or strength, as above) of Christ may rest as a tent upon me."

The verb ἐπισκηνόω occurs but this once in the New Testament. Its root is σκηνή, a tent. The translation given in the received version is not bad, but it is insufficient. In the passage before us, we have a partially disabled traveller and warrior; there is "a thorn in the flesh," which he would gladly get rid of, and which, rankling and festering, would throw ridicule on all carnal glorying. It matters little what the thorn was—it was effectual. A disease in the eyes has been generally supposed to be the thorn; but an impediment in the speech is far more likely to have been the check on vainglory. That Paul was at one time gifted with eloquence we learn from Acts xiv. 12: "And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." This was not merely that he had most to say, for Mercury or Hermes was the god of eloquence—a compliment not to be paid to a mere talker, but illustrative of the rare gift, which was represented by the statues of Hermes being sometimes without arms, as the power of speech can prevail over everything without the assistance of arms. This ovation was designed in the early part of Paul's career, but after "the abundance of the revelations," we find him saying, "though I am rude in speech." We can scarcely conceive of a more vexatious trial than a difficulty of expressing what the heart and spirit were pregnant with—the fire burning within, but an insufficient vent for the combustion.

How often must this pilgrim-warrior have been wearied with his impeded efforts in wielding the sword of the Spirit! At length he finds he can rest under "the power of Christ"; he finds this to be all he requires for rest, for shelter, for what he so much coveted - *not to be seen*: only that Christ might be magnified in his body, whether by life or by death. What is the earthen vessel? glorious indeed in its treasure—"the light of the knowledge of the glory of God," great through the honour put on it—still only an earthen vessel in itself.

Glorying in infirmities is too high a mark for those who seek to please men, and for those who "love the praise of men;" men glory in natural excellencies, and count Christ as a "root out of a dry ground;" Paul's "bodily presence was weak, and his speech contemptible;" but, nevertheless, it was with "demonstration of the Spirit and of power" that he delivered his message. What a grand aim, and what a grand issue!

Hebrews ix. 8: "The Holy Ghost, this signifying, that the way of the saints was not yet made manifest, the first tabernacle yet standing."

Hebrews x. 19, 20: "Having therefore, brethren, liberty into the way of the saints, by the blood of Jesus; a new and living way which he hath instituted for us, through the vail, that is to say, his flesh." That part of the tabernacle, "after the second vail was called ἅγια ἁγίων (Heb. ix. 3;) the words in verse 8 are τῶν ἁγίων, which is the invariable form of expression for *the saints;* the same occurring again in Heb. x. 19. The

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translation "holiest of all," seems indefensible, because, first, it is not the form of words primarily used; and, secondly, because it is the form used for something else.

The first notice we have of this way is in John xiv; Jesus says, "I am the way." The next remarkable notice we have is in Acts ix. 2: "If he (Saul) found any of the way," τῆς ὁδοῦ. Both Jesus and the Church are called the *way*. Again, in Acts xix. 9: "Spake evil of the way;" and verse 23: "There arose no small stir about the way." It is remarkable that the article is used, and not the demonstrative pronoun, as in the A. V.

In Jeremiah xxiii. 6 and xxxiii. 16, we find the name *Jehovah-tsidkenu* applied to "the King," and to her of whom it is said, "Thy Maker is thy Husband." Isaiah liv. 5. Similarly "the Way" is a name of Jesus, the royal Bridegroom, which he gives to his royal Bride.

Another thought concerning "the way of the saints," is that Jesus himself is meant; and this will probably commend itself more to many than that the term is expressive of the saints themselves. "Why persecutest thou me?" is demanded of Saul, when he was persecuting the saints. Or, again, the way of the saints may indicate the whole economy of the people of God.

In chapter x. 19, the word παῤῥησίαν is translated "liberty," as in the margin, as more suitable to the following words of the text. The translators have given "to enter" as the equivalent of the Greek *noun* and its preposition. In verse 20, we read "*by* a new and living way;" this is unwarrantable, as there is neither the dative of the cause, manner, or instrument, nor a preposition with its noun instead. The Greek student will see the relative, referring back to the word *way* of verse 19, and governed by the following verb ἐνεκαίνισεν., rendered in this emendation by the word "instituted;" the "new made," of the margin is better than "consecrated" in the text. This word occurs but once more in the New Testament, and is there translated by "dedicated." Heb. ix. 18.

One other remark on this proposed translation must be made on the word rendered "way," in chapter x. 19: it is more suggestive still than we have made it. The word εἴσοδον means not simply the *way*, but the *way in;* perhaps a certain discordant ring in the words "liberty *into* the way *in*" will be a sufficient apology for a trifling non-literality. The other renderings of this word in the New Testament are *coming, entering in, entrance in, entrance.*

It might be asked, What did the Holy Ghost signify to the worshippers? Was it that what was after the second veil was not yet manifest? This was needless, for the vail palpably hid all there. The "holiest of all" was a type of "the way of the saints;" and the first being hid by a vail signified that this way was not yet brought to light—(πεφανερῶσθαι). Not only was "the holiest of all" hid, but all therein was consecrated to an unbroken repose. No article there had any service under the law; but when the "temple of God is opened in heaven" there also are some of these things; "there was seen the ark of the covenant," and "the golden censer," mingling its offices with "the prayers of all the saints," and with the judgments on the earth.

Is the way of the saints yet manifest? and is there liberty, boldness, confidence in it? If not, why? "Laying aside all malice, and all guile, and

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hypocrisies, and envies, and all evil-speakings. as new-born babes desire the sincere milk of the word, that ye may grow thereby." Here is the secret revealed to us of the truly practical "walk in the Spirit," and growth in the "new creature." First, a cleansing "from all filthiness of the flesh and Spirit;" a purging from all impure humours and miasma-breeding elements by "the water in the word," and then a growing "in the grace and knowledge of our Lord and Saviour Jesus Christ. There can be no assimilation of "the sincere milk of the word," and consequently no growth whilst malice, and guile, and hypocrisy, and envy, and evil-speaking are raging in the system, and corrupting that which should nourish. Alas! are there not many who would shrink from an undraped lie who are yet guilty of deception; who would not lay dishonest hands on their neighbour's goods, but hesitate not to defraud; whose words are smoother than butter, but war in their heart; who come to see and speak vanity—the heart gathering iniquity to itself; when he goeth abroad he spreadeth it? "And as for envy, who pleadeth guilty, yet who is innocent?" It is by reason of such that "the way of truth is evil spoken of." The "way of the saints," then, is Christ—is those saints themselves when they put on Christ, and make no provision for the flesh to fulfil the lusts thereof.

Clifton. W. HOWELL.

Correspondence.

THE GRAMMATICAL CONSTRUCTION OF REVELATION XVII.

DEAR SIR,—Permit me, in reply to the Rev. Richard Chester, to express the opinion that though it is doing violence to the prophecy and to the prophet's individuality, chronologically considered, to make John contemporary with the personages and events described, yet occasionally the language used in stating the conditions and circumstances of the pictures placed before him, must necessarily be put in the past or present tenses, according as either was requisite to make the matter plain to his understanding.

I look upon the instance cited by Mr. Chester (Rev. xvii. 1, 2) as a case in point. In calling John's attention to a pictorial or figurative representation about to be placed before him, it was necessary to use language appropriate to the future existence of the things represented, but it was perfectly allowable to mingle with it expressions applicable to the picture as then to be presented in vision to the apostle. Hence, it appears to me unimportant whether the angel had said, "Come hither: I will show unto thee the judgment of the great whore *that sitteth* upon many waters;" or, "The great whore *sitting* upon many waters;" or, "The great whore upon many waters." All these forms of expression are applicable to the *picture* then to be presented. But the transition to the *past* tense in the next verse, is not an unimportant indication that the harlot would be shown to John *as she would exist at the time*, then future, that was the subject of prophetic delineation: "With whom the kings of the earth *have* committed fornication, and the inhabitants of the earth *have been* made drunk with the wine of her fornication." This passage appears to me to be simply descriptive of the peculiarities of the position and character of the harlot then to be represented; and for this purpose its grammatical construction is correct, even more so than if it had been written in the perfect future tense; for then it would have lost its simple descriptive character, and assumed the predictive form, "With whom the kings of the earth *shall have* committed fornication, and the inhabitants of the earth

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shall have been made drunk," etc. And in all this it must be noted, the chronological position of John is in no degree affected, altered, or changed.

When, however, we pass from the picture, so represented and described, to the angel's *explanation* of the mystery, we find the language so minutely particular, that it seems impossible to mistake its meaning, without at the same time confounding things which ought to be kept distinct.

Of the seven-headed beast it is said that he *was, is not*, and *shall be*. Of the heads it is said "there are seven kings," *five fallen, one is*, one *not yet come*. Now, are these two phrases illustrative of one another? I think they are. It is generally, and I think rightly admitted, that though the Roman power is not mentioned, it is the imperial power that is meant by the one that "is," because that was the dominant power of the world when the prophecy was given. Rev. xvii. 18.

The *past*, the *present*, and the *future* of the angel's explanation seem to be thus indicated: the *present* was the time of the existence of the Roman imperial power, and to this time the beast that "is not" does *not* belong. The *past* was the time of the five that had fallen before the Roman imperial power, and to this time the beast that "was" belongs. The *future* is the time prophesied of, in which the harlot should flourish, upheld by the eighth-head beast, when he shall have ascended out of the abyss.

It will assist us to get clear of confused notions, if we endeavour to distinguish the two uses which we ordinarily make of verbs, and of which the angel's explanation gives several instances. We read, "The seven heads *are* seven mountains;" but we do not understand this of any particular time or date, past, present, or future: we take the word as meaning *to represent*—"the seven heads *represent* seven mountains." Again; "there *are* seven kings:" this is simply indicative, not of time or tense, but of existence: but when we read, "five *are fallen*," time becomes an essential element in the sense, and must be determined: it is indicative of their present condition, the result of past overthrow or decay.

I need not go farther into this part of the subject. Any man of sense will readily distinguish when verbs are simply indicative of existence, or action, or position, or character, and when they indicate succession and occurrence, as regards order and time. "Sitteth" in verse 1 must be understood as simply indicative, just like "goeth" in verse 11, and "receive" in verse 12.

By following out these principles in the study of the book of Revelation, the invention of a fictitious stand-point for the apostle, becomes, to say the least, unnecessary. In my own opinion, it is highly injurious to sacred criticism.

The reference to Psa. xxii., and Isa. liii., I fear, was made without duly discriminating the difference between those highly poetical prophetic personifications and the minutely prosaic explanation given by the angel of the characteristics of the harlot and the beast. As I do not wish to trespass too much on your space, I cannot go into this subject farther than this remark penetrates.

But I must touch on one point more.

Four times Mr. Chester uses the compound term "septimo-octave," as if it were a settled point with him that the eighth head will be the seventh revived; yet in one part of his letter he ventures the assertion that for aught the "tenses necessarily express or imply, he may just as well be a revival of either the sixth or the seventh head . . . as of one of the five heads which had already fallen;" and again, "it remains an open question, of which of the seven heads the septimo-octave head is to be the revival." If the term septimo-octave be correctly designative of the eighth head, the question is open no longer; but if any one of the seven—the first five as well as the sixth—is eligible to become the eighth, then the use of the term septimo-octave is both premature and misleading.

Startling as the revival of the Napoleon dynasty may appear, we are not justified in permitting ourselves to be so affected by it as to lose sight of the true conditions demanded by the prophecy. Nothing has yet occurred answering to or like an ascent from the abyss. Napoleon III. may possibly belong to the short-lived seventh head; and though

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various names of blasphemy have been found to meet in him, yet he lacks several of the chief characteristics of the great revived head; and, hence, I submit, that men of the sober-thinking class, to which Mr. Chester and the author of the "Revelation Unravelled" belong, should hesitate before they lend the weight of their names and influence to a theory that appoints any living man of like passions with ourselves to the horrible career and destiny of the Antichrist.

Author of "The Last War."

Literature.

"*As ye see the Day Approaching.*" Hereford: Elliott.

THE question whether any precursive signs of the Second Advent have been given *to the Church* is warmly debated amongst students of prophecy. The writer of a very excellent tract, doubtless well known to many of our readers, "*What is the Difference between the Coming (παρουσια) of Christ to Receive his Saints and his Appearing (επιφανεια) in Glory with them?*" (London: Morrish) ably maintains the negative view. The present tract is intended as a refutation of that view. Those who wish to see what can be said against it, will find it worth reading.

Sinful and Righteous Heresy. A Sermon preached in King's Road Chapel, Reading. By JOHN ALDIS. Published by request. Reading: Barcham.

AN able, earnest, well-reasoned protest against the charge of heresy so falsely brought by priestism against all who elect to believe in the Bible rather than the priest. Surely we live in days when it behoves all Christians, and especially members of the Church of England, to lay to heart the exhortation of the apostle: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Images in the Windows of Churches. A Protest Against Them. By GEORGE ROCHFORT CLARKE, M.A. London: Seeley.

A CURIOUS correspondence, but the subject is not at all in our way.

A Warning against Spiritualism. By JOSEPH B. ROTHERHAM.

THIS able, well-reasoned, and well-timed pamphlet should be largely circulated in these perilous days. Thirteen copies, post free, may be had for One Shilling, by applying to the Author, 24, Delhi Grove, Greenbyes, Manchester.

Letters and Papers of the late Theodosia A. Viscountess Powerscourt. Edited by the REV. ROBERT DALY, D.D., Rector of Powerscourt (now Bishop of Cashel). Eighth Edition. London: W. H. Broom.

MANY hearts must have been stirred, comforted, gladdened, by these exquisite letters. There is a strange fascination about them. Lady Powerscourt was a very remarkable woman. "Her peculiar characteristic," says Dr. Daly, was "uncommon masculine strength, combined with the extremest feminine gentleness." These letters prove this statement: mind and heart pervade them. Herself a tried saint, her sympathy with sufferers, and her love to the Saviour were intense. She was a holy woman, "an eminent disciple of our blessed Lord." Her idea of a Christian was "not one who looks up from earth to heaven, but one who looks down from heaven on earth." O for more Christians with this grand conception animating their hearts! She longed and looked for the coming of the Lord: would that many more did so!

The Hunchback Crossing Sweeper. By JAMES HOOPER. London: Boddington, Notting Hill Gate.

A PLEASING illustration of divine grace. Twopence.

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An Address to Pope Pius IX. Bishop of Rome, with an introductory letter to Napoleon III., Emperor of the French, on the state of the Roman Catholic Church in 1868. London: Published for the Author, at 53, Paternoster Row.

"Christianus" means well; but we do not think that these pious exhortations, even though fortified by quotations from Watts's Hymns, will tell *much* upon the decisions of either the Tuileries or the Vatican.

The Bible versus Geologists; or, Creation in Six Days, and the Deluge universal. A Sermon by Rev. William Ker, M.A. London: Simpkin; Dudley, Laxton.

The simple and sublime canon of interpretation upon which the *Rainbow* rests its claims to Christian confidence, is that our God *means what he says*. On this grand principle Mr. Ker's discourse is constructed, and the result is a piece of most convincing reasoning. The author is a faithful witness for God, and we prize his pamphlet exceedingly.

The Present Crisis. Is it to be traced in the Bible? By Enquirer. London: W. Macintosh.

"Enquirer" sees in the democratic tendencies of the day signs of disastrous change. "The fall of England, the breaking up of the constitution, the destruction of the nobility, and the aristocracy of wealth, probably, as of rank—that redistribution of property, which is now a ruling idea with the masses." On some things we are unable to agree with him, but those who study matters from a conservative point of view, will find much to their liking in his well-written pamphlet. We rejoice to find the devout and thoughtful writer one with us on the great doctrine of our Lord's pre-millennial Advent.

Words of Truth. Vols. 1 and 2. Glasgow: R. L. Allan, Sauchiehall St.

"Words of Truth" is a Monthly Penny Magazine of devout, earnest, religious papers. We have examined the two volumes, kindly sent us by the publisher, and must honestly say that the serial comes nearer to our idea of a "Sunday Book," than anything we have seen. It is bathed in the spirit of the gospel, but it is far from being dull, and has none of the stiffness of formal sermonising. There are choice little bits refreshing to the soul of the believer, and brief papers well fitted to awaken the careless, which show that the Editor is devoutly anxious to serve his generation according to the will of God. We may add that the volumes, in cloth, may be had of Mr. Allan, at 1s. 6d. each, post free.

The Value of the Soul. By J. G. London: W. Macintosh.

Evangelical in tone, and very nicely got up.

"*Once is Quite Enough.*" London: Crocker and Cooper.

A simple, scriptural little tract.

Small Books published by W. H. Broom, 29, Paternoster Row.

History of William L. One halfpenny. Suitable for soldiers. *Lord, Remember Me.* One halfpenny. Very touching. *Grasping the Promises; or, the Power of Faith.* One penny. A fine exhibition of the gospel. *Many are Called, but Few Chosen.* One halfpenny. Very striking. *A True Story of Lucknow.* One penny. Well worth reading. *The Unestablished and their Difficulties.* An instructive little book. *Are you Saved?* One penny. An important question well answered. *Parting Words.* One penny. Full of Scripture truth. *The Coming Snare.* One penny. A well-timed warning. *A Troubled Conscience and its Cure.* One penny. Answers well to its title. *Two Soldiers on the Rock of Gibraltar.* One penny. A stirring narrative. *God's unchanging Love; or, Reflections of an Anchorite, A.D. 1326.* A curious bit of theology five hundred years old. *The Little Pilgrim.* Twopence. A religious ballad. *Assurance of Salvation.* Sixpence. Treats well of: 1, its importance; 2, its importance as regards the walk; 3, difficulties and questions answered. *Contrast between the Jewish and Christian Dispensations.* Twopence. Clearly and intelligently written.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER 1, 1868.

THE WONDERFUL WEALTH OF THE CHURCH.

FROM whatever point of view contemplated, the promises made to the Church are certainly very wonderful. None but a being of boundless beneficence could have made them; none but a being of infinite wealth can redeem them. The purpose to give on such a scale of magnificence, and the power to accomplish that purpose at the pre-determined time, can only be explained by one word—GOD. *He* has "given unto us exceeding great and precious promises;" and *he* "is able to do exceeding abundantly above all that we ask or think." These propositions are undeniable: the first as a fact of which the Bible contains overwhelming evidence; the second as an obvious truth, just because he *is* GOD.

But on the threshold of this inviting subject we are met by two facts which seem very much out of harmony with each other; the first is the *actual* condition of the Church from the days of the "poor" apostles until now; and the second is the inconceivable abundance and value of the treasures "*reserved*" for her. She has been a poor, tried, afflicted, deeply chastened body from the first hour down to the present moment.

We are not speaking of ecclesiastical "lords" and "princes," of those who have "reigned as kings" before the time of the true kingdom; for with them we have not to do at present.

Now, how are these apparently discordant facts to be reconciled? Here are God's children, his "dear children," his saints, his family whom he loves with a love whose strength and tenderness are altogether beyond our conception, and for whom, in harmony with such love, he has decreed riches compared with which the grandest stores of the world's masters are but emblems of poverty; but many of them are very poor; *some* are tried and troubled by afflictions and sorrows of various kinds; and ALL are subjected to a mental and moral discipline which makes them painfully

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conscious of infirmity, shortcoming,f olly, and utter, utter unworthiness. We need not deepen the shade upon this picture by a reference to the days of the inquisition, the rack, and the martyr's stake; for there are inquisitions of conscience, mental racks, and self-martyrdoms of which "the world" has no conception. There are processes which severely try the faith, until it staggers with dismay; furnaces so hot that the sufferer feels himself upon the very verge of despair, and temptations so subtle, and, at the same time, so plausible, that the poor tempted one thinks that all is lost. The cloud is sometimes so dark and long continued that for many days neither sun nor star appears; help seems hopeless, and a shipwreck of the faith inevitable.

Now, why is all this in the case of persons for whom so much has been done, and to whom such an amazing affluence of promise is made? It is only a partial answer to say that the experience we have described is but occasional, and that there are intervals of holy joy, of peace unspeakable, and of happy communion with God; for whilst this is blessedly true, the question recurs, Why are these dark passages even occasional in the experience of those who are joint heirs with Christ of the wealth of the universe? Is it that they may be trained, educated, sanctified; that they may be effectually weaned from self, instructed in their own helplessness and in the necessity of constant reliance upon the Lord Jesus? These effects undoubtedly follow in the case of all who are "exercised" by afflictions, and these results are gained by every child of God. But we do not see that these things, valuable as they are, fully explain the phenomenon under consideration. Is there not something of deeper import still, which is seldom mentioned when Christian consolation amidst trials is the subject of remark? Is not "fellowship with Christ" the real solution of the mystery? If the Church be the kingdom, and if consequently Christ is on his throne now, the privations, and sufferings, and manifold trials of his people are inexplicable; for nothing can be clearer than that the "rest," the "reward," the "glory," and the "inheritance" promised to them, are all certainly dependent on "the kingdom." This has been repeatedly proved in these pages, and abundant further evidence is at hand, whenever it shall be called for.

Meantime let us look at the thought just suggested; *fellowship with Christ, the meaning of Christian trials.*

He was not of the world, neither are they; he was hated by the world. so are they; though he was a Son he suffered, they are sons and they suffer too; he had not where to lay his head, the opulence and the grandeur of the world would ill become them; he waits the gift of a kingdom from his Father, it would be altogether incongruous that they should be crowned before him. These are no guess words of ours, introduced to support a

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theory; for the reader sees that they are allusions to, and almost verbal quotations of, Scripture. By turning to the Book, we shall find this principle of fellowship distinctly recognised as the explanation of much that perplexes the children of God. In the inimitably tender farewell sermon in John, our Lord does *not* promise his friends thrones and sceptres, crowns and golden state, as the immediate consequence of his departure; no, but he assures them of hatred and persecution. Why? Because *he* was hated and persecuted. He was their Lord, their Saviour, their Life, the beloved of their souls: they had cast in their lot with him; and if there is to be a community in the glory that is to follow, there must be a community in the sufferings that precede. The union between the Head and the members, if there were no other reason, shows the propriety of this. The Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." If we could but rise above our poor narrow-minded selfishness, and our needless fears, we should consider it an inestimable privilege to suffer with Christ. His first disciples did so. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

We may be sure there is something wrong if the demands of self come between us and loving fealty to the absent One. The royal purple does not sit well on our shoulders whilst our King is away. True, he wore it once himself for a brief period when he was here, but that mournful occasion furnishes one of the many proofs that he was mocked, despised, and rejected. "*Poor saints* at Jerusalem," are a fitting sequel to the crown of thorns and purple robe with which Cæsar's pagans made sport of the Son of God. "The fellowship of his sufferings" was coveted by Paul as one of the precious things he had been taught to prize. Sonship in Christ and suffering with Christ go together. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope

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maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Even hereunto are we called, to follow the rejected and crucified ONE; to put on the Lord Jesus Christ; to be one with him; and to go forth without the camp bearing his reproach.

The depression, and suffering, and sorrow of the Church, then, during the absence of her Head, are thus seen to be not only consistent with the Father's love to her, and the wonderful arrangements he has made for her future, but a proof of that love in Christ, the Man of sorrows. "The earth is the Lord's, and the fulness thereof." It all belongs of right to him, and, consequently, to his people; but when he came, the agents of the usurper rejected and slew him. Need his people wonder then, that under such circumstances, they are despised and persecuted, and often feel the burden and sorrows of the way?

But the title-deeds of the inheritance will shortly be opened (Rev. v.) by our kinsman Redeemer, and marvellous changes both in heaven and earth will take place. Divine acts of judgment which for a time will seem to involve the universe in one common ruin, will dispossess the usurper and all his followers, and prepare the way for putting the children in sure possession of what the Father has promised. But to prevent all possibility of mistake respecting the persons who shall inherit these wondrous treasures, we shall look first, at their present possessions; for it is literally true in this case that to "those who have shall be given." There are certain very precious things given here, and now, during the pilgrimage of faith, to those who have fellowship in Christ's sufferings; and as the possession of these is actually the condition on which the grant of the reserved inheritance depends, it is obvious that a mistake here will vitiate every thing, and cause fearful disappointment to those who make it.

I. *Present possessions of the Church.* This body, the body of Christ, has honours and privileges of which those who are without have no intelligent perception. Each of its members has certain things which, in fact, constitute him a member of the body, and without which no man, whatever his profession, belongs to the Church of God at all. He is alive from the death of sin, having received life from Christ, who is his life. He has light; the light of the knowledge of the glory of God in the face of Jesus Christ, hath shined in his heart. He has the Spirit of adoption, whereby he cries "Abba, Father," the Spirit of Christ, without which no man is Christ's; and he has consequently the fruits of the Spirit which are, among many other equally precious things, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. He has hope, the hope which maketh not ashamed, because it is created in his heart by the Holy Ghost, and he has access by faith into this grace wherein he stands. He

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has fellowship with the Father, and with his Son Jesus Christ; and whilst in the enjoyment of that divine privilege, he is permitted to utter the desires of his heart in prayer, and its gratitude in praise. He speaks with filial confidence and knows that he is heard, and will be answered in the way which the Father sees best for his child's welfare. He is not a stranger importunately begging mercy from the great King, and doubting whether he will obtain it, but a member of the divine family, "accepted in the Beloved," and absolutely certain that, whether he gets what he wishes in the form he desires or not, all things work together for his good; for his God has said so, and that to him is positive proof of its truth. In fact, as his education in the school of Christ proceeds, he gradually learns to distrust his own wishes in everything, and to leave himself entirely in the Father's hands. He discovers that, after all, this is true *prayer*—"Not my will, but thine be done." That is the sublimest, grandest prayer ever offered! It remits everything to the Father's will, leaves everything to his wisdom, rests confidently on his love, and places itself completely, trustingly, lovingly, in his hands. Can he, does he, "despise" such a prayer as that? Nay, on the contrary, it is the very music of the family faith in his ears, the trusting utterance of his children's love; and amply, gloriously will he honour it. "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honour him; with long life will I satisfy him, and show him my salvation."

Oh! how blessed, to have "confidence" in GOD; to tell him, in the Saviour's name, our wants and wishes, our hopes and fears, and then, with perfect trust, to leave *all* in his hands! This *is* prayer; and it is one of the blessed results of the indwelling Spirit, who is the earnest of the inheritance, that the saint is enabled to pray thus during the days of his pilgrimage minority before he reaches the age of resurrection manhood, when he shall be put in possession of the splendid and glorious wealth that awaits him.

II. *The reserved inheritance.* "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

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AN HEIR OF GOD! Surely these are marvellous words! Their breadth of meaning surpasses our present power of comprehension; but undoubtedly they teach that all that God has is in some wonderful way to become ours. They reveal his purpose to enrich those whom he has already ennobled by adoption. Incorporated into his family, and made partakers of the divine nature, the glorious treasures of creation are to be theirs in durable possession, no being in the universe daring to dispute their right. The Lord Jesus Christ is "appointed heir of all things,"* and the many sons whom he is bringing to glory are constituted fellow heirs with him. Thus writes an apostle: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii.)

The wonderful city which is to be their right royal abode, will be among the first of the splendid gifts bestowed upon the raised and translated sons of God. He who had not where to lay his head went to prepare that place for them; and when they are caught up to meet him, that will be the glorious dwelling-place of his saints, whilst, as a marvellous star, the like of which astronomy never beheld before, it will be to the inhabitants of the earth, "the sign of the Son of man in heaven." The Lord speaks of it as the "city of my God, New Jerusalem, which cometh down out of heaven from my God." Its light will be visible during the millennium, and after that it will descend upon the new earth, as its magnificently glorious metropolis. In looking for this supremely splendid home at the coming of the Lord, we are in unity of faith with Abraham, the father of the faithful and the friend of God; "For he looked for a city which hath foundations, whose builder and maker is God;" or to give a literal translation of the original, which is still more suggestive, "For he looked *for* THE *city having* THE *foundations*, whose builder and maker is God."

Poor saint, in thy lowly dwelling-place or humble lodging, let patience have her perfect work. For those who have opened their hearts to God's beloved Son, he has provided a dwelling-place compared with which the most sumptuous palaces of the world are hovels. "God is not ashamed to be called their God; for he hath prepared for them a city." A full description

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* On this subject the writer would respectfully refer the reader to his book, "The Royal Rights of the Lord Jesus." Price 3s. 6d. S. W. Partridge & Co.

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of this astonishing building of God is given in the twenty-first chapter of Revelation, as it is seen by the apostle descending out of heaven to the new earth, where it will remain for ever, the palace of the great King.

Of the many other wonderful things promised to the Church we need not here speak in detail; their number is so great, their character so grand, their extent so vast, that we can but wonder and adore. The apostolic summary, which includes the present and the future, will form an appropriate conclusion to this paper: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours;* AND YE ARE CHRIST'S; AND CHRIST IS GOD'S."

THE SCOFFERS OF THE LAST DAYS.

THERE may be familiarity with the words by which religious truth is expressed, whilst that truth itself is neither understood nor loved. Only persons to whom this remark applies could fulfil the prediction of Peter:—"This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

To scoff at a promise is of course a recognition of the fact that it has been made; only, as the passage suggests, the scoffers intend their ridicule to fall on those who accept the promise or prediction literally. They by no means deny that *a* "coming" is announced by prophets and apostles; they admit the inspiration of both; they argue religiously, reverencing the memory of "the fathers" who have fallen asleep; and they refer with philosophical dignity to the grandeur and stability of the universe, maintaining that the Almighty ruler has not disturbed the order of things from the beginning of creation; that he will not do so, whatever certain persons who profess to be "mindful of the words of the holy prophets" may say; and that, *therefore,* such persons have notions of prophecy which are so utterly absurd as to be the legitimate subjects of sarcasm. There is even, they think, a kind of reverential service rendered to God by this very easy way of silencing the well-meaning but mistaken brethren, who look for the literal personal coming of the Lord. It honours the glorious upholder of the universe, to believe that he will not disturb its silent harmony, its

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majestic order, its beneficent arrangements, its wonderful adaptation to the physical and moral welfare of mankind. The "coming" so often spoken of has not yet taken place, nor will it until the end of the world. This clearly proves that those prophecies are highly figurative, or metaphorical; that the progress of civilisation, and freedom, and intelligence, and Christian truth is meant; and that, therefore, persons who have worked themselves up to such a degree of fanaticism as to accept them in their literal significance are incapable of understanding sound argument, and are only fit to be laughed at. What! the Almighty Creator derange the sublime harmony of his own laws, interrupt the system of things which has continued from the beginning of the creation, and by a supernatural or miraculous intervention, throw the entire machinery of Churches and nations, of commerce and science, the result of the wisdom of ages, into irremediable confusion? Preposterous! Inconceivable! Besides, eighteen centuries have rolled past since the Lord ascended to heaven, and he has not returned yet; what, then, becomes of the promise? Of course, it is entirely misunderstood by those who take it literally.

What a solemn thing it is to have to deal with the divine word! What need of constant watchfulness, lest self should steal to the foreground, whilst all the time we are deceiving ourselves with the thought that we are seeking only the divine glory! How often, in conducting a theological argument, has this been the case! Men have thought they did God service when, in fact, they were but striving for victory. We pray ever to be kept from this subtle evil, especially when, as in a case of the kind now before us, it seems so easy to expose the fallacy of the scoffer's argument, and to establish the truth of Scripture.

Even if it were strictly true that "all things continue as they were from the beginning of the creation," that fact could not in the slightest degree affect the Lord's faithfulness to his promise, and, therefore, should not affect the faith of his people in the promise. Let us suppose that all things have gone on in the physical creation with uninterrupted regularity, since the Creator pronounced his wondrous works "very good;" it is surely poor reasoning to adduce that fact as a proof that those who believe in the coming of the Lord, have misread or misunderstood the words that teach it.

Most certainly the doctrine that there is to be a "kingdom of God" upon earth, and that its divinely-anointed King is to return from heaven to earth before it is set up, is in the Bible. The number of times in which it is foreshadowed by type and parable, announced by obviously literal prediction, and involved in promise to believers and in threatened judgments on the ungodly, is so great that not a few who read the Scriptures daily would deem it incredible were it placed before them.

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Now, what is there in the assumed absence of supernatural interference with the so-called "laws of nature" for six thousand years, to prove that the supernatural cannot—or even to suggest that it *will* not—take place at any hour? Men who pride themselves on their logical acuteness and theological superiority, should avoid an argument so utterly and absurdly fallacious. Because a thing, quite possible in itself, has not been, *therefore* it will not be! What sort of reasoning is that in the lips of men who take their place among "the leaders of modern thought," the mental sovereigns of the last days? To set reason above revelation is a common thing, with which the readers of modern literature are sufficiently acquainted; but to advance absurdity to the same dogmatic position is the peculiar exploit of those who scoff at the Second Advent.

But is the argument upon which the scoffers rest their case sound, so far as the mere fact is concerned? In other words, is it historically *true* that all things continue as they were from the beginning of the creation? So far from it, what men call the natural sequence of things has been repeatedly disturbed by supernatural intervention; and, when it suits their purpose, none know better than the scientific opponents of supernaturalism how to appeal to great physical changes. Going far beyond the historical period, they have tried to cast doubts upon the Mosaic cosmogony, to throw back the beginning of the world to a dateless era, which can only be represented by eternity itself, and to make the first appearance of humanity on this mundane sphere untold ages earlier than the teaching of the Bible warrants.

We need not, however, further trouble ourselves with these enormous geological epochs, for whether they be sober facts or wild fancies, they do not come within the historical era with which alone we have to do in this paper. We allude to them simply because the scoffers press them into the general service of scepticism when they think it will answer their purpose so to do.

We ask, then, with regard to historic time, did things continue as they were from the beginning of the creation at the period of the deluge? Was that tremendous cataclysm, that terrific interruption of the ordinary course of things, no proof of the supernatural? Did things continue their usual quiet course when the cities of the plain, and their abominable inhabitants, were consumed in unquenchable fire? Was there no check to the placid stream of events in the terrible plagues which desolated Egypt before the emancipation of the oppressed Hebrews? Did not something awfully unusual occur when the earth opened and swallowed Korah and his rebellious associates?* Was there no proof of the super-

* Moses says it was "a new thing." Numbers xvi. 30.

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natural when "the sun stood still and the moon stayed, until the people avenged themselves upon their enemies"? Was it simply an event in the ordinary course of things when "Elijah went up by a whirlwind into heaven"? Was it exactly what might have been expected in the ordinary "fortunes of war," when the angel of the Lord went out and smote in the camp of the Assyrians a hundred and eighty-five thousand men? And to hasten on from what might easily be made a long list of similar questions, what about the ever memorable miracles of our LORD? Not to speak of himself, the grand miracle of miracles—the incarnate *One*, GOD manifested in the flesh, Emmanuel, "GOD *with us*."—do not his wonderful works arrest the attention of all intelligent beings, and prove not only that the argument of the scoffers is founded upon an error, but that Christ is every way likely to return to our world? When one thinks of those marvellous works by which the Saviour's power over earth, sea, and air, disease, demons, and death, was demonstrated; and remembers at the same time, how the beneficent Worker was maligned, persecuted, killed; the thought springs up, surely he will revisit our shores and look again upon the scenes of his unparalleled kindness, and unequalled sorrow. You have but to think of the reason why he wrought those works, and of the relation in which he stands to the human family, to feel the propriety, the *necessity* of that second coming to which the Scriptures so abundantly testify.

We should be sorry to lower the dignity of this Magazine by specimens of the mocking words, in relation to the Lord's advent, in which some of its opponents are pleased to indulge. Ridiculous, absurd, foolish, vulgar things are sneeringly uttered, to which no intelligent Christian can pay the least attention, so far as he is personally concerned; for sarcasm from men that are "willingly ignorant" is a very feeble weapon against those that "know the truth;" but when it is remembered that the royal claims of our blessed Lord are turned into ridicule, that it is the coming King himself who in reality is mocked, the thing becomes distressingly painful. The dishonour done to our blessed Lord is keenly felt; and we feel deeply sorry, also, on account of the deluded men who scoff at the holiest realities of revelation, and thus prepare themselves to be either the worshippers or the victims of Antichrist; but it is at once remarkable and instructive that the very existence of these scoffers proves that we are in the last days, and that the "coming" which they deride is therefore near. The Holy Ghost having foretold this, *these men are witnesses to the truth of that which they deny*.

One of the most painfully suggestive characteristics of the present day is that of irreverence. We are in the midst of a great revolution, and the proud spirit of an irreverent democracy is everywhere manifesting itself. This spirit, essentially vulgar, whether manifested by peer or boor, deems

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nothing sacred. It touches divine subjects with as little veneration as it does those of the most secular kind; and if you bring before it the holy subject of the Second Advent, the result is a look of surprise, a movement of impatience, and then a sarcastic reference to some "prophet" whose dates have been falsified by time. And this is thought sufficient to negative the entire series of Old and New Testament prophecies respecting the coming and kingdom of our Lord Jesus Christ! The spirit of irreverence cannot brook the idea of the Holy One of God coming to execute judgment on the ungodly, and to rule the world in righteousness; for its proud lawlessness will find no quarter when the righteous King takes his sceptre; and, therefore, it virtually pours contempt upon divine truth itself, only slightly saving its manners by directing its scorn against those who have unwisely taken upon them to determine "times and seasons" known only to GOD. A spirit of reverent enquiry would reason differently. It would conclude that an event of which Scripture students felt so morally certain as to fix the period when it should transpire, *may* be true, notwithstanding the error in the date. Human chronology, which is so liable to go wrong, cannot invalidate divine prophecy—which *must be true.* The fact that Christ is coming is repeatedly given in Scripture, the day and the hour never. You gain nothing, therefore, by hurling the shafts of ridicule at men whose chronological inductions have proved erroneous. God has said that he "will send Jesus Christ "(Acts iii. 20.) But he has nowhere said that he will send him in the sixty-sixth or sixty-seventh year of the nineteenth century; this last is the human adjunct to the divine verity, which never should have been made, but which, though made, casts no discredit upon the sure word of prophecy.

The irreverent spirit, however, cannot reason in this honest fashion. Having no regard for the things of the Spirit, and minding only earthly things, it eludes the duty of investigation by a foolish laugh at the mistakes of others, quite forgetful of the fact that its own mistakes are far more serious. There is this mighty difference, however, between us and the scoffers: *we* are heartily sorry that any of our brethren should have fixed dates; *they* are glad of it because those dates have proved wrong, and thus discredit has been thrown, they suppose, upon the entire subject of prophetic examination. But what if these over hasty inductions of good men, in relation to the element of time be among the "trials" to our faith? In that case we shall, by grace, extract spiritual benefit from the very things which minister food to the merriment of the scorner.

We find another class of scoffers among those who search out and, of course, magnify strange or ridiculous associations in connection with persons who have believed the word of God in relation to the kingly advent of the Redeemer. To justify eccentricity is no business of ours; and to show

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that it has no possible connection with the Second Advent faith, is superfluous for wise men, and would be argument lost upon those who delight in scoffing. But, after all, conformity to the world in everything, though no doubt a sure way to escape the charge of religious eccentricity, is *not* the most direct path to the light and the truth, and the spiritual strength that come from a knowledge of the oracles of God. There are men who have a traditional creed—a thing unexamined and unfelt—a thing which has come to them as an heirloom; but where is its vital power in moulding character, ennobling life, and making manifest living epistles of Christ? It has no such power, never had, never can; and consequently these are the very men who are certain still further to swell the ranks of the scoffers.

TRUTH, GOLD, AND HONEY.

DAVID, "the sweet singer of Israel," says, the law, or doctrine of the Lord, his testimony and judgments, are "More to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb," or the droppings of honeycombs. Pliny says, "In all kinds of honey, that which flows of itself, as wine and oil, and is called acœter, that is, without sediment, is most commended;" and Homer mentions, "honey spontaneously distilling," as peculiarly sweet. Much fine gold and the droppings of the honeycomb are thus selected to illustrate the value of divine truth; but, valuable as they both are, it is implied that they fail to do so, because a revelation from heaven is "*more* to be desired" than either or both.

In the first place, it is obvious that the Psalmist declares his own deliberate judgment in this comparison. He did not utter the sentiment merely for the purpose of getting it adopted by others, however emphatically *true* it may be in itself, or set it in a frame of noble poetry to attract the attention of those who practically say that gold and honey are better than divine truth. It was his own settled conviction, the testimony of his personal experience, the verdict of his calm judgment, and the expression of his grateful heart. It is wonderful how often he repeats the same thought in every variety of phrase throughout the psalms. This holy love of the word so burns upon the altar of his heart, and so breathes in gems of unrivalled song from his lips, that you cannot read the psalter without finding it continually. When he bears testimony thus to the inestimable value of revelation, there is a royalty about the man greater than that which belongs to him even as the divinely-appointed sovereign of the chosen nation. He is bathed in the light of the truth he loves, and its more than

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golden glories rest upon his brow. He seems to get nearer to the GOD of Abraham as he basks in its life-giving beams; and he exclaims with holy gladness, "For ever, O Lord, thy word is SETTLED in heaven!" Happy the man who uttered the deepest feeling of his heart in the words, "Oh, how *love* I thy law! it is my meditation all the day."

It is needless to quote more. Every one knows how these orient gems sparkle, like the dew of heaven in the light of the Sun of Righteousness, upon the pages of David's matchless book of song; and all know also that the cxix., the longest in the book, is entirely devoted to the celebration of divine truth.

Now, when one reflects upon the fact that David had only a small portion of revelation compared with the two-volumed Bible which has been open to the inspection of Christendom for so many centuries, the thought *must* arise that *his* love of Scripture rebukes the coldness, the indifference, the mere formal reverence of many who ought to know more about the love of God in Christ; the wonderful character and work of our most blessed Lord; regeneration and sanctification by the Holy Spirit; the adoption of the believer into the divine family; and the glory which is shortly to be manifested as the sublime issue of the mediatorial work, than ever David did. We will not here enter upon the question how much or how little the saints of God in the land of Israel knew of the things which are "most surely believed among *us*," but we know quite well how much Scripture was extant in David's day, in addition to the priceless portion he was himself inspired to write; and, we repeat, compared with what we have, it was small indeed. Yet what devotion, what reverent worship, what admiration, what love, what panting after holiness, what stretching forth to the resurrection, what longing for the advent, and the kingdom and dominion of his Son and Heir, according to the flesh, and what gushings of soul-stirring poetry when he sees in the distance the consequences of that glorious dominion, "from the river to the ends of the earth, and as long as the sun and moon endure!"* The royal poet of Israel and Judah was not ashamed to write jubilant odes about that most precious truth which we are labouring amidst many difficulties, and in the face of great opposition, to bring back to the sorely bewildered church.

Yes, the son of Jesse puts us all to the blush! His love to his little Bible was stronger than that of most of us to our larger one; and his perception of its divine meaning as culminating in the reign of Messiah with his saints, in resurrection glory, over a subdued, restored, and happy

* For proof, if it be demanded, see ii., viii., ix., x., xvi., xxii., xxiv., xlv., xlvii., l., lxvii., lxviii., lxxii., lxxvi., lxxxix., xcvi., xcviii. Compare viii. with Heb. ii.; xvi. with Acts ii., and xlv. with Heb. i. "Things written in the Psalms *concerning me*." (Luke xxiv. 44.) How true, both as regards their number and far-reaching significance!

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world, is a keen rebuke to the majority of nineteenth century Christians. How is it? What have we all been about? What thinking of? How reading the book that is more precious than gold and honey? Surely it is a sealed book still! Of course it is to those who reverse the proposition of the Psalmist, practically saying that gold and honey, wealth and luxury, are better than revelation; but it is mournful to think that many believers in the atonement and intercession of Jesus have utterly missed one of the most clearly revealed doctrines of Scripture regarding him.

At all times valuable, the value of the divine word should be peculiarly felt by Christians in these days. They are days of controversy, and doubt, and perplexity, and fear. Wild theories, daring speculations, ranging from atheism to pantheism, and from Satanic "spiritualism" to revolting materialism, are everywhere rife. All men *feel* that the affairs of the world are about to enter on a new condition; that a new order of things is imminent; that a new chapter is about to be added to the history of humanity; and that some tremendous and invisible power—be it good or bad remains to be seen—is irresistibly drawing the nations to a great crisis. This is felt, we say, by all. It is an instinct; and it is *true*!

Now, therefore, is emphatically the time for God's children who are looking for the return of the King, to say so. Surely that to them is no painful duty, but a joyous privilege, a high honour—*just to say so!* Who can tell but that many bewildered ones, here and there, will listen to the strange words as to a new revelation, and reply, "Is *that* true? wonderful! why, *that meets the whole case of our perplexities, and solves every difficulty!* If that be true, the divided church will be made one yet; the night of weeping will issue in a morning of joy; and the distracted world will, *at last*, have a RULER whose reign will give it light and joy, peace and plenty. Surely if that be true—and really it seems worthy of God—every one that heareth of it should tell his neighbour, and all devout men should reverently say to JESUS, *'Come!'*"

Gold and honey, the useful and the sweet, *are* desirable. The expression that something else is "more" desirable proves that. But, in truth, it needs no proof. The feeling of mankind, everywhere and always, is its demonstration. It is bad reasoning on the part of any Christian speaker, or writer, to depreciate the worth of temporal things for the purpose of showing the greater value of those things that have their glorious issues in eternity. The common sense of men doubts the sincerity of the man who does this; and a suspicion of this kind is a barrier to conviction which eloquence cannot overthrow. There is no argument equal to that which takes admitted fact as its basis. Say at once that gold *is* good—the Bible does so—useful, very valuable, positively essential for the necessaries of life; and then upon that fact, in relation to which you will

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go far indeed to find a sceptic, build your argument for the world to come as necessitating something better, higher, nobler, by way of training for it, namely, the revelation of "grace and truth" by Jesus Christ.

The terrible mistake in reference to these things is that men so frequently give their entire time and attention to the good, and utterly neglect the better. The result of this folly, of course, is that the good becomes in its consequences bad, because the better is not present with its consecrating power to prevent the mischief. Gold without grace makes a rich "fool." The thing is inevitable, and it is no use to quarrel with the disagreeable epithet. But gold with grace makes a steward of the gifts of God, a faithful servant occupying while the Master is absent, one upon whose ear the grand words will shortly fall, "Well done!" Serve gold and it will curse you; make it serve the Lord who made it, and a long continued blessing follows in its train.* It is the simple question of, Who is to be master? you, or the gold? If *it*, then your lot is slavery, and your account disgrace. If *you*, then you must have that truth which is more to be desired than gold. It makes free. The only way to be masters of Mammon is to be servants of Christ; and the only way to understand the present world is to be prepared for the next, using the gold and the honey for the glory of the King.

THE KINGDOM OF GOD: AN ARGUMENT IN THREE PARTS.

III.

IN Luke xxii. we find the institution of the Lord's-supper: "Earnestly I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (15—18). The salient points may be noted here; first, that this kingdom must be founded *here*, as it is established in a grape-bearing country; secondly, it was certainly not founded at Pentecost—for our Lord never descended from the right hand of God on that day, or after that day, to eat bread and drink wine with his disciples. The context illustrates the matter: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." This is clearly enough the kingdom of the

* James v. 1—3; Dan. iv. 27; Matt. vi. 19—21; xix. 21; Luke xi. 41; xvi. 9—12; xix. 12, 13; 1 Tim. vi. 17—19.

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resurrection and latter-day glory—for the dead apostles occupy no thrones at the present time, and the twelve tribes are in blindness and dispersion.

If I were treating the ordinance appointed by the Lord, I would consider it as a memorial feast, as an advent feast, and as a feast upon a sacrifice. But, at present, a rapid glance at the two former points must suffice. The Lord's-supper is unquestionably the central ordinance in social, spiritual worship; the distinguishing rite which colours and inspires all the other elements in association. It is a memorial feast. "Do this in remembrance of me." "Shew forth the Lord's death till he come." Memory goes back to the solemn Judean scenes in which the work of the Holy One was unfolded. We see the Man of Sorrows, clad with all moral grandeur and divine beauty in the midst of his great grief. There is royalty in the face which pain can neither destroy nor obscure; and there is love which will surmount all anguish, and shine out supreme and victorious over shame, darkness, and death. "A king's ransom" was in olden times an enormous sum, and the people were ready to sacrifice their substance for the release of their anointed one. But how abject in comparison the corruptible silver and gold of earthly redemption! When the Lord redeemed the people who are to be kings and priests in the economy of latter-day glory, he ransomed them by his own precious blood.

The divine and sinless One died for the ungodly.

It is a prospective or an advent feast. It anticipates the great bridal feast of the Lamb in the glory of the manifested kingdom. Our Lord informed his dear ones that he would never more eat the bread or drink the wine of that great solemnity, until its *fulfilment* in the kingdom of God—in the kingdom of the Father, which is likewise the kingdom of the Son. We know that he will come down in the opulence of power, majesty, and splendour, to lift from humanity the blinding veil, and rend away the covering of ignorance, in order that enlightened and ransomed nations may share in the festival of triumphal joy and glory. Hence, we look for our Lord to descend, and reveal himself at the head of the great communion-table, with a countenance brighter than the sun, but still the ancient, essential, and eternal love shining through the terribleness of his power.

When we use that memorable prayer which our Lord taught, either in spirit or as a formula, we are surely not thinking of any kingdom founded nineteen hundred years ago: "Thy kingdom come, thy will be done, as in heaven so on earth"! It would be a strange kingdom, where the masses of the people had never even heard the name of their king, and knew nothing of his authority, or even his existence; and where the fraction, who *had* heard of him, were trampling on all the proclamations of the sovereign. The kingdom for which we pray is verily in the future. "Thy kingdom come;" and the clauses which follow indicate the nature of the dominion. When that kingdom is founded, the will of God shall be done on earth as cheerfully as it is done in heaven, and no hostile power shall usurp human allegiance.

As we find on record in Luke xii., our Lord turned away the minds of his disciples from anxious corroding care about worldly substance, teaching rather to seek first the kingdom of God, and all other things would be added. In connection he uttered these memorable words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." By the way, how would it read, "It is your Father's good pleasure to

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give you the *Church*"? This would sound like sarcasm or mockery, for the Church was represented by the little flock to which he was speaking; and even in its best and brightest days, the Church was darkened by storm, rained upon with blood, tried by fiery tribulation, and had its princes and chief men carried off by the angel of death.

Surely the promise to the little flock, refers to the period of enlargement and manifestation; when no tempest would blacken the heavens, and no red rain descend. There is gathered up in the kingdom of promise an end perpetual of all pain and sorrow, of all darkness and conflict, and an outshining, and an enthroning of all the principles which are true and pure, and of all the persons who have been valiant for the Lord.

Our Lord informed the people of Israel in his doctrine as follows: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 28, 29. We need have no difficulty as to the future of the kingdom which is predicted here. Abraham, Isaac, Jacob, and the Prophets, were not revealed at Pentecost, or after Pentecost. Nor since Pentecost have they ever appeared to any of us even in their disembodied condition. The grand old faces have never come shining in the midst of us at any communion table. They remain, full of rest, in the sanctuary, where the Lord has hidden them until the day of revelation. We shall neither see them nor hear them until we meet them in the kingdom of resurrection glory and endurance, where the life is unfailing, and the fellowship everlasting.

There is scarcely a possibility of misunderstanding the futurism of that kingdom which is spoken of in the ninth chapter of Mark (see from 43 to 47). Life, which is clearly resurrection life, is spoken of in verses 43, 45; and in verse 47 the same divine reality is set forth as the kingdom of God. Better cut off the offending foot, or hand, or pluck out the offending eye, and go as it were maimed, shattered, and blind, into the kingdom of God, than with perfect senses be cast into hell fire, where their worm dieth not and the fire is not quenched.

The valiant man, the heroic soul, will wrench away the things which have been as dear as earthly life, no matter how great the agony, or how protracted the sense of privation, that he may win the crown and the kingdom, and enter into the life which is spiritual, divine, and by consequence, everlasting. It does not necessarily follow that in all the remaining years of his life, he will be like one half-crippled or half-blind, but better have this, with glory at the end, than have fulness of animal enjoyment, closing in perdition. Such is the spirit of this passage, and that the kingdom of which it treats is the kingdom yet to be revealed, admits not of honest controversy.

The nineteenth chapter of Matthew is deeply interesting on this matter, from the sixteenth verse to the close. Eternal life is the subject-matter; life in the kingdom of heaven; life in the kingdom of God. After the young man who wanted life eternal went away sorrowful, our Lord said, how hardly shall they that have riches enter the kingdom of heaven; adding that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God—certainly the everlasting kingdom,

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for it is quite easy for a rich man to enter into the Church. In point of fact, rich men can have an easier entrance than poor men, receive a heartier welcome, and be retained with sins upon them which would not be tolerated in the case of poor brethren. But the purple and gold which blinds the corrupt utterly, and dazzles even good men, has no influence upon God. All souls are bare and naked before him, and it is hard for a rich man to enter that everlasting kingdom which demands faith and self-sacrifice, holiness, and humility. The same context teaches us when that kingdom of God shall be founded or set up which is connected with life eternal. In answer to Peter the Lord shows that it will be in the REGENERATION when the Son of Man shall sit on the throne of his glory, and the apostles sit upon twelve thrones, judging the twelve tribes of Israel. Such is the period for the revelation of the kingdom and the inheritance of life everlasting. The teaching of our Lord recorded in Luke xix., had it been apprehended rightly, would have corrected the false or partial idea respecting immediate manifestation. They drew near to Jerusalem under remarkable circumstances. For once the true king, though uncrowned, was to have a triumphal procession. The city was moved, the disciples exalted into transport, the multitude quickened into enthusiasm. They spread their garments in the way, scattered in his path the branches fresh with life, and cried, "Hosanna to the Son of David! blessed be the Son of David that cometh in the name of the Lord; Hosanna in the highest!" He who knew what was in man, knew how such a dramatic spectacle would influence the Jewish mind; so because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, he spake a parable: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." The context is as explicit as teaching can be rendered. The return of that nobleman for the manifestation of his kingdom and sovereignty, is the period of judgment and reward. His faithful ones receive reward in substantial power over cities and peoples, his enemies are slain before him. It is almost needless to say that we cannot have the kingdom of promise while our Lord, the Nobleman, is absent in the far country. When he returns from the right hand of God, and we see him as he is, then we shall enter into the kingdom prepared for us from the foundation of the world.

The allusion to the kingdom in the third chapter of John has often been confounded with the Church, but a little reflection might have shown otherwise. As the passage is supremely interesting, a few remarks rather more extended may be profitable.

(a.) "No man can do these miracles that thou doest, except God be with him." We do not conclude that Satan or his ministers can do no miraculous works, for that would be against evidence, historic and prophetic, but we do conclude that the hand-writing and sign-manual of the Lord is distinguishable. We do assume two things with full assurance; first, that God would never lend his peculiar signet ring to the devil to endorse imposture, to seal pernicious falsehood. Second, that Satan would never employ such power as he does possess in pulling down the pillars of his own empire. The power of Satan is as malignant and as ruinous as his doctrine. The works of our Lord were not merely marked by a divine force which no sinful being could rival, but more especially by their moral

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character in beneficence and mercy. The excellency of the power came gushing in fountains of love; the majesty was apparelled in benevolence.

(b.) "Except a man be born again, he cannot see the kingdom of God." No human power can effect such a transformation; culture will not lead through the gates of regeneration. By codes of law, systems of philosophy, and high strains of epic and dramatic poetry, men may exercise over each other refining and civilising influence; but however expanded and polished, the old man of nature is the old man still, and without a new nature from above can never enter into the kingdom of God. The words of life can only be spoken by the Reconciler, and when they reach the believing heart there is a revolution made in the inner man which reaches into the eternal.

(c.) The Church can be *seen* and the Church can be *entered* without a new birth; but numbers of the people who share in its ordinances and direct its counsels have never been born from above. But though they may deceive men they cannot deceive God, and they shall never inherit the kingdom. It is clearly the kingdom of glory which is in the field of consideration. It might have been remembered that our Lord was speaking to a Jewish rabbi, and that he spake of that kingdom which was the burden of prophecy, and the hope of Israel.

(d.) "The wind bloweth where it listeth." This would be true so far as man is concerned, for that element obeys no human will; but with reference to a higher power the wind is not its own director. Whether it rifles the balm from the fields of spice, over which it sighs, or shakes with passionate music the pine forest and the ocean, it obeys the will of the Sovereign Lord, and blows by his direction. Hence we require such a rendering as may give us a personal intelligence and will, where the force and the freedom are equal. Let it read, "The Spirit blows where he pleases," and we then have the divine idea. Since the sounding of his immortal wings and inspiring voice on Pentecost, he has manifested both liberty and power. Age after age he blows where he pleaseth, and the gales which proceed from his mouth are always salutary. Wherever he blows there is the sound and the movements of life. The moral fields put on a richer green, and the wilderness blossoms like the rose. "So is every one born of the Spirit;" simply conveying the idea that such one quickened by him, will, in his measure and in his time, be distinguished by similar freedom, power, and mystery.

It is not the business of an expositor to evade any difficulty, but rather to look fairly into the face of each hostile looking circumstance. There is a statement in Colossians, first chapter, frequently quoted in opposition to our conclusions:—"Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." There is no formidable difficulty here; it is quite common in Holy Scripture to represent as a thing *done*, that to which we are called, and for which we are in preparation. God hath called us unto his kingdom and glory. The careful reader of the passage may surely perceive that when the kingdom of the dear Son is revealed, the saints in light receive their inheritance. God hath given us eternal life, yet we are still overtaken by the angel of death. Even now we are citizens of the everlasting, though for a season shaken by disease and mutability. "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ.

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Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." In Ephesians, first chapter, we are said to have *obtained* an inheritance; yet the context proves that the inheritance is still in the future, as the object of hope. We have received the title-deeds, but the property is not yet in absolute possession and enjoyment. Something is done, an earnest given—"Sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession." We know from context and cognate passages that the purchased possession will not be ours, in fact, until the dispensation of the fulness of the times, when all things in heaven and upon earth are gathered in Christ.

There is a remarkable passage in Hebrews, which we may quote in illustration, "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." (xii. 22, 23). Now we are all aware that it is only in faith and hope that we have *come* to these realities. They are not yet ours in sight and actual enjoyment. Mount Sion is not visible to us as the place of holiness, nor has the city of God descended with its essential glories. The innumerable company of angels are hidden until they may be seen ascending and descending upon the Son of Man, and the spirits of just men will be made perfect when they are clothed with corresponding organism in glorified bodies. The context brings out the fact, that he who once shook the *earth*, will, in a greater shaking, shake both heaven and earth, that the vile or perishable things may all depart, and the age of reality be ushered in.

Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.

Hence, though it is certain that the kingdom cannot come before the shaking, yet we are declared to be *receiving* it, which can only mean that we are advancing in its spirit and life, growing in the spiritual preparation for the glory which is to be revealed. Sonship being one reality, and the Spirit of promise as an earnest, another; the ripening education is proceeding in fine stages, and we know that when he shall appear we shall be like him, for we shall see him as he is. In the light of these considerations, so far from being troubled or stumbled by the passage in Colossians, so as to confound *basileia* with *ecclesia*, or kingdom with Church, we are prepared to say that the Church was not in the apostle's field of calculation. The *translation* would be a verity in regard to a man united to Christ if he never saw a Church, or joined in any social solemnities. It was an accomplished thing with Saul when Ananias left him, a realised fact with the Ethiopian chancellor when Philip departed from him in the desert, and would have been none the less reality if the two men had never been permitted in the providence of God to participate in the ordinances of the assembly.

If the Church had been a kingdom, there would have been a marked and significant change of language after Pentecost, but we find nothing of the kind. All the solemn teaching runs in the same direction. The

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brethren instead of being taught that they had got the kingdom, are taught that through much tribulation they must enter it. They are taught to look for One who will judge the quick and the dead at his appearing and his kingdom, and that by rising in the life divine, bringing forth all the fruits of the Spirit, they may in the appointed time have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. In the latest document delivered to them, the suffering brethren learned that on the sounding of the seventh trumpet. the kingdoms of the world should become the kingdom of our God and of his Christ, that he might reign for ever. The Church has tears and suffering, and pain, and concealment, and death. The kingdom is the thing of triumph, manifestation, immortality, power, and glory. When we think of the kingdom, we hear the trumpet of life blowing, and see shapes of divinest beauty and splendour crowding from earth to sky. The masks will suddenly fall from every evil thing, the sceptre drop from the hand of each dreadful phantom, and the kingdom of glory leap like lightning from the darkness. In the inviolate light and purity of that grand dominion, finer forests will wave in the winds of paradise, and music undying arise from man and nature into the ears of him who is the Lord and the Life. He shall have dominion from sea to sea, and from the river to the ends of the earth. In his days shall the righteous flourish. While the sun flames from the orient gateway in golden effulgence, or glorifies the western sky; while the moon lights her silver lamp and shines in soft pure radiance; while the stars crowd forth in solemn splendour, maintaining the old harmony in the mystic procession, there shall be abundance of peace: peace running down as a river, and righteousness like the waves of the sea.

G. GREENWELL,
Author of "Parakletos."

FELLOWSHIP WITH GOD.

GOD has called his children to have fellowship with his thoughts. He has brought them nigh to himself by the precious blood of Christ to give them this common enjoyment with himself. They are to be his *intelligent* companions and worshippers for ever. Behold how this is brought before us in Eph. i., where, after the Holy Ghost by the apostle has revealed our exceedingly glorious standing in Christ, the Beloved, he proceeds to tell us that, in addition to all this fulness of blessing wherewith God hath blessed us, he has *made known unto us* the mystery of his will (v. 9). What that mystery is he immediately explains, and in a few words gives us the very sum and substance of all prophecy, namely, that God's great purpose, which he hath purposed in himself, is, "in the dispensation of the fulness of times, to head up all things in Christ, both which are in heaven, *and which are on earth*, even in him." This is the grand central purpose of the Father, and the clue to all the Scriptures of the prophets. Let us ever keep this before our hearts and minds. Is not the key to all prophecy to be found in verse 10 of Eph. 1?

"The mystery of his will" he makes known to us, having *first* given us

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that standing of acceptance in Christ, of which the opening verses of the chapter referred to speak. Here the door is opened to our fellowship with God. He calls us out of the region of man and his vain thoughts into the region of his counsel, and the thoughts of his heart which stand to all generations. These thoughts of his heart revolve round and all centre in him, *to* whom all things are to be subjected, and *in* whom all things are to be headed up. Is it not this that renders all those thoughts and purposes of God so unspeakably precious to the believer in the Lord Jesus? God purposes that Jesus should in all things have the pre-eminence. This touches the chord of deepest spiritual affection in the heart of the child of God. Thus heart answers to heart—the heart of the believer to the heart of God. Here is true fellowship, or common delight in a common object. The glorification of Jesus in the great object of common interest and delight between God and his saints. All prophecy has to do, in some way, with this object. All the affairs of this world are yet to be administered with direct and manifest reference to the glory of the Lord Jesus. His kingdom shall rule over all. Until then the word is "Overturn, overturn, overturn." At a time like the present, of continued and alarming change in human governments and affairs, what relief the spiritual mind realises by entering the region of God's thoughts and purposes! There all is certainty, and Jesus is the centre of all. When the child of God dwells in that holy region, then has he fellowship with God, and unspeakable peace takes possession of his heart and mind.

This fellowship with the thoughts of God, and the happy effect produced by it, are sweetly brought before us in the following verses from Ps. cxxxix. "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand: when I awake I am still with thee." This Psalm brings before us in a very solemn and wonderful light, the omnipresence of God, and his scrutiny of all our thoughts, and words, and ways. The Psalmist gives us his own realisation of all this, and yet, notwithstanding the awe that it inspires him with, he breaks forth in these words, "How precious unto me are thy thoughts, O God!" How morally perfect is it to have in the soul, at one and the same moment, the apprehension of the awe-inspiring majesty of God, and the liberty of fellowship with his thoughts, which he would ever have his people enjoy! It is but seldom you find them in such close connection and harmony as you see them in the Psalmist here. Others might be accompanied with the thoughts of the great and the learned of this world, but as for him he could say to God, who searcheth the heart, "How precious unto me are *thy* thoughts, O God." He realised such truth as was afterwards declared by the prophet Isaiah, "My thoughts are not your thoughts: as the heavens are higher than the earth, so are my thoughts higher than your thoughts." This is what believers of every time need, but more especially of the present time, when of making many books there is no end, and when the human intellect is all but worshipped. Brethren, are the thoughts of God thus precious to our hearts? Do we find our daily delight in communion with him as to the thoughts of his heart? "He sitteth on the circle of the earth, and the inhabitants thereof are like grasshoppers!" "There is no searching of his understanding." Let us hear what God the Lord saith, concerning the course and end of this present age. "The things that are revealed belong

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unto us." Let us then more diligently than ever turn from the vain speculations of the poor human mind to the precious thoughts of God in his Scriptures of truth. There only can we get at the thoughts of God. And see what fulfilment of those revealed thoughts has already taken place before our eyes. Take for example the book of Daniel. How much of the consecutive history of our world do you find there which has been fulfilled to the letter! The great empires set forth by Nebuchadnezzar's image, and by the beasts which Daniel saw, have run their courses just as predicted. So distinct has been the fulfilment, that we can easily see, where, in the history represented by the image, we are now. The gold, the silver, the brass, the iron, have all found their fulfilments, and are now no longer prophetic, but historic symbols. We have clearly reached "the iron mixed with miry clay." How near therefore must we be to the days when the God of heaven shall set up a kingdom which shall never be destroyed! Again, take the prophetic parables of our Lord, in Matt. xiii., giving us, as they do, various representations of what would be the great outward public result of the sowing of the good seed, first, by the Son of Man himself, and after him by his servants. There in those parables we see clearly portrayed, while as yet there were none of them, the varied features of what we now call Christendom. There, too, we see the end of Christendom, when the net is dragged to shore which had gathered of every kind. Surely the fulfilment already before our eyes of predictions both in the Old and New Testaments concerning the empires that have succeeded each other in the world and the "kingdom of heaven," as Christendom is called in the parables alluded to, are eminently calculated both to guide and confirm our faith. Thus (we say in our hearts, on studying such fulfilments) shall that which yet remains be accomplished in its season, and we are strengthened and confirmed both as to the manner and certainty thereof. After having given expression to the preciousness of God's thoughts to him, the Psalmist in Psalm cxxxix., in the next place, speaks of their number. "How great is the sum of them! If I should count them they are more in number than the sand." Where shall we find such a field for both heart and mind as in the book of God! Thoughts as numerous as the sand are there, and they are the thoughts of God. Therefore are they precious even as the most costly jewels to the man of God. And if they are in number as the sand, what shall we say of their divine majesty, originality, and overwhelming greatness? Do they not flow in upon our souls from their unfathomed depths, even as the mighty waves of the great deep? Do they not reach our moral being as no other thoughts have ever done, thus proving their origin? Are not all other productions but as the babblings of a tiny brook in comparison? Have we realised the number and greatness of God's revealed thoughts, or does the language of the Psalmist appear exaggerated? How many children of God there are who, while knowing "the truth as it is in Jesus," are yet, it is to be feared, lamentably unacquainted with the Scriptures as a whole! In order to enter fully into fellowship with God, we must make his entire word from Genesis to Revelation our study. The precious thoughts of God are revealed for our comfort and learning therein that we may enter into fellowship with him in those thoughts. Is such a heritage ours, and shall we not go in and possess it? Awake, Christians, to a more diligent study of the word of God as a whole! Rich shall be your reward in

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fellowship with God. Seek to make the revealed thoughts of God the living possession of your souls. Much of the ministry of the present day is eminently calculated to keep you in ignorance of the Scriptures. Value the ministry that opens Scripture to you, for what are man's thoughts, however fine and flowing, to him whose great object is to have fellowship with God in his revealed thoughts and purposes concerning his Son, our Saviour, Jesus Christ, and ourselves in union with him, and concerning the nations, and the whole creation?

The happy effect of this believing enjoyment of the precious thoughts of God upon the soul is shown by the concluding words of the verses I quoted from the Psalm. "When I awake I am still with thee." The writer so lived and moved in the region of God's thoughts during his waking hours, that, when he slept, the holy influence of his meditation forsook him not, but as the gentle refreshing dew at night, rested on his spirit, and on awaking he found himself still in the company of him whose thoughts were his constant delight. This was happy experience indeed! May we see therein the value, in present blessing and comfort, of believing meditation on the things and thoughts of God revealed to us in his word. There is another and more general sense in which, perhaps, we may understand these words. While here in the world some of God's beloved ones especially must give their thoughts and attention to worldly concerns. It is right that a man should attend diligently to the duties of whatever calling in life he has. But, if, on awaking to freedom of thought after needful attention to secular things, he finds something of the experience expressed by the Psalmist, all is well. If his liberated mind hastens then to enter the holy courts of the thoughts and counsels of God, and realises, that, on thus awaking he is still in the company of God, it is well. The needful attention to his lawful calling has not injured him, but perhaps rather increased his spiritual appetite for communion with God.

And there is yet another awaking of which let us think continually. "When I awake with thy likeness I shall be satisfied." On that morning of the eternal day, when raised from the dead, or changed into the likeness of Jesus at his coming, we shall *fully* realise that we are with him whose thoughts have been precious to our souls here as we read and meditated upon them in his Holy Scriptures. Peculiar and great beyond that of others, doubtless, will be the joy then of those who have entered deeply here, by the teaching of the Spirit of truth, into the fellowship of God's thoughts concerning Christ and his glories. Let us, then, seek that fellowship more and more. The Holy Spirit who dwelleth in all them that believe shall help our infirmities. When our Lord comes we shall be endowed with perfect capacities, according to our finite measures, to enter into the fellowship of God's thoughts for ever. And shall we not have ever increasing delight through eternal days, as God opens to us, as his children, his thoughts concerning things to come? Shall not the study of prophecy occupy the saints of God for ever? I believe it shall. Let us not, in our fancied wisdom, treat as something beneath us now that which shall engage our highest capacities in our glorious resurrection bodies for ever. But rather let us remember it is written, "Those things which are revealed belong unto us, and to our children for ever;" and that our Lord prayed for us, "Sanctify them through thy truth; thy word is truth."

Kenilworth. W. B. DOHERTY.

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THE PARABLE OF THE TEN VIRGINS EXPLAINED ACCORDING TO THE SCRIPTURES.

MATTTHEW XXV. 1—12.

BY LIEUT.-GENERAL H. GOODWYN.

§ 1. FROM the frequent use made of some of the expressions in the parable of the ten virgins, apart from, and without affinity for the rest of the divine story, it has occurred to me that the full instruction of the Lord is not quite understood. We both see and hear of the words, "Behold, the Bridegroom cometh," and of the solemn annunciation in verse 12; but they are used only in a fragmentary way, and applied, almost invariably as a warning to Christendom at the present time, whilst the Church, the body of Christ, is on earth—an application not warranted by the Scripture narrative. Moreover, there is little or no attempt to give an account of the other elements of this important parable, so as to present it as a consistent whole to the Bible student.

§ 2. Even supposing that the words of warning, "Behold, the Bridegroom cometh" could be rightly spoken to believers now—a parallel with which I do not deny, being apparent in Phil. iv. 5. and Rev. xxii. 20—how can such persons be called upon to "go out to meet Him"? The ten virgins "*went forth to meet* the Bridegroom." Whither could the Church of Christ go *to meet* Him who is in heaven? I am quite aware of the exhortation in Heb. xiii. 13, but that does not refer to personal change of place, but to spiritual sacrifices. When the Lord does really come at some future moment *for* His Body, it will not be to the earth, but as "the morning star" above, to call the entire members sleeping and alive "*to meet the Lord in the air.*" 1 Thess. iv. 15—18. Moreover, this event will be accomplished "in a moment, in the twinkling of an eye." 1 Cor. xv. 51, 52.

May it not be asked if the number "ten" is ever applied to the Church or to Christendom? and is not the reply clearly in the negative? Again, if the ten virgins are compared to the entire of Christendom, as is the case with many writers, the "five foolish" being said to represent mere professors, "having the form of godliness without the power thereof," how can it be said of them that they ever had "oil"? for be it remarked that even the foolish virgins once had oil, for they are declared to say, "Our lamps are going (lit) out." Now, oil, in Old Testament language, signifies the source whence light is derived, or, in other words, the power of bearing witness. But these men, if only bearing the outward guise of Christianity, and being ultimately shut out (verse 12), can never be said to be either living branches of the true fruit-bearing vine, nor to have ever had oil, displaying any light or testimony for Christ; but rather must they be classed as unbelievers, performing "works of darkness." For what possible reason too can they be called "virgins," at all? Now, while these remarks are against the generally accepted meaning, I hope to be able to show that all the elements of the parable are necessary to the party to whom it actually refers.

§ 3. By the help of the Spirit of truth, I now desire to enter on the

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subject of the entire discourse, in the endeavour to elicit, "according to the Scriptures," the purpose of the Lord, when he was setting forth a similitude of "the Kingdom of Heaven," at a particular period; "Then" (verse 1). In doing so, it is necessary first to examine the position of the parable, as designedly occurring in the midst of a group of judgments that are prophetically declared to be about to be pronounced upon certain "servants," with reference to their conduct during the absence of their Lord and Master. Who are these servants? and at what time do these several scenes of arraignment occur? These questions must be set at rest before the probable place and time of the Lord's action in regard to the ten virgins can be assigned.

The first scene occurs at the close of Matt. xxiv. 42—51; which chapter contains a consecutive prophetic declaration of the Lord Jesus, concerning the events which shall characterise the close of this present age (verses 15—28). Particularly did he allude to the terrible circumstances of tribulation and woe in which the Jews are to be found under the Antichristian oppressor, when their sufferings will be such, that "except those days should be shortened there should no flesh be saved" (compare ver. 22 with Rev. xiii. and xvi.); He therefore added, "But for the elect's sake, those days shall be shortened." Now, I am quite aware that a "*beginning* of sorrows," to a certain extent akin to these, may be said to have existed during the siege of Jerusalem, after the blasphemous rejection by the Jewish nation of the testimony of the Holy Ghost by the mouth of Stephen the Martyr; and during their struggles with their Roman adversaries; but *that* tribulation did not close with the solemn portents that are declared to be about to occur "immediately after *the tribulation of those days*" (verse 29); amidst which the world shall suddenly "see the Son of Man coming in the clouds of heaven, with power and great glory" (verse 30); "in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ." Who will come for the deliverance of his own faithful elect Jewish remnant, that will not have bowed the knee to Baal, and for the rescue of His chosen City Jerusalem from the hands of the spoilers. Zech. xiv. 1—4.

§ 4. At this glorious Epiphany of the Lord Jesus, the Church, His Body, is declared by an Apostle *to be manifested with Him in glory.* Col. iii. 4. And so another Apostle describes them as coming in the great glory of His Apocalypse, like "armies that *were in heaven,*" attending the Son of God in the execution of the judicial wrath of God. 1 Cor. vi. 2; Rev. xix. 11—21. It is plain, therefore, that the Church, *being corporately the members of the Body of Christ the Head,* must be away from the earth during these latter days of Jewish tribulation; and, in fact, such is the promise. Rev. iii. 10; 1 Thess. v. 9. These days of woe will also be days of proof, or "decision" (see Joel ii. 14, and whole chapter); when the world, as such, will be called upon finally to declare "who is on the Lord's side." The Church, having long before made her decision, will have been housed with the Lord of her choice in the mansions of the Father's House. John xiv. 1—4. On the other hand, the world will "wonder after the Beast," the "Man of Sin," and so will partake of the doom of the lord of its decision.

§ 5. Verse 30, then, of Matthew xxiv., establishes the Son of Man on earth in judgment, and other Scriptures have declared the Church to be

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with him in their resurrection bodies of eternal life, "immediately after the tribulation of those (latter) days." Let us now examine the discourse of the Lord a little further, when he compared his Second Advent to the days of Noah, when the careless and unbelieving perished, while those associated with the patriarch were saved to go forth with him on to an earth renovated and purged by judgment. "So," He said, would it be "at the coming (*παρουσία*) of the Son of Man." Many apostate individuals (ones, verses 40, 41) will perish by the wrath of his vengeance (§ 3); while the many (ones) faithful, who will "keep the commandments of God and the faith of Jesus" (Rev. xiv. 12), will shine forth in His Kingdom.

In order to give a further illustration of his meaning in verse 37—41, the Lord proceeded to characterise the *ones* who should be "taken," and the *ones* who should be "left," and to explain the reason for this difference in their final destiny. The words 'therefore," in verses 42, 44, and "then," in verse 45, show the connection in the discourse. It must be borne in mind that Jesus was instructing Jews, and not only those immediately around him then, who were to be His future witnesses, but those to whom those solemn warnings would be of intense service when the days of woe and sorrow should come. (See verses 19, 20, 23—27.) He calls them all "servants;" both the "faithful and wise," and also the "evil." Verses 45—49.

§ 6. It is necessary here to make a slight digression, in order to obtain acquaintance with those who are in Scripture prominently designated by the name of "servants." That this is a peculiar characteristic of Israel as a nation will scarcely be denied, though to quote the many passages that prove it, would be to transcribe an entire page of "Cruden's Concordance," where the evidence is plentiful. Israel was not only called to a special service of national attractive testimony, when first located in "a land flowing with milk and honey;" a centre in a circle of surrounding idolatrous darkness (Deut. xxxii. 8); but (having furnished authority for the truth that an effective witness is not possible in flesh and blood condition) are specially looked at as servants of Jehovah Jesus, in view of the perfect ministry they will be engaged in when "a kingdom of priests and a holy nation," during the millennial reign, to publish peace and salvation to "all the ends of the earth." Isa. lii. 7—10. Let Rev. vii. 2—17 be referred to, where first Israel is nationally seen as sealed unto future service, and called "servants of God" (verse 3); and then follows a multitude of "nations and people, and tongues," *under the same seal*, fore-revealed in a saved condition, as the result of Israel's ministry, which is in strict agreement with the Abrahamic covenant not yet fulfilled. Gen. xxii. 18; xxviii. 14. See also in connection Isa. lx. 1—5; Ps. xxii. 22—28. In the Old Testament prophecies the Lord Jesus is alluded to as the Servant of God, because of His connection with Israel, to whom He was especially "sent." He was a Minister of *the circumcision* for "the truth of God." Isa. lii. 13; Matt. xv. 24; Rom. xv. 8.

The Church, on the contrary, is not spoken of in Scripture as a corporate body of servants. They are children of God; and I suppose it may be admitted that all children are not fit for service. The Apostles, as individuals, called themselves servants; but as "salvation is of the Jews," the foundation of all ministerial service, both oral and written, having been

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Jewish, I imagine that it was on that ground they were so called by the Holy Ghost. But to set the question at rest, I allude to the words of the Lord when He had concluded His ministry to the Jews; having hitherto looked upon His disciples in a Jewish light, He took them into His confidence as the nucleus of His future Church, about to become members of His Body. At this transition point, He said to them, "*Henceforth*, I call you *not servants;* for the servant knoweth not what his lord doeth; but I have called you *Friends*, for all things that I have heard of my Father I have made known unto you." John xv. 14, 15. As members of Israel they had first been under the tuition of "the minister of the circumcision," for they had service to perform to "the Jew first, and also to the Gentile." Gal. ii. 7, 8; Luke xxiv. 47, 48.

This little digression will be found useful, for it will enable us to understand who those persons are that are called "servants" in the several scenes of arraignment we are about to examine.*

§ 7. We return now to the scene in order preceding our parable (Matt. xxiv. 42—51); bearing in mind that the Lord was alluding to servants whom He would judge "*when He cometh*" (v. 46); and, consequently, when the Church *will have come with Him.* (§ 4.) The respective sentences on the servants will be pronounced with reference to their conduct, not during His entire absence, but as to what He shall "find" them "doing" *at the hour of His actual appearance*, "when He cometh." Now, we know that only two out of the twelve tribes will be in that great and unheard-of tribulation of verse 21; the two Judean tribes, or, distinctively, the Jews, and that because of their complicity in the crucifixion of the Messiah, the character of which tribulation is shown to be twofold as regards the Jews of the latter days. They will suffer at the hands of the false Messiah, the Beast whom the many will have received as their king by a delusive covenant. Dan. ix. 27; John v. 43. Having executed this deed in wilful disobedience, they will be judicially compelled to ally themselves to him, to be confirmed in his lying pretensions, and finally to worship him, and to blaspheme God and his Son. 2 Thess ii. 9—12. Having been spoiled, and enslaved themselves, they will, in their blind madness, be found conspicuous in the persecution of their faithful brethren who, refusing to join in the blasphemous orgies and Satanic worship, of Rev. xiii. 11—17, will be subjected, like the Jewish youths of old, to a sevenfold-heated furnace of cruelty and oppression. These latter are "the elect" of verse 22; whilst, for all this apostacy and malignant ill-treatment of these loyal ones, the traitors will suffer with the Beast and his confederates at the hand of God, by the outpour of His vials of wrath. Rev. xvi.

It is in scenes such as these that the blaspheming Jewish accomplices of "The Man of Sin" will be found engaged at the Epiphany of the Lord to "avenge His own elect, crying day and night unto Him" (Luke xviii. 7, 8); and it is just this action that appears to be alluded to at the arraignment of the servants (verses 48, 49.) namely, persecution of their Jewish brethren, or "fellow-servants," and participation in the drunken and licentious ceremonies connected with the worship of the image of the Beast.

* It may be useful for another reason also, namely, to prevent believing members of the Body of Christ from suffering under the delusion that they can by any possibility be connected with these scenes, *except as judges.*

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Those who will be found "so doing," and for that reason, will be the aggregate of the *ones* "taken" and dealt with at "the hands of the living God," who in "fiery indignation shall devour the adversaries" (Heb. x. 26—31.); whilst the faithful elect *ones* will be "left" to enter as subjects of the King in His glory."*

It may here be remarked, that the scene prophetically alluded to by the Lord, in Luke xii. 35—48, appears to correspond with that we have just been engaged upon; the language of warning is the same, and the time of the judgment is the same, namely, after His return; and there is an intimation given (ver. 36) of the transaction, in which the Lamb will have been engaged just previous to His descent to the earth. He will have returned "*from the wedding.*" Now there is in Rev. xix. 7—9, an announcement that "The marriage of the Lamb"—of course with his Bride, the Church (Ephes. v. 25—32)—will be an event in heaven taking precedence, both in order and in time, of His manifestation in glory from thence, with her as "His wife." (See verses in sequence, Rev. xix. 11—14.) Here, then, is a fuller explanation of this particular scene, and further evidence that the Church is not concerned in it as "servants."

§ 8. The parable of the "Ten virgins" follows the above judgment *in order.* Its action, therefore, must also have reference to the period of the Lord's actual presence on earth, when He shall have assumed His governmental power. "THEN shall the Kingdom of Heaven be likened unto ten virgins," &c.; *i.e.*, a particular period in the manifested development of the Kingdom of the heavens on earth, will be characterised by occurrences resembling the parable of the ten virgins. We have, I think, satisfactorily proved that neither the ten, or even the "five wise" virgins represent the Church. "There is NOW no judgment to those who are in Christ;" whilst previous to having been taken up to the Father's house, the result of Christ's judgment on their works as sons of God, will already have assigned them their position in the Body, and their several degrees of glory in the Kingdom of His dear Son. 1 Cor. iii. 13—15; 2 Cor. v. 10; Jude 24. They will, they must all be with Him as judicial aids in His government. Rev. ii. 26, 27; xx. 4. True, the word "virgin" (singular) is applied to the Church as a corporate body, signifying that Christ is pleased thus to view her as betrothed to Him alone, her love His only; while it also points to the condition in which she will be presented to Him when He shall come to claim her, as "without spot or wrinkle, or any such thing." Compare 2 Cor. xi. 2, with Ephes. v. 25—27. This however does not help us to the meaning of the "ten," and to the reason of all being called "virgins."

§ 9. I will at once state my conviction, and then proceed to the proof, by bringing the entire parable to bear upon the events in which the party I allude to will be so solemnly concerned. The ten virgins, then, I believe to represent the ten tribes of Israel, who were first "rent from the house

* Persecution by the Beast will apparently be confined mainly to the Jews, "a great day, none like it, even the time of *Jacob's trouble.*" Jer. xxx. 7. The whole of the world of Jews and Gentiles will suffer the wrath of God and of the Lamb at His coming (§ 3); but the Gentile *nations* will escape the persecution of Rev. xiii., for they will have given in their secular and ecclesiastical adherence to the Anti-christian Cæsar. Rev. xvii. 12—14. Fearful signs of this dread hour of apostacy are around us even now.

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of David"—Judah—and at the fall of the kingdom were carried away into Assyria. 2 Kings xvii. 20-23. They bear the name of "*virgins*" for the same reason that the 144,000* Jews of Rev. xiv. 4—the faithful remnant of § 3 and 7—are so called. Not that they are said to be intrinsically holy, but that they will have been kept from the debaucheries of the latter days of Satanic worship, when those who will be the actors therein will have fallen away, "crucifying to themselves the Son of God afresh, and putting Him to an open shame." Heb. vi. 6. The former are called "virgins," therefore, *because* "not defiled with women." These very persons are shown in Psalm xlv. 14, in the position assigned to them in the apocalyptic vision, under their title of "virgins," and brought "into the King's palace" in the day of the triumphant accession to the throne of David, of Jesus the Son of Man, and of God. For a reason similar in character are these ten tribes styled "virgins," inasmuch as they were kept from participation in that most dire and awful of crimes, the crucifixion of the Son of God! This deed of unparalleled wickedness was that of the two Judæan tribes only, in blasphemous confederacy with the Roman power!

§ 10. In order to account for the statement in Matt. xxv. 1, "Went forth to meet the Bridegroom," and that in verse 6, "Go ye out to meet Him," it will be necessary here to enquire into the locality of these ten tribes—erroneously said to be "lost"—since their original dispersion from their land, as far as Scripture will allow us. It is well known that the Jews, distinctively, or two other tribes that returned from the Babylonish captivity, have been scattered amongst the nations of Europe, principally those within the limits of the old boundary of the Roman power. This occurred after their subjugation by Rome. The ten tribes, on the contrary, have not returned to Palestine since their original expulsion, but have, there is reason to suppose, been scattered over heathen nations and peoples and tongues beyond that geographical limit. From a reference to Scriptures which point to the places *from whence* these tribes will be gathered, when called to re-occupy their land under the divine Messiah, according to Ezekiel xxxvii. 21, 22, we may form some idea of their present position. Now, we are told that Assyria, Egypt (Pathros), Persia (Elam), Ethiopia (Lud), Arabia (Cush), Russia (Tubal), besides "Isles afar off," or, "Islands of the sea," are the countries from whence definite Israel, or the ten tribes, will come forth. Isa. xi. 11, 16; lxvi. 19.

Furthermore, I think we can trace the purposes of God in having thus scattered this entire nation, and thus find out a reason for the judgment that will be passed on these ten tribes as announced in the parable. I have already alluded (§ 6) to the *original* location of Israel geographically in the midst of heathen nations, in order that by an example of blessedness under a pure Theocracy, they might attract them to a participation in earthly prosperity. They failed in this their *passive* testimony, but in their very failure and its resulting punishment, can we not perceive the purpose of Jehovah that they should be used as *active* agents during their dispersion, to carry to all these false worshipping nations, peoples, and *languages*, the knowledge of the One True God; and that this service is in preparation for the eventual salvation of the heathen world, when resuscitated

* Israelitish numerical symbol. This body of Rev. xiv. is not the same as that in chap. vii. but the "*first fruits*" thereof. (See "Anti-typical Parallels, p. 408.)

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Israel during the Kingdom shall be employed to carry to them the "glad tidings" of redemption? I think so, and no body of messengers will be more perfectly equipped for such service, from the very fact of their knowledge of the various tongues they will have acquired during their residence among them. And if this be the case, how wonderfully will not the judgment of Babel be at length converted into a blessing?

Here, then, I think is the second step in the solution of the parable. These ten tribes will "*go forth*" from these various countries and isles, "to meet the Bridegroom;" the Lord their Messiah, King and Husband (Isa. liv. 5), who will have returned to take possession of the long-promised throne of David. Ezek. xxi. 27. The angelic messengers shall be sent to gather them "from the one end of heaven to the other, with a great sound of a trumpet." Compare Matt. xxiv. 31, with Isa. xxvii. 13.

§ 11. "Five of them were wise, and five were foolish; they that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps" (ver. 2, 3). Now, the gospel of Matthew is peculiarly Israelitish, both in its object and phraseology—see chapter I.—and we have stated already (§ 2) what oil represents; the power of testimony, which power is *the gift of God*: it was a peculiar privilege conferred upon *the nation of Israel* when they entered upon that land, which was also the gift of God, and should have been the luxuriant theatre of their testimony, the object stated in (§ 6). Jehovah had revealed Himself to but that one nation in order that through them His "Name might be declared throughout all the earth." This was the oil, or source of light given into the hands of Israel. All had lamps, therefore, trimmed at the beginning; moreover, this capacity for bearing witness for Jehovah, they carried with them even when they had forfeited their land and original position, and were scattered throughout the earth. The question, therefore, at the hour alluded to in the parable, will be, "How has this power of testimony been used?"

The scene of arraignment that follows the parable (xxv. 14—30), connected with it by the word "for" (v. 14), which is evidently a detailed explanation of *the cause* of the judgment passed respectively on the wise and foolish virgins, will add force to the above remarks. "Servants," as *Traders* are introduced, having had "*talents*" committed to them in their Master's absence. Here we have unmistakable characteristics of Israelites; Traders, or Bankers, and the "talents," the Israelitish term for coin or money (Exod. xxxviii. 24—29); which "talents" correspond with the oil in the parable. How then will they have used the trust committed to them? 'Five were wise," or, as Daniel says, "the wise shall understand" (xii. 10); they will have felt the responsibility laid upon them, konwing from their Scriptures that a time must surely come when their exile should end, and their gathering to their Redeemer King be accomplished. They will have been sustained by the unchangeableness of the promises of the restoration of their kingdom and *the City* of the *Most High*; believing therefore, they will have borne witness to the inviolability of the Name of Jehovah, and the certainty of the fulfilment of the covenant with Abraham, that "*all nations*" should eventually "be blessed" with the glad tidings of redemption through him and his seed. Gen. xxii. 18.; Jer. xxxi. 7—14; Psa. cxxxii. 11—14. But "five were foolish;" and though the same power of witness has been confided to them according to their capacity, opportunity, circumstances,

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or position for showing light, they will have neglected the use of it, disbelieving the promises and the character of Him who promised, whose servants they were (xxv, 24, 25); and very likely, like Lot in Sodom, may either be found guilty of indifference to the condition of the heathen, thus compromising the Name of the Most High; or of having actually fraternised once more with their idolatries.

§ 12. (Verses 5, 6.) Since the absence of the Bridegroom of Israel, the spirit of slumber has been given to them (Isa. xxix. 10; Rom. xi. 8), in order to the execution of the Divine purpose of mercy towards the Gentiles of the present age. Rom. xi. 29—32. The spiritual knowledge of Jesus as the *National* Deliverer has been hitherto withheld even from the ten tribes until "the times of the Gentiles shall be fulfilled, and the Sun of Righteousness shall arise with healing in his wings" for the "*all* Israel" of that day. But at the period of which I am writing, those "times" will have closed, and the day of national salvation have come. 2 Cor. iii. 14—16. The Kingdom in its heavenly form and power will indeed be at hand. "At midnight" there will be a cry, "Behold, the Bridegroom cometh, go ye out to meet Him." What means this warning cry, and whence does the solemn announcement of the approach of the Bridegroom come? The glory in which He is to appear will not yet have burst upon a lethargic world, the sudden lightning will not have flashed forth the light of the Epiphany of the Son of Man;—the Bridegroom tarries yet. The cry nevertheless arouses the sleeping virgins, and constrains them to look to their lamps; as servants, the hour of reckoning will be upon them. This midnight cry will, I imagine, be that of the Angel, or power of heavenly ministry to "*Every nation, and kindred, and people, and tongue, that dwell upon the earth*" (Rev. xiv. 6, 7); for it is declared to be a cry that will startlingly proclaim "the everlasting gospel," or glad tidings of the early ages, first whispered to Adam (Gen. iii. 20); but afterwards more plainly "preached" to Abraham, of the Divine purpose in saving blessings to heathen nations. Gal. iii. 8, 9. It will proclaim the time of the fulfilment of that purpose to be at hand, for "the judgment of God" will then have really "come" to an infidel world, and the judgments will prove the immediate precursors of those blessings, and of the glorious Advent of the Son of Man, in whom those blessings are secured.

As Israelitish virgins, all will be aroused to trim their lamps. The "wise" will be bold in quitting the countries of their exile, to meet the Bridegroom when He shall come, for they will have the assurance of the Spirit of God having worked *by* them, in the condition of the people among whom they will have dwelt. As servants, they will joyfully make up their accounts to show to their Lord. But the lamps of the "foolish" virgins will be going out; their witness will have been valueless; the darkness of idolatry in which the people originally were will be there still; they never dreamt in their slumber of a day of reckoning. How shall they appear before their Lord, who has sent a messenger for them that will not be denied? "Give us of your oil," they will say to the wise in their distress; but the deriding reply will be, "Not so, but rather go ye to them that sell, and buy for yourselves." I say that the reply may be in a measure ironical, for it will be uttered by the intelligent ones, who will know perfectly that the Spirit of testimony cannot be bought. Let Simon Magus say whether "*the gift of God* may be purchased with money."

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Acts viii. 20—23. He had no part or lot in the things of the Spirit, for his "heart was not right in the sight of God." Thus will it be with the foolish virgins, who in the spirit of the true old Adam nature will be prepared daringly to throw back the blame of their own sin and failure on the Lord Himself (v. 24, 25). "By their fruits" will these profitable or unprofitable trees "be known," and evil fruit will manifestly be the cause of condemnation. Matt. iii. 10; vii. 16—20.

§ 13. At length will come the Bridegroom, in all the Majesty of His glory, with the bridal "armies that were in heaven" with Him, and "all the holy angels," to the Throne of His earthly power, the scene of His righteous judgment, and the fulfilment of the national glory of Israel. "The Lord shall save the tents of Judah first" (Zech. xii. 7); *i.e.*, He will, immediately at His coming, take with Him into the joy of His kingdom the faithful *Jewish* remnant of § 7. He will afterwards proceed to judge the ten tribes, in order to the completion of the members of the new and holy nation. As the apostle says, "There shall come out of Zion the Deliverer"—Judah having been established in its inheritance—for the purpose of the salvation of "all Israel." Rom. xi. 26.

At this point, the prophet Ezekiel will help out the explanation of the parable; for he gives an account of the very scene of arraignment, the elements of which, as in the gospel of Matthew, we have been considering (see Ezekiel xx. 33—38); but it must be observed that it is "the house of Israel" specially to whom the acts are said to refer (ver. 27), the time for whose gathering "out of the countries wherein" they will have been "scattered," is said to have come. Verse 34. Jehovah Jesus the Lord, is there represented as about to judge them "face to face;" they must therefore "go forth to meet Him" in the wilderness beyond the confines of the land through which their fathers of old wandered, and in which they, too, suffered heavy judgments (verses 35, 36); there to be brought "into the bond of the covenant." Verse. 37. This covenant is evidently the Deuteronomic, or that which promised blessings *in the land* consequent on obedience and faithfulness to the Name of Jehovah; but curses and expulsion as the award of an opposite conduct. See mainly Deut. xxviii. and xxix. 1; chap. xii. "Rebels" against this covenant will be "purged out," for God will not be mocked; these can "not enter into the land of Israel" (verse 38), for they will "not be all Israel who are of Israel." Rom. ix. 6. Those who are proved to be "Israelites indeed" (John i. 47), or wise virgins, will go in with the Bridegroom to the marriage, and the door will be shut. The foolish virgins will be condemned to "outer darkness (Matt. xxv. 30); which I do not think means the condition of *final* judgment, for that dread hour will not have arrived; but that they will be cast back into the "darkness"* of the "outer" nations (mentioned in § 10). there to dwell judicially amidst the idolatry against which they culpably failed to testify, until the day of the "Great White Throne." Rev. xx. 11.; Rom. ii. 12, 13.

§ 14. "They that were ready went in with Him to the marriage." Of this marriage we have a beautiful fore-representation in John ii., an event that is said to have occurred on "the third day" of the public ministry of Jesus, a day which scripturally signifies that of the Resurrection. It pointed

* σκότος. See use of this word, Matt. iv. 16, John iii. 19, Rom. xiii. 12.

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therefore to that DAY, when the regeneration and resurrection of Israel being consummated, Jesus, instead of being "called" as a guest, will take the position of the "Governor of the feast;" and when the water of the purification of the Jews (verse 6, with Numb. xix), will be permanently changed into "the new wine" of the kingdom. Matt. xxvi. 29. His "hour" of glory and honour will have "come," as the hour of the former scene was that of His humiliation, and consequently that of Satan and of man. Luke xxii. 53. "The mother of Jesus," too, will be "there;" when, all fear of Mariolatry being abolished, she shall indeed be "highly favoured and blessed among women" (Luke i. 28—48); for what language can convey, or what thought conceive, her blessedness at that hour of the glorification of her Son?

But to the marriage of the parable. One wedding of the Lord Jesus has already been alluded to (§ 7), who, as the Lamb, and Son of God, will be wedded to the Heavenly Bride, the Church, His Body. Rev. xix. 7—9. He will also be married to Israel His earthly Bride, as Son of Man and "Lord of the whole earth." Isa. liv. 5. Earth will thus respond to Heaven, in order to do honour to the Creator. Another witness may also be cited in reference to this marriage. The prophet Jeremiah, in writing of the *future* restoration of the nation, when "the house of Judah shall walk with the house of Israel" in the land of their inheritance, and the Throne of the Lord shall be in Jerusalem, records the saying of the Lord in that day in these words, "I am married unto you." Jer. iii. 14—18; see also Isa. lxii. 4; Hos. ii. 19—23.*

§ 15. That the foregoing is a true narrative may, I submit, be inferred from the fact of its illustrating the invariable principle upon which God is always represented as acting towards the children of men. Blessing and glory come only through his judicial acts in perfect righteousness. *All* sin, transgression, and failure in manifesting the glory of God, can be put away through faith in the perfected work of the Divine Mediator and Ransom, and for ever forgiven; but not one jot or tittle can be passed over. All must be judged, and that, too, according to the standard of holiness. As to the *persons* of *all* the redeemed, God has judicially dealt with them on the Body of His own Son in "the likeness of sinful flesh;" so that, as on Him, so on them, there can now be no condemnation or judgment. But in what has been written above, which bears out the record of Scripture, we have witnessed judgment on the *testimony* also of both Judah and Israel, as "servants" of Jehovah, before *they* find their place in "a kingdom of priests," according to the covenant. Exod. xix. 5, 6.

It is just this same character of the judgment of God on the former *kingdom* of Israel, that we find under the first five apocalyptic Seals. That kingdom failed as a witness on earth (§ 6), and passes judicially under review on account of its shortcoming, before, in the latter part of the sixth seal, we are shown "all Israel," sealed unto a perfect testimony as "servants," when the judgments of God shall have purged the earth preparatory to the Epiphany of the Kingdom of Heaven. Rev. vi. vii.†

In the same manner the Church passes to her glory, and takes her place in

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* Fuller details of the manifestation of the Lord Jesus in His kingdom are given in the writer's work, "Antitypical Parallels" (pp. 442 to end).

† See a work lately published, "The Last Adam." pp. 109—123. Partridge & Co.

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the millennial government of the Son of God (Rev. iii. 21; iv. 4), through a judicial scrutiny by the great High Priest into her works of love and faith (John vi. 28, 29), from the beginning of her creation at the resurrection of the Head, to His coming for her to meet Him in the air. Rev. ii.; iii. 13. It will be remarked that all through this scene of scrutiny, care is taken to distinguish the non-overcomers as mere formal hypocrites, without faith, *i. e.*, unbelievers, whose end is eternal ejection. Rev. iii. 16. Finally be it noted, that there are works of believers, children who ought not to have *put themselves* out to service, which works, having been pushed forth with human energy, more for the glory of the man than honour for the Lord Christ, will be found as valueless as "wood, hay, and stubble," and so be burnt up. Nevertheless their *persons* are eternally saved (1 Cor. iii. 12—15), and having become children through faith, will not be disinherited. "If children, then heirs," being *at their birth*, transferred out of the power of darkness "into the Kingdom of God's dear Son. Col. i. 13, 14. (§ 8.)

N.B.—This subject may be had of the Publishers, in a pamphlet, price Twopence.

SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

Heb. xi. 11: "Through faith Sarah herself received strength for a foundation of a seed, even after the season of life, because she judged him faithful who had promised."

THE word καταβολὴ is invariably translated "foundation," except here, and the A. V. fails to exhibit the deep truth couching under the Greek text. It was no common conception, and therefore it is stated in unique terms; but beyond this, the design seems to be to teach concerning "him that was born after the Spirit," and the power of faith. Nature had failed, the time of life was spent, and there was no child, yet God had said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." This seed was Christ (Gal. iii. 16), and yet it was Isaac. Gal. iv. 28. Isaac was a type of Christ from the first: a virgin womb received the foundation of the future man, for Sarah's womb had never before conceived, *i. e.*, had not received seed, even as with the Virgin Mary; so that both the earthly and the heavenly people have a wonderful origin. How have both dishonoured their high descent, and glorious destiny! "I had planted thee a noble vine, wholly a right seed: how, then, art thou turned into the degenerate plant of a strange vine unto me?" Jer. ii. 21. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God"? James iv. 4.

The word ἔτεκεν, "delivered of a child," is rejected by the best authorities; it is therefore left out in this emendation.

Rev. xiii. 8: "And all that dwell upon the earth shall worship him whose names are not written in the book of life (of the Lamb that was slain), from the foundation of the world."

Two opinions respecting this passage may be noted. One would read, "slain from the foundation," &c.; the other, "written in the book of

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life from," &c. The first has the demerit of not being true to fact, for the Lamb was not slain from the foundation of the world; to this the answer is, that it was so in the counsels of eternity, which amounts to a mere platitude, for the same may be said of everything. It should not be forgotten that an actual occurrence is spoken of; and to say that an act took place from the foundation of the world, which took place not quite two thousand years ago, is an outrage on the laws of language. It might as well be said that the Church was redeemed * from the foundation of the world, or that Stephen was stoned, &c.

The second view has this recommendation, that it is a fact stated elsewhere, as Rev. xvii. 8, "Whose names were not written in the book of life from the foundation of the world."

The three leading MSS., the Vaticanus, Sinaiticus, and Alexandrine, and most of the leading authorities, acknowledge the article τοῦ; the translation would then be as we have given it, "that was slain." This has not the pliancy of exegesis which the mere participle would have. A precisely similar passage occurs in Rev. v. 6, "A Lamb as it had been slain." In both cases, it is the perfect participle of ἐσφαγμένος; in this text there is nothing about being "slain from the foundation of the world." Also, in verse 9, "thou wast slain;" and verse 12, "the Lamb that was slain." A thought, so urgently asserted as this has been, ought to have more solid support than a disputed collocation of words.

If this view is not accepted, and the word "slain" predicates of Christ's death in relation to the foundation of the world, one of the following conditions must be admitted:—

1. An earlier period is assigned to the election of the saints *in the mind of God* than to the death of Christ; as proof see Ephes. i. 4, "chosen as in him *before* (πρό), the foundation of the world.†

2. It must be understood, as Heb. ix. 26, "for then must he often have suffered *since* (ἀπό) the foundation of the world; but now once in the closing together of the ages (συντελείᾳ τῶν αἰώνων) hath he appeared," &c.

"Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Oh! for this "sincerity and truth." One remarked years ago, "the heart of the world is gone!" Well, that matters little, it was ever worthless; but how about the heart of the Christian? It is no better—"deceitful above all things, and desperately wicked," and some of us are fools enough to trust it." Prov. xxviii. 26. "Having our hearts sprinkled from an evil conscience," we may then, and only then, "draw near with a true heart in full assurance of faith." If the mind and conscience be defiled, nothing will give us confidence before God; we may brave it out before men, but defilement in act, word, thought, feeling, will make cowards of us all; but "if our heart know nothing against us (καταγινώσκῃ), then have we confidence toward God." More earnest fidelity to ourselves, more severe self-judgment and determined hostility towards this thing we call the heart, will bring the eyes of observers on us, but they shall find nothing against us, except it be concerning the law of our God.

* Which, in its entirety, is said to be yet future. Eph. i. 14.

† This indeed may be, if we allow *seriatim* purposes in the mind of God; thus we may that God's love to the saints procured the death of Christ.

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Psa. li. 4: "Before thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

"Before" is given on the authority of Boothroyd. This removes a difficulty, that the sin against Uriah was thought nothing of by David, or that his sense of sin against God was so great as to merge for the time his consciousness of sin against man.

The word "before" has the merit of stating a fact which a recurrence to the narrative verifies—"thou didst it secretly, but I will do this thing," namely, God's retributive visitation, "before all Israel, and before the sun." 2 Sam. xii. 12.

"Be sure your sin will find you out;" eminently so was this the case with David: he took his measures warily, and, as he thought, effectually, but the eye of God was upon him; and though God was "faithful and just to forgive," the consequences of the sin must follow. Let no one count on the forbearance and tender lovingkindness of God; he is a "consuming fire," rather in the Church than in the world: "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities." Amos iii. 2.

Gal. v. 4: "Ye are free from Christ: whoever are justified by the law, ye are fallen from grace."

"If we believe not, yet he abideth faithful; he cannot deny himself." Convinced of this, the above alteration has been made; it may appear unimportant to some. It seems somewhat harsh to a gracious ear, that "Christ is become of no effect," and it gives a colour to the thought of some, that this passage teaches the possibility of a child of God of to-day becoming an alien to-morrow.

It is difficult to give the nice meaning of the words, *κατηργήθτε*, "is become of none effect," and *ἐξεπέσατε*, "are fallen." In Rom. iii. 3; Gal. iii. 17, and v. 4, the former word is translated by the same expression as the latter in Rom. ix. 6. It might have been rendered, "ye are left unemployed by Christ," and "ye are fallen out of grace." In Rom. vii. 2, the first word is employed, "if the husband be dead, she *is loosed* from the law of her husband;" and in verse 3, this thought is repeated by another word, *ἐλευθέρα*, free. The expression, "free from Christ," may be illustrated by Rom. vi. 20, "free from righteousness," spoken of "servants of sin;" and "free from sin," spoken of "servants to God." The other verb, translated "fallen from," is either *fallen out of, or down from.* The thought of falling away from Christ, when once in him, is not countenanced by this passage; it describes the condition, indeed, of one who, instead of "being justified freely by his grace," turns again to the "weak and beggarly elements to which he desires again to be in bondage." How can such have apprehensions of grace? He is already galled by the chains of his bondage, bewitched by the joint influences of his own deceitful heart, and him who lieth in wait to deceive.

To the praise of the glory of God's grace, Christ is able to save unto the uttermost. But it is a solemn thought, and let us lay it to heart, that we may be in such a state as to have nothing to do for Christ—labourless, fruitless! Of such the same word is employed in Luke xiii. 7, "Why any longer *cumbereth* it the ground?"

Clifton. W. HOWELL.

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JOHN XVII: A STUDY.

1. 1. THESE things spoke Jesus; and, lifting up his eyes into the heaven, said:

Father!
Come has the hour!
Glorify THY Son,
That the Son may glorify thee!

2. 2. According as thou gavest him authority over ALL flesh,
That—all that which thou hast given him—he might give them everlasting life.

3. 3. This, moreover, is the EVERLASTING life,
That they may be taking knowledge of thee the ONLY REAL God,
And of him whom thou didst send forth, Jesus Christ.

4. 4. I glorified THEE on the earth:
—The work—finishing, which thou hast given me that I may do.

5. 5 And now glorify me, **thou** Father! with thyself,
With the glory which I was having, before the world's existence, with thee.

6. 6 I manifested THY name to the men whom thou gavest me out of the world:
Thine were they,
And to me thou gavest THEM,
And thy word have they kept:

7. 7. Now have they taken knowledge
That all things as many as thou hast given me are FROM THEE!

8. 8. That—the declarations which thou gavest me—have I given them!
And **they** received, and took knowledge truly
That from thee came I forth!
And they believed
That **thou** didst send ME forth!

9. 9. I—concerning them—am making request,
Not—concerning the world—am I making request,
But—concerning those whom thou hast given me:—
Because thine are they:

10. 10. And my possessions all are THINE
And thy possessions, mine:
And I have been glorified in them:

11. 11. And no longer am I in the world:
And these—in the world—are:
And I—unto thee—am coming.

Holy Father!
Keep them in thy name which thou hast given me;
That they may be one,
According as even **we**!

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12. 12. When I was with them, I was keeping them in thy name
which thou hast given me;
And I kept watch!
And not one from among them destroyed himself, except
the son of destruction,
That the writing might be fulfilled.

13. 13. But now—unto thee—am I coming;
And these things am I speaking in the world,
That they may have my joy, made full, within themselves.

14. 14. I have given them thy word;
And the world hated them,
Because they are not of the world,
According as I am not of the world!

15. 15. I am not making request that thou mayest take them away
out of the world,
But, that thou mayest keep them out of the evil!

16. 16. Of the world they are not,
According as I am not of the world!

17. 17. Sanctify them in the truth:
Thy word is TRUTH!

18. 18. According as thou didst send ME forth into the world,
I too sent them forth into the world;

19. 19. And on their behalf I am sanctifying myself,
That **they** too may have become sanctified in truth.

20. 20. Not—concerning these, however—am I making request,
alone;
But—also concerning those putting faith, through their
word, in me:—

21. 21. That all may be ONE!
According as **thou** Father! in me,
And I in thee:
That **they** too—in us—may be:
That the world may be believing that **thou** didst send
ME forth.

22. 22. And I—the glory which thou hast given me—have given
them,
That they may be one,
According as **we** *are* one!

23. 23. I in them,
And **thou** in me!
That they may have been perfected into one:
That the world MAY BE TAKING KNOWLEDGE that **thou**
didst send ME forth,
And didst love them,
According as thou didst love ME.

24. 24. Father!—
That which thou hast given me!
I am desiring,
That—where I AM—**they** too may be, with me;
That they may be viewing my glory which thou hast
given me,
Because thou lovedst me before a founding of a world

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25. [25] Righteous Father! . . .
And the world—of thee—did not take knowledge!
But I—of thee—took knowledge!
And these took knowledge that **thou** didst send **ME** forth.
26. [*] And I made known to them thy name,
And will make known!
That the love with which thou lovedst me—
In them—may be!
And I in them!

Literally rendered from Tregelles' Text.

Desiring the critical reader to accept the foregoing translation as a *study*, and merely reminding him that it is doubtless possible to vary the rendering and arranging of particular phrases according to the light the translator may have on their application, may I venture, putting aside such matters, to offer a few general remarks on the relation of this prayer to prophetic enquiry, such as will probably interest most readers of the *Rainbow?*

Perhaps all devout persons conclude that this prayer must needs be fully answered. Now, it embraces, as will be observed, (1) requests for the oneness of the apostles, and all putting faith through their word in the Lord Jesus; and (2) the assurance that this oneness will issue in the world's believing and perceiving the mission of Jesus as the Son from the Father.

These requests and this assurance involve, in the judgment of some, the entire question of the advent of the Lord; and teach that the world will be converted, and the millennium introduced by the agency of the Church on earth; hence, that the Lord's coming will be post-millennial. They say: notwithstanding the sad divisions amongst believers hitherto, it is as certain that sooner or later those divisions will all be healed, as it is certain that the Lord's prayer will be answered. The Lord's prayer is prophetic. Nay, it is a touchstone by which to test conclusions drawn from formal prophesy. Doubtless the prophetic word itself is firm; but, then, our studies of it have been faulty. If therefore, from surveying the prophetic word, we have come to conclusions in conflict with the burden of this prayer, we become satisfied that we have *erred in forming those conclusions.* In any case, the request of the Son of God will be granted! The Church will become, and will appear, one. The world will behold that oneness, will be impressed by the spectacle, will be converted by it. Seeing such heavenly fruit growing on earthly ground, it will reason from effect to cause, from the stream to its fountain, from the Church to its Founder! This blessed communion in righteous love (it will argue), cannot have sprung from an imposition. And thus the world's judgment will be convinced of the justice of the claims of Jesus the Nazarene; its heart will bow in homage: won by the spectacle of a united Church, the world will be converted, and the millennium inaugurated!

But some readers may deem this conclusion to be, not only stronger than the statements in the chapter warrant, but even at variance with some of its clearest indications. They will grant (1) that the prayer is prophetic; (2) that it assures us of the ultimate and manifest oneness of the Church; and (3) that the world's believing and knowing the mission of the Son of God from the Father will in some way result from the Church's oneness.

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But, that these results are to be realised before the Lord's return to *glorify* his Church, they consider to be *not in evidence!* They say: the Church will be manifestly one; *but when?* The world will believe and know that the Father sent the Son, etc.; *but when?* The oneness prayed for by our Lord was, *oneness in the perfection of glory:* "I, the glory which thou hast given me, have given them, that they may be one, according as WE *are* one! I in them, and THOU in me! that they may HAVE BEEN PERFECTED INTO ONE: that the world may be taking knowledge," etc. *Glory* is prayed for in order to perfection—perfection in order to oneness—oneness in order to the world's believing and knowing. Our Lord's own words describe a perfected, because a glorified, Church! The oneness requested was one resulting from such a gift of glory as involves, *in its enjoyment*, resurrection or transformation into immortality. The oneness is that of the glorified Church, after her elevation, to be "with" her Lord, "where" he is; after her entrance on the blissful employment of "viewing" his re-bestowed pre-incarnate glory. Then will her members *have* BEEN *perfected into one!* Then will her unity be gloriously DISPLAYED! "Whensoever the Christ may be made manifest, our life! then WE too, with him, shall be made manifest in glory." Col. iii. 4. And note this further: that when the world may be believing and taking knowledge that Jesus was sent forth from the Father, it will be also taking knowledge that the Father *loved the Church according as he loved her Head;* all pointing to a period in which the Ecclesia will have been called out of the grave, as well as out of the world; called up to a position of queenly majesty and universal admiration. A still further indication that this prayer bears us through into another dispensation is found in the circumstance, that although the world is represented as believing, yet *it* is expressly distinguished from them who believe *through the apostle's word!* All who believe during the Lord's absence believe through the apostles' word. In some such light as this, it is presumed, do those who hold that the Lord's coming will be pre-millennial, view this seventeenth of John in its relation to prophetic studies.

I content myself with the invitation, hereby respectfully tendered, to a renewed examination of the chapter. The conclusions resulting from the exegesis which may be adopted cannot fail to be interesting and momentous. Many will feel that they cannot accept the former of the above interpretations, chiefly because of its necessitating conclusions at utter variance with what they consider to be clearly revealed truth. Others may grant the plausibility of the latter interpretation, merely considered in itself, but will regard it as self-condemned, because of what it involves. These will probably say, 'What! is the world not only *not* to be converted by the apostles' word, but also not even by the Lord's coming itself; rather by the manifestation of the Church in first resurrection glory?' Well! let every legitimate issue be fairly weighed. Meantime, I for my part, simply urge two questions. First, What is the true exegesis of the prophetic portion of the prayer? Second, How does that exegesis really bear on general prophetic enquiry? I happen to be acquainted with thoughtful men who, I am persuaded, have something worth saying on this most important chapter. How happy should I be to evoke their gift into wider exercise!

I would only add that I stand in doubt of the word *conversion* as applied to 'the world's believing and knowing' (verses 21 and 23). Had *conversion*

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been the exact thought, it seems to me we should have found the Aorist rather than the Present Subjunctive. [The Sinai MS. confirms Tregelles' reading πιστευη.] Hence, apprehensive of the possibility that, after all, *sustentation in faith and knowledge*, instead of conversion, may be the precise idea, I have been careful, at the expense of a slight inelegance, to bring out the processive force of the Presents, "May be believing, may be taking knowledge." Further—it is but a suggestion—may not the object of both believing and knowing be, not so much the Sovereign Majesty of the Son of God, as his *humiliation unto the death of the cross?* May not a time come when *this*, not *that*, shall be exposed to THE WORLD'S DOUBT; and when the Church, won by the Passion, formed out of the wounded side of the Son of God, shall be the most effective witness to those sufferings of which she, though at a wondering distance, had been permitted to share? As much as to say, 'That the world, already converted to its King, subdued under the overwhelming glory of his manifest dominion, may, *by the amazing spectacle of his once suffering, now glorified Ecclesia*, be preserved in the attitude of believing and taking knowledge, from generation to generation of its millennial history, of the FIRST ADVENT, with its almost incredible mystery of sorrow and death!' Far better to enlarge our theories to the dimensions of the record than to reverse the process!

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Correspondence.

THE SEVEN-HEADED BEAST.

MY DEAR BROTHER,—Will you kindly find room for a few words in reply to your correspondent, "The Author of the Last War"? I am not likely to trouble you again upon the subject, inasmuch as I have pretty nearly said all that I have to say concerning it, and as I have a great objection to prolonged controversy. If we suppose, for argument's sake, the object of the angel to have been to convey to the mind of John the impression that the beast which he saw in the vision carrying the woman was one who, at some period of his history (without any intention of making known to him at what period, or under which of his seven heads it was to occur) should have become non-existent for a season, and before occupying the position represented in the vision, should have revived and become existent again, could he have employed language for that purpose more in accordance with his mode of expression throughout, than "was, and is not, and yet is" (or shall be)? I am still of opinion that he could not. "The beast that thou sawest" (in the vision carrying the woman, but whose existence in that position is as yet altogether future) "was," (shall have existed previous to his occupying that position) "and is not," (shall have also, previous to his assumption of that position, ceased for a time to exist) "and yet is," (or shall be) at the time at which, as seen in the vision, he carries the woman, shall have been revived, and become existent again. But your correspondent will object, and say, this cannot be, owing to the accuracy with which the angel makes use of tenses in verse 10, "Five are fallen, and one is, and the other is not yet come." The accuracy here renders needful (he will argue) a corresponding accuracy throughout. Now, I admit, and contend for, just as fully and as warmly as your correspondent can possibly do, the strictest accuracy as to the use of tenses in verse 10. But there it was manifestly unavoidable. The object there was to explain to the

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apostle that the heads were successional, that five of them had already ceased to exist, that John was then living, and he, the angel, then speaking during the life of the sixth of these seven heads. Accuracy in the use of tenses was therefore essential. But I submit, with all deference to your correspondent's better judgment, that we are far from finding such accuracy throughout the angel's interpretation. For instance, when speaking of the ten kings, not one of whom was in existence at the time, he says, "These *have*" (not shall have) "one mind," verse 10. Language, be it observed, which must be understood as referring to the future symbolised kings, not to the present symbolising horns, inasmuch as to ascribe mind to horns were a palpable absurdity. Again, speaking of these same non-existent kings, he says, verse 17, "God *hath* put into their minds to agree," &c. These instances, in addition to others formerly adduced, satisfy me that we must look elsewhere than to the expression "was and is not" to determine of which of the previous heads "the eighth" is a revival.

In using the term septimo-octave head to which your correspondent objects, I merely mean an "eighth who is of the seven," without at all intending thereby to specify which of them he is. I mean that the beast is not an eight-headed beast in the fulfilment, any more than in the prophecy.

This septimo-octave head must needs be either an individual raised from the dead, or a dynasty, or form of government revived. My reasons for not believing it to be an individual raised from the dead are briefly as follows. (1.) I cannot look upon the heads of the beast as individuals, seeing that the horns are manifestly such. (2.) I cannot believe that Satan has, or will be given, power to raise an individual from the dead. Such power belongs to the Lord of the dead and of the living only. (3.) I cannot reconcile the idea of a resurrection individual with the language of prophesy concerning the Antichrist as "*a little horn*," or as a "*vile person*," to whom they shall not give the honour of the kingdom, but who "shall come in *peaceably*, and obtain the kingdom by *flatteries*." If, however there be a probability, or even a possibility, that it will be a revived dynasty, and that there be in existence, at this present moment, what your correspondent admits to be a "*startling*" revival of a dynasty; if, moreover, as your correspondent admits, "various names of blasphemy have been found to meet" in the restorer of that dynasty, and if, as he implies, *some* "of the chief characteristics of the great revived head" are also to be found in him, though others be as yet lacking, I, for my part, dare not shut my own eyes, or seek to close the eyes of others to the palpable conclusion that it is in the direction of that dynasty, and that individual, that the Antichrist *may possibly*, and *speedily*, be developed. Further than this I do not go. If any one ask me, Is Napoleon III the Antichrist? I answer emphatically, No! The Antichrist has not as yet been revealed; nor shall he be, I fully believe, until the Church shall have been removed. If I be asked, *May* Napoleon III *become* the Antichrist? I dare not, with the word of prophesy in my hand, give any other answer than very possibly, in my opinion, and in that of many, at whose feet I should gladly sit and learn, *very probably* he may! Or, if not he himself, some member of his family, or dynasty, may. I must not exercise charity at the expense of what may be the truth of God's word. A time is at hand when to "a living man of like passions with ourselves," all that Scripture so awfully affirms concerning the Antichrist, his career, and his destiny, shall in full force apply. Woe to those who *then*, either through any exercise of false charity, or through any adherence to preconceived opinion, shall fail in, or shall shrink from, regarding him for themselves, or denouncing him to others as such!

Meanwhile, speaking for myself, and speaking advisedly, I had far rather fall into error in pointing to a direction whence events may possibly prove that the Antichrist is not to arise, than err in shutting men's eyes to what may eventually prove to have been indications given beforehand of God to warn them of his approach, and to enable them to detect him underneath that garb of the "deceivableness of unrighteousness" which he is to wear.

Very faithfully yours,

RICHARD CHESTER.

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"THE TWO WITNESSES."

Dear Sir,—Will you kindly admit a few remarks on the paper which appeared in your last number, entitled "The Two Witnesses," for it proceeds on what seems to me a very erroneous view of Israel's position in the last half of the hebdomad, when these witnesses may be expected to appear. I agree with the writer in thinking they will be individuals, possibly and probably Moses and Elias, but beyond this I cannot at all go with him, when, co-temporary with them, the Jews, whom he terms "the ransomed of the Lord," are to be luxuriating in the joy of their recovered fatherland, under God's blessing, and when (strange to say) "the last great Potentate of the time of the end" appears, and makes with them his false covenant, whilst the witnesses are protesting in vain during the three years and a-half of their prophesy till a voice shakes the guilty Jerusalem, and God's vengeance is poured forth in its destruction. Alas! if *this* is to be the fulfilment of the glorious things that are spoken of it! On such interpretation how is Jerusalem to be "the joy of the whole earth and its people a praise"? Is God's favour, when restored to his chosen people, so to pass away after permitting them (as this writer says) to dwell in homes of quietness, with the land flowing with milk and honey, under his special blessing? Surely, surely this is not to be. How is it that he has failed to see, with so many Scriptures before him, that Israel's return will be *in unbelief*, and not with God's favour! as plain even by what he himself says of their receiving, then, and in such circumstances, a false Messiah, and being again deceived. The sin of their fathers was, as it is to their own now, that the Saviour, who came in his Father's name, was, and is still, rejected; while Scripture in express reference to this, tells us of one coming in his own name, "whom they will receive." John v. 43. The nature of the gathering of Israel for that last terrible event may be gathered from Ezek. xxii., where, after a minute prediction of their present dispersion, since then literally fulfilled, an equally distinct one of the future re-gathering is given. "Because ye are become dross, I will gather you into the midst of Jerusalem. I will gather you in mine anger and in my fury, and I will leave you there and melt you." In full harmony with this are the words of our Lord himself in the twelfth of Matthew, regarding their land and themselves. To what is said there of the unclean spirit returning to his own house, finding it empty and garnished, taking to himself other spirits more wicked than himself, entering in and dwelling there, and the last state of that man being worse than the first, is added the solemn warning, "Even so shall it also be unto this wicked generation." Verse 45. In another Scripture it is written, "Behold, your house is left unto you desolate, for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

And so will it yet be with them when they have been "melted," in the terrible hebdomad, under a false Messiah, let loose to deceive and punish them in God's fury and anger. But when his two witnesses for the truth are slain, and the earth is seen apparently abandoned to Satan, in whose power that Messiah had come, suddenly shall they "see him" whom their fathers crucified, and whom they themselves had rejected to the last, but now "Coming in the clouds of heaven with power and great glory" to claim his own from the usurper. It is in that blessed hour that the veil shall be withdrawn from their eyes, as foretold by himself; and when, under his just dominion, all God's dealings will be made plain, and his promises to Israel made good. Jerusalem will then be the joy of the whole earth, and her people a praise. The earth also shall give her increase, and God, even our God, shall give us his blessing, not to Jew only, though first in promise, for "all the ends of the earth shall see his salvation."

The destruction of the usurper, Antichrist, and his worshippers, is thus seen *preceding* the millennial reign, when the ancient people are to dwell safely in the inheritance promised to their forefathers. The letting loose of Satan and his host at the end of the thousand years is only for their final destruction, and to prepare for the glorious consummation of the new heavens, and the new earth, wherein dwelleth righteousness, and in which God is to be all in all!—A. B.

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Literature.

The Last Adam. By Lieut.-General H. GOODWYN. London: S. W. Partridge & Co.

SINCE the publication of his great and valuable work, "Antitypical Parallels," Lieutenant-General Goodwyn has not been idle, as the appearance of this new and beautiful volume, and a reference to our advertising pages, will prove. In right earnest our honoured friend is working for the glory of the Lord and the enlightenment of men. We hail him gratefully as a fellow worker unto the kingdom of God, who has been a comfort unto us; and the more so that we do not find in his writings any of those whims and crotchets with which some Millenarians have unintentionally hindered the progress of the truth they have at heart; but a broad, noble, eloquent enunciation, in the Catholic spirit that becomes its advocates, of the great doctrine respecting the kingdom of God. As the summary of contents is given in the advertisement, we need not reproduce it here, but simply commend the book, with all earnestness, to the thoughtful study of our friends. It is clear in expression, earnest in tone, logical in argument, trustworthy in criticism, and pervaded by a spirit of reverence for the word of God.

A Commentary on the whole Book of Proverbs. By PETER MUFFETT. *A brief Exposition, with Practical Observations upon the whole Book of Ecclesiastes.* By JOHN COTTON. *The Works of* GEORGE SWINNOCK, M.A. Vols. 3 and 4. Edinburgh: James Nichol; London: James Nisbet & Co.

WE have frequently referred to Mr. Nichol's great republication scheme. The fact that he perseveres with it, notwithstanding the great outlay which of necessity it involves, is evidence that the worthies of the Puritan era are still appreciated among us, despite the boasted successes of Romanism and Rationalism. The volumes now before us are worthy of a place in the series. There is much in them that is admirable, and a good deal that we cannot accept; but we are thankful to the enterprising Edinburgh publishers for exhuming these gigantic labours of a past age, and placing them before the public in modern type, on good paper, and at a remarkably cheap rate.

Will Christ return to Reign upon the Earth? London: Elliot Stock.

THE object of this penny book is to answer the question of its title in the negative, which the writer does to his own satisfaction by telling us that when Christ ascended to heaven he sat down on David's throne; that the "coming" so often spoken of was at the destruction of Jerusalem, and that he comes to his people at death. This sort of thing is neither new nor true, and it is a pity that Christian men should waste precious time in prolonging the dominion of error.

Some Records of Johanna Brooks. London: Morgan and Chase.

THE perusal of this remarkable memoir has deeply interested us. It relates the conversion of a woman in humble life by the influence of the Holy Spirit upon Scriptures read by an unconverted clergyman; her troubles of mind until she had confessed the Lord; her domestic trials; the great awakening produced instrumentally by her gospel labours; her fervent piety; and her peaceful departure. The little book is written with beautiful simplicity, and cannot fail to encourage evangelistic labour. The price is sixpence.

Divine Decree, and Free Will; or, More Notes on Prophecy. London: William Macintosh.

THREE hundred and eighty-eight well-printed pages, but, alas! commendation must stop here. We wish people would not "add" to the apocalypse. It is enough to make one groan for sheer vexation to see the glory of that splendid book dimmed by clouds of mysticism. To give specimens of this writer's mode of interpretation would be to occupy precious space with nonsense.

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Prophetical Outlines. Seven Lectures on the Second Coming and Kingdom of the Lord Jesus Christ. Delivered in Leeds. By H. H. Snell. London: W. H. Broom, Paternoster Row.

Mr. Snell is a clear and pleasant writer, and we like to read anything from his pen. Moreover, being well taught in gospel truth, what he has to say is profitable to the heart. The contents of this volume are: The Scripture Ground of Perfect Peace with God; The Coming of the Lord the Christian's hope; The Church of God and her Coming Glory; The First and Last Resurrections; The Man of Sin, and his complete Overthrow; The Kingdom of Heaven; The Reign of Christ, and the Eternal State. These are very excellent lectures, and we would call special attention to the fifth, in which it is clearly proved that the Church will be removed before the manifestation of the Man of Sin. We are confident that this is the doctrine of Scripture; and hence the "blessed hope" of believers—they are to look for the coming of their blessed Lord.

The Religious Tendencies of the Times; or, How to Deal with the Deadly Errors and Dangerous Delusions of the Day. By James Grant. London: W. Macintosh.

Another book from Mr. Grant! He has the pen of a ready writer; and, as is usual with him, he speaks like a man deeply in earnest. But there is a tone of infallibility about the book which, while it may be accepted in proof of *his* settled convictions, is not likely to disturb those of others who pay as profound deference to revelation as it is possible for him to do. Millenarianism, it appears, is a most mischievous thing, which opens the door to other heresies. He charges Millenarians with presumptuously erecting themselves into judges, and resolutely refusing to listen to the plain teaching of the Bible. Is this true, just, charitable? Such Millenarians may exist, but we have not met with them. Our experience, and we have had some, teaches us that the Bible is just the book to which they cling at all costs. But it is not Millenarians only that are rushing headlong into dangerous delusions. Both within and without the pale of the Establishment our friend finds numbers teaching things which they ought not, and he believes the perilous days of prophecy are upon us. This is precisely our own doctrine; and although the fact is painful in itself, yet we are glad to find it recognised by the observant and prolific writer of this book.

Kitto's Illustrated Family Bible. Two large volumes, 4to. A new edition, enlarged and improved. By the Rev. T. R. Birks, M.A. London: James Sangster and Co., Paternoster Row.

This splendid work merits the highest praise, and should be found in every library. It is not doctrinal, in the usual sense of the term; not theological, as sustaining the views of any school; but it is full of most valuable information regarding places, scenes, allusions, habits, customs, architecture, monuments, coins, and so forth. *One Guinea* for these two profusely illustrated volumes! Surely this is the age of cheap literature; and in the present case cheapness and vast value go together. The book is a library in itself; and the eminent publishers deserve, as they will undoubtedly obtain, a very great demand for it. To invest large capital in such a production of learning and enormous reading is, apart from all commercial considerations, a public service, for which all who value the noblest kind of literature should be grateful.

The Pilgrim with the Ancient Book, and other Sacred Poems. By M. N. C. London: William Hunt and Co., 23, Holles-street, Cavendish-square.

A variety of pieces on scriptural subjects, by a devout man, whose chief delight is in the Ancient Book. For devotional reading, if not for great poetical merit, it may be recommended.

Christ is Coming! London: Heywood and Co.

An extremely foolish book, having no reference to its title. We have no heart to criticise the production of mental aberration. It is a case for pity, not for censure; but how is it that such absurdities find publishers?

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The Mystery of Growth, and other Discourses. By the Rev. EDWARD WHITE, St. Paul's Chapel, Hawley Road, Kentish Town. London: Elliot Stock.

HAD we not known the fact before, we should have discovered from this volume that Mr. White is an able man, and an eloquent writer, having something to say, and knowing how to say it. We cannot characterise all these essay-sermons; but there is nothing common place about them—the independent, earnest thinker is seen in every discourse; and the piece entitled "The Great Asiatic Revolution, in the age of Nebuchadnezzar," is a thrilling picture of the nations and events described. The topics of this valuable work are treated in the following order: 1. Discourses on the Elements of Faith. 2. On the History and Character of the Lord Jesus Christ. 3. On some of the Christian Doctrines. 4. On Personal Character. 5. On Matters relating to the Church.

Commentary on the New Testament. By JAMES MORISON, D.D. London: Hamilton, Adams and Co.

PART II. of Dr. Morison's able work extends from Matt. v. 7 to viii. 15. It is full of beautiful thoughts and fine criticism. With several of the remarks on the Second Petition of the Lord's Prayer—"Thy Kingdom Come"—we cannot agree.

The Coming Whirlwind among the Nations of the Earth. Daniel's Iron Kingdom, and "Time of the End," with Notes on Things Secular and on Things Sacred. London: Houlston and Wright.

A PIECE of vigorous writing, in which are some things doubtful.

Gottfried's Pilgrimage. By WYNDAM M. HUTTON, Incumbent of St. Paul's, Tipton. London: Simpkin and Co.

AN instructive and well-written allegory, fitted to be useful to young people.

Like Jesus. By O. L. J. London: W. Macintosh.

A FEW plain and good words on the Christian graces.

Papers on the Pre-millennial Advent of the Lord Jesus. By W. TROTTER. Glasgow: R. L. Allan, 75, Sauchiehall Street.

MR. Trotter's writings are singularly clear and convincing, and many will cherish his memory. He has fallen asleep, but through this precious little book he will still speak for the truth he loved so much. The cost is one shilling, cloth, post free.

He Came to Save; or The Mission of Jesus. By H. J. W. London: Macintosh.

AN earnest tract, illustrated by a few well-known anecdotes.

THE BEAUTIES OF HOLINESS. Seven Sermons. By the Rev. P. W. DARNTON, London, Elliot Stock, 62, Paternoster Row, 1868.

THERE are sweet and solemn truths in these sermons, expressed moreover in sweet and solemn words. We miss, however, that distinctive enunciation of salvation through the vicarious atonement and righteousness of Christ which is so very essential in sermon preaching and sermon writing at present. We are far from saying that our author does not hold such doctrine. It would rather seem to underlie his teaching. But its uncompromising unmistakable utterance is the need of the present time, the lack of which no beauty of style or truthfulness as to other important matters can supply. Again, surely in making the indestructible kingdom, "the kingdom that cannot be moved," of Hebrews xii. 21, to mean "Christianity," the present rule of God over Christian people, our author strangely overlooks the teaching of the immediately preceding verse, and of the passage in Haggai, from which the Apostle quotes. Has "the shaking of all nations," the shaking of "heaven and earth, and sea, and land," as yet taken place? Has "the desire of all nations" as yet "come and filled the temple at Jerusalem with glory?" If not, the indestructible kingdom has not as yet been set up, and he who teaches that it has, and that it is now in existence, teaches not in accordance with the word of God.

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NIGHT.

"The morning cometh."

Shall night in startled pace go by
With her last tear,
And dawn with resurrection joy
A morning near—
When patient waiting for the Christ to be
Shall have reward,
And never more our rights in him
Be half ignored—
When Charity and we—*and we*—
Shall think no ill,
And Hope, transplanted, never know
A check or chill?
Poor seedling! thou shalt rise ere long
A plain of flowers
Surpassing all that bloom as yet
On earth of ours.

And shall a princely Saviour set
The captive free—
And Music's daughters brought so low
Then blithesome be?
And shall a shining Presence chase
All gloom away?
And shall we see draw really nigh
Redemption? Ay,
No irritating thorn, no dread,
No failure then;
No self-reproach, no blame at all
Shall pierce again;
No questioning, "Is self or Christ
Beloved the best?"
And no more death to snatch away
Our loveliest.

Night hastened to the tended one
That suffering lay—
Night was more fitted for the deed
Than bright warm day—
Night stood and watched that heavenly look
In fading eyes;
And still Night heard young half-soothed sobs
Convulsive rise;
Night loosened what Love's heart would give
All earth to hold;
And took the pulse, the gush, from Hope,
And left Hope cold;
Night stayed until her work was done,
Then passed aside:
And as the sun rose o'er the hills
My baby died.

M. D. D.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER 1, 1868.

"WHY COULD NOT WE CAST HIM OUT?"

WHETHER admired for its sublimity, reverenced for its sacredness, or regarded with profound interest as a specimen of the promised kingdom, the scene on the Holy Mount has attractions altogether its own. Regarding the "transfiguration," it is not our purpose now to write; but a momentary reference to its holy glory will deepen the impression which the sad event that is recorded immediately afterwards is so well fitted to make.

Pressing through the multitude with all the eagerness of fatherly affection, and reverently kneeling before the Great Miracle Worker, a man cries out, "Lord! have mercy on my son; for he is lunatic and sore vexed; for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." (Matthew.) "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not." (Mark.) "And, behold, a man of the company cried out, Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not." (Luke.)

By thus collating the statements of the three Evangelists, who tell this sad story, it will be seen that the picture presented is mournful in the extreme. A dumb lunatic; torn, disfigured, burnt; foaming at the mouth, gnashing with his teeth, giving every sign of terrible agony, sinking beneath these horrible attacks as if he would never recover; and when a

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little restored, though all bruised and bleeding, immediately attacked again; and his father's only child! Poor father, what grief of heart! poor youth, what a fearful yoke to bear! The sorrow of the father reaches its height when he discovers that the disciples of Jesus, the Great Healer, are utterly helpless in the case. They "could not" cure the fearfully afflicted child; they could not alleviate the distress of the father.

But where was the Master, whilst the failure of the disciples is thus plainly manifested? His presence would have given a very different aspect to the scene of excitement and distress; and so the sorrowing father, notwithstanding his bitter disappointment with the disciples, appears to have thought. He clung to the last hope of all—the personal presence of the Lord. If this fail, *all* is lost; his child must be destroyed by the vile spirit that was making life a torment; hence his pitiful appeal to the Saviour: "*If thou canst do anything*, have compassion on us, and help us." What absorbing earnestness, what a confession of mental distress, what pathos of genuine prayer, are in these words!

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." The first ray of hope! blessed, beautiful, gracious hope! The doleful case, after all, is not absolutely desperate. It does not belong to the class of impossibilities.

"If thou canst *do* any thing," pleads the petitioner.

"If thou canst *believe*," replies the Saviour.

This merciful hint brings into fresh activity the heart of the suppliant. "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Right, O Israelite! He who has pronounced the recovery of thy boy possible, can either give thee stronger confidence in his kindness and power, or grant thy wish notwithstanding the doubts that disturb thy faith. But the multitude are excited with the expectation of some great sight. "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose."

At the close of this memorable display of the Lord's grace and might, "when he was come into the house, his disciples asked him privately, why could not we cast him out?" The echo of this question has been repeated through the weary centuries of a demon-possessed world. Still the foul spirit is rending and bruising and tormenting his victim; and the disciples cannot cast him out. But the perplexing part of the matter is, the persistent assurance of the majority of the disciples that they can. They give back to the echo of the old question from the foot of the hill of

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transfiguration, the emphatic reply that *they can!* There are demons and demons, evil spirits of "this kind" and of that, still in possession of poor suffering humanity. The story of the world is one of lamentation, mourning, and woe. Entire nations from time to time turn mad, as if hosts of lunatic demons had entered into them; and horrible cruelties, untold agonies, and rivers of blood are the awful result.

But *this* view of the matter is too broad and vast to make any impression. It is a great, ghastly, undefinable generalisation, like a fearful sea, heaving and boiling, as if instinct with ungovernable fury, with no visible boundary land, east, west, north or south. It is all wild, reinless, appalling destruction; and in the aggregate vastness of the woe, the spectator is unable to realise its dismal details. Let us therefore take, not a nation, not even a great city, but a single street of a little town, consisting say of a dozen families. Let our specimen town be in "Christian England;" let it be favoured with the ministry of earnest, devoted, evangelical public teachers; let the street selected be the most respectable in the town; and let the dozen families who inhabit it be recognised as persons who regularly listen to such preaching as we have supposed; *and what then?*

Surely we have narrowed the basis of the argument as much as the most exacting opponent of the necessity of the Lord's advent can demand. So strong is the case, so palpably helpless is the Church in the way of exorcising the demons that prey upon the world, and so urgent is the need of the Lord himself, if the agonised sufferer is ever to be delivered from his adversary, that we can afford the most liberal concession in the way of narrowing the logical premises. In one sense this is a most mournful fact; and were it not for the blessed truth that the Lord is coming down from the Mount to do what the disciples cannot, it would be to us inscrutably dark, terribly mysterious. But so long as this hope animates us, we will not give up the belief that the cause of heaven upon earth shall yet be gloriously triumphant. It must be so. The yearnings of every sanctified heart in the world long for it. Millions of unanswered prayers, which God has not forgotten and cannot forget, still plead for it. The assurances of prophets and apostles inspired by the Omniscient Spirit, declare its certainty. The all-embracing merits of the Redeemer absolutely demand it. And the union of Omnipotence with infinite love in the God and Father of our Lord Jesus Christ, takes it entirely out of the sphere of question. It must be so. It is not a question. It is not a possibility dependent upon any contingency, but a pre-determined, pre-announced, settled fact. *It will be;* let this be distinctly understood; it will be, notwithstanding the idolatry of three-fourths of the human race, the terrible power of Satan everywhere, the rapid diffusion of "spiritualism"—more correctly demonianism—the daily

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increasing proofs of the apostacy of Christendom, the melancholy confusion of tongues in the Church, and the utter inability of the disciples to eject the foul spirit from the world, notwithstanding their reiterated assurance that they will do it as soon as a sufficient number of men, and a sufficient amount of money, are placed at their service.

Let us not be misunderstood in the last member of this sentence. More men and more money are wanted for the Lord's cause; but let the argument for them be put upon the right issue. The allegation that those who are looking for the King and the kingdom are comparatively indifferent to the proclamation of the gospel—using that sadly misapprehended word in its popular acceptation—is simply untrue. We contend earnestly for the full, free, and habitual utterance of divine truth concerning human salvation; what we desiderate is that *all* truth should be preached. We wish to see ministers of the gospel and missionaries of the cross multiplied; but we add the condition that they declare the "*whole* counsel" of God respecting the Church of grace and the kingdom of glory. Every fresh witness in this great field of testimony is welcomed with gratitude to the Head of the Church; but we urge the necessity of his being a faithful witness. Teachers and preachers who take a part of revelation and present it as a whole do incalculable mischief; and to say that because we protest against this as a wrong to God and men, we are *therefore* careless about the diffusion of divine truth, is not only an illogical statement, but a gross calumny. We do not object to that which is taught as untrue *in itself;* our objection turns upon the fact that it is only part of that which is most clearly revealed, and that, like all partial representations, it miserably fails to do justice to the thing professedly represented. Suppression is as dangerous as exaggeration, and he who is guilty of either is not qualified to stand before the world as a witness for God to the unutterably precious truths he has been pleased to reveal in his word. We sigh for "gospel preachers" in every land and every language; but to be *that* we are satisfied that they must proclaim openly and earnestly that he who was delivered for our offences, and raised again for our justification is about to return from heaven, and reign as the universal Sovereign of humanity, "under the whole heaven," to consummate the wonderful redemption arranged and determined in the uncreated glory before the world was. *This* is our alleged error; for *this* we are blamed—if it be an error, we hold it; if blameworthy, we cheerfully bear the blame.

But it is time to return to our model street. Remembering the exceptionably favourable conditions supposed, we have asked regarding the twelve families, "what then?" Are they all Christians? All earnest, devoted, Christ-loving, man-loving believers? Is there not one uncleansed spirit among them? Not one dark mind, hating holiness, clinging to the

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world and the flesh, and disregarding the claims of God and his Christ? Are there no indications in any of these dwellings of unsubdued self-will, violent passion, angry contentions, misconstruction of motives, and uncharitable words? And, to close this list of questions, which might be too largely extended, is there no foul spirit in this carefully-selected street which the disciples are altogether unable to cast out?

It is needless to say that the answer which would give us pleasure and joy is not forthcoming. Even this little field of wheat has its tares—this little spot of sunshine its dark corners, where the spirits of evil are busy with their deadly work. But if this be true of such a peculiarly favoured locality, what of the myriad myriads of mere formalists, whose "religion" begins and ends with the Sunday-service? What of the great multitude who regard the acquisition of wealth, and that position in society which wealth secures, as the very aim and end of life? And what of the dense masses of positive heathenism that swarm in all the great cities of Christendom, needing the strong arm of the law to hold them in check?

We say nothing of heathendom proper. All considerations regarding that belong to another region of thought—must be tested by another rule; although we *might* ask, without overstepping the boundary line of honest argument, why is there any "heathendom proper" in the third quarter of the nineteenth Christian century, *if it be true* that our Lord requests and expects his Church to convert the world whilst He is at the right hand of the Father? But we shall not press this question. We rest satisfied by hinting that we have a *right* to ask it; and if the mere hint has the effect of leading any brother disciple, who thinks our "views" wrong, to re-examine the entire subject, our object will be gained. There are some—many, very many—valued and excellent men, servants of the Lord, and brethren in the Lord, who think and say that the doctrines taught in this publication are unscriptural, and therefore dishonouring to Christ and his Church—hurtful—mischievous. We shall not speak of our own thorough conscientiousness in this matter; for we shall assume that *that* is not doubted; but we know that conscientiousness is not enough. If a man's conscience is not enlightened and educated by the word of God, it will applaud him, as it has done in numberless instances, for doing and saying things that are diametrically opposed to that word. So fallacious a plea as this, therefore, we have too much respect for the intelligence of the reader to use for a moment. But should any of the brethren to whom reference has been made read these lines, will they kindly *believe* the writer when he assures them on his simple word—for beyond "yea" and "nay" a Christian should never go—that their remarks often make him feel very deeply his sense of responsibility?

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It is no light thing under *any* circumstances, even though the entire Church held it as an article of her creed, to teach that the Son of God—the only Redeemer of men—the appointed Judge of quick and dead—in whose hand is the destiny of every human creature—*may* return from heaven at any hour, without further note of warning, and *will* return, most certainly, before even the dawn of the bright day of promise when the earth snall be filled with the knowledge of his glory as the waters cover the sea. But to teach this momentous doctrine when the voice of the pulpit in nine cases out of ten; almost all the standard commentaries which nourish, if they do not form, the religious beliefs of the age; the overwhelming majority of Christian books; and, consequently, the far greater number of professing Christians; are opposed to it, is no easy matter. We ask these brethren candidly to answer this question—*Could we have chosen this line of labour without the deepest conviction that the pre-millennial coming of the Lord Jesus is clearly revealed in the Holy Scriptures?*

"Are you quite certain that you are right? Have you no misgivings at times that you *may* be wrong?" These serious questions, in these very words, were put to the writer the other evening by an excellent brother, who has been in the Christian ministry very many years. It was right to ask them, and we felt obliged to our friend for doing so; for it is well to have the foundations of one's faith occasionally tested by such direct appeals: and it is written, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Our reply, substantially, was, that, believing in the plenary inspiration of the Scriptures, and accepting the prophetic word as meaning exactly what it says, our ground of certainty is sufficient to remove all misgivings, so far as the essential doctrine is concerned, whatever room there may be for honest difference of judgment respecting details; that the nature of very many unfulfilled predictions is such that their fulfilment *necessitates* a dispensation quite different from that under which we live; and that the failure of the Church, so far as the work popularly assigned to her is concerned, convince us that her vocation has been generally misunderstood, a conviction the correctness of which an unprejudiced examination of the New Testament renders clear as noonday.

Seeing that to this "confession of faith" our friend's reply was a bare denial of our positions, we thought it fair to reverse the order of procedure by putting *him* in the witness box.

"Are you quite certain," we asked, "that you are right in holding the opinion that the world will be converted to Christ by the preaching of the gospel during this dispensation?"

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"Yes, certainly I am; for we are commanded to preach the gospel to every creature."

"May not the command be obeyed without producing the result you suppose?"

He did not "see" that.

"Well," we enquired, "have you no misgivings, at times, that you *may* be wrong?"

He had "none whatever."

"How do you reconcile this belief with the predicted apostacy of the last times?"

"Oh, there are different opinions respecting the meaning of that apostacy. At any rate, things will soon come right. In these days of advancing civilisation, and intelligence, and national liberty, one can't think of Christian Churches failing to do their duty."

"But you will remember that the apostacy, or falling away, immediately precedes the day of the Lord. This being so, I do not ask where is the conversion of the world if the assumed instrument of its conversion has made itself ready for the service of the Man of Sin, but where is the room for its conversion *before* the coming of Christ?"

"The coming of Christ! It is there that you are wrong. He came at the destruction of Jerusalem, and he comes to his people at death. As to his reign, he is reigning now; and as to the Jews, God has dealt with them. The truth is, I can make nothing of your views. I think them altegether wrong, and wonder how anybody can entertain them."

Here our conversation ended, and here ends this paper—with the obvious reflection that the authentic specimen of Church opinion just given helps to prove that the disciples, in the absence of the MASTER, will most certainly fail to eject the foul spirit from the convulsed and tormented world. The LORD must come down; *and He will!*

THE LAST DISPENSATION.

IF one were to reduce to a single sentence the cause of the prevalent misapprehension regarding the future of the Church and the world, that sentence would be, *the belief that this is the last dispensation.* In the majority of instances it is assumed, quietly taken for granted as something beyond dispute, that with the close of the present economy the earthly history of man will be absolutely closed for ever. This is the foundation thought in countless numbers of sermons; and it has been formally argued by theologians as a fact defying intelligent contradiction, and demanding universal credence. In condensed form, the argument takes some such

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shape as this: God gave his word to Israel of old; it was predicted that the Messiah would come to them; in the fulness of time, accordingly he came, in exact fulfilment of the prophecies that went before; but his claims were rejected by the rulers of Judea. He was cast out, and "by wicked hands crucified and slain." God, however, in infinite mercy to the world, and in accordance with the counsels of eternity, raised him from the dead. Again the gospel was offered to the Jew, but contemptuously rejected. Henceforth, therefore, it was to be preached "to all nations," without respect to country or race. All believing it are saved; all refusing to believe it shall be condemned. The distinction between Jew and Gentile has ceased; and at the end of the world, when the Church shall have accomplished her purpose, and realised her sublime mission, in bringing all tribes and races into the Redeemer's fold, he will come to judgment, raise the dead of all ages, place them before his great white throne, pronounce the irrevocable sentence, take the righteous to heaven, cast the wicked into hell, and wrap the world in that tremendous conflagration of the last day, which shall blot out the scene of man's guilt and probation from the fair universe of God!

That is the scheme, and we believe those who hold it will admit that we have fairly and honestly represented it, as far, at least, as that could be done in so few words. To misrepresent is not in our line of things. Where even ordinary truth—truth, that is to say, about minor matters as between man and man—is concerned, misrepresentation would be immoral; but where the revealed purposes of God, not to say the interests of millions of human beings are involved, it would be sin of most flagrant type. Besides, to put the matter on the low ground of polemical policy, temporary triumph in an argument would be poor consolation for the dishonour which speedily follows detected misrepresentation. We have no possible advantage to gain by calling in question the stereotyped scheme of the world; the facts of the case are all the other way; but if we can show that God's revealed purpose is broader, grander, and in every sense more worthy of his glorious character than that scheme, we shall, at least, have the satisfaction of knowing that our humble service was willingly rendered.

There is much truth, as well as error, in the cluster of doctrines intended to prove that this is the final dispensation; but this cluster entirely fails in its purpose, for the reason that it omits many doctrines which occupy a prominent place in revelation, and which prove, at least if they are to be understood as meaning what they say, that this is *not* the final dispensation.

I. "The times of the Gentiles" is a phrase found in Scripture. When the period so designated began, and when it will terminate, is a matter of

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no consequence here. With the words themselves, and not with the wonderful things they embrace, have we to do at present. They clearly suggest a certain determined period which had a beginning and will have an end. Limitation is the idea suggested by the words, and, of course, limitation *in time;* that is to say, the period so defined begins *somewhere* in the world's history, and ends *somewhere* before the history of the world comes to a close. It is an era marked off by certain special peculiarities. It is in some way, no matter in what way, unlike the times that went before it, and unlike the times that are to follow it. All this being granted, just because it is impossible to dispute a thing so perfectly certain, the next step is to ascertain, if possible, when the times of the Gentiles come to an end. And about this there is no difficulty. The period so determined closes the present dispensation; therefore, the present dispensation is not the final one. God has work to do in our world, great, wonderful, terrible, and glorious, when this dispensation shall have passed away for ever.

"Jerusalem," said our Lord, "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The preposition "until" marks the limit of the period spoken of, and the teaching of the text is, that when this limit is reached, the humiliation of Jerusalem shall come to an end. But, on this particular branch of the subject, we refer to a paper entitled, "The Times of the Gentiles," published in *The Rainbow*, for March, last year.

II. "The world to come" is a phrase found in Scripture. This expression makes it certain that the present is not the final dispensation. There could be no world to come if the end of this economy were the end of man upon earth. "Unto the angels hath he not put in subjection the world to come, whereof we speak." Heb. ii. 5. This is no intangible thing, or purely spiritual state; for the original strictly means the *habitable world to come;* the great population of the globe, under certain conditions of government different from those that now exist. Take in connection with this chapter vi. verse 5, where the phrase, "The world to come," means the age or dispensation to come. Thus we have both sides of the idea, a new "*age*," or dispensation, about "to come" to the "*inhabitants*" of the world; a new order of things for men in the flesh. It is certain, therefore, that the present dispensation does not close the earthly history of man.

III. "Thy kingdom come" is a phrase found in Scripture. Now, unless it can be shown that the Church is meant by these words, the kingdom for which the disciples are to pray is yet future, and, if future, the dispensation under which we live is not the last intended for the human race. There are many things said about the era of the kingdom which are

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totally inapplicable to the present age of grace and divine longsuffering. When the kingdom comes, God's "will" will be done on earth, as it is in heaven. It is painfully true that such is not the case now, notwithstanding the fact that there has been a Church in the world for many centuries. If anything can be learnt from silence, here is a remarkable instance of it; for it is a suggestive fact that our Lord does not describe the kingdom in the prayer which he taught his disciples, further than by intimating two results of it, namely, the hallowing of the Father's name, and the doing of his will. But why does he not tell his disciples what he meant? It was by no means necessary. They were Jews, and knew from the writings of their prophets much about the kingdom which was to be established when that long-looked-for King, the anointed of Jehovah, should ascend his throne. The visions of the seers of Judah respecting that kingdom were fondly treasured in their memories. They needed no information about the golden splendours of the Messianic reign. The coming of the predicted age was the grand object of their desire. The restoration of the kingdom to Israel, and, by consequence, the extension of the blessings of Messiah's government to all the nations, was the theme of their thoughts. So fully occupied were they with this, that the baptism of unparalleled sorrow that lay between their Lord and his promised throne of glory, was quite unnoticed. The beautiful haven was in sight, and on it their eye rested with such loving desire that they overlooked the stormy sea over which he and they must pass before it could be reached. The gilded mountain top was there in all its dazzling splendour, and it so gladdened their hearts that they had no dark forebodings of the valley of the shadow of death, through which the King must travel, on his way to universal dominion. They looked upon the sunny pinnacles of the city of the Great King, beautiful for situation, the joy of the whole earth, and the flashing light suggested that the time of Israel's trouble was near its end, and that their ears would soon be charmed with the hosannas of the coronation.

Of the death of their Lord they would not hear; it was to them an unbearable, intolerable, impossible thought; and when Jesus foretold his resurrection, "they kept that saying with themselves, questioning one with another what the rising from the dead should mean," "for as yet they knew not the Scripture that he must rise from the dead." They *should* have known, for their prophets had told them so; and had they reflected on the fact that his reign was to be everlasting, the necessity of resurrection life would have become obvious, for of no mortal could such duration of authority be predicated. Afterwards they saw this fully, and spoke of it with irresistible force as *the* grand evidence of the Messiahship of Jesus. Acts ii. iii. But when the day comes for the Raised One, who dieth no more, to return to judge the world in righteousness (Acts xvii. 31)—

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or, in other words, when he returns to reign it is unquestionable that the present dispensation will be superseded, and a new "age" for humanity will begin. To identify the reign of Jesus, predicted by the seers of both Testaments, with his blessed headship over the Church, is to darken counsel. The two things are both essentially and circumstantially different. Of the Church, the disciples knew nothing until the Holy Ghost revealed "the mystery," and therefore when they speak of "the Kingdom," to understand them as speaking of the Church, is to *mis*-understand them. Besides—and this is most important, on many accounts—the Church herself will be in resurrection-life with her Head when he returns to crush his blaspheming foe, and to wield his sceptre over the "habitable world." 1 Thess. iv. 16. The Church, so far from being the Kingdom, is, in the mystery of redemption, the body of Christ, the bride, the Lamb's wife. There is a mysterious glory about all this, upon which we are unable to look fully in our present mortal state; but we are able to distinguish between words which have a radical difference of meaning, and between bodies intended to occupy different, although harmonious, spheres in the age to come. *This* the "last dispensation!" No! that cannot be.

IV. "He that scattered Israel will gather him," is a phrase found in Scripture. Surely this points to a new dispensation, and proves that the scheme of doctrine which ignores, or denies, the national restoration of the seed of Abraham, according to the flesh, is erroneous. To tell us that the Lord hath "dealt with the Jew," and that there is now no difference, nationally considered, between Jew and Gentile, is to tell us something that a world-wide fact contradicts every day in the year and every hour in the day. The difference between Jew and Gentile is marked, visible, notorious in every nation under heaven. There is no difference between them in their fallen condition and consequent spiritual necessities, none in the perfect efficiency of the Saviour's work to meet those necessities, and none in the blessed truth of unity in Christ. In him—and we adore him for it—there is neither Jew nor Gentile, but a new creation. Subjects of this new creation pass into a higher state than any that can be represented by earthly or national relationships; but this is *not* the point under notice, and should not be confounded with it. "The Church, which is his body," is neither Jewish nor Gentile, but a divine creation, a partaker of the divine nature, and its "life is hid with Christ in God." The poin now before us is the national restoration of the scattered tribes of Israel, a thing which the God of Israel has promised in many a soul-stirring passage, and the fact that this event necessitates a new dispensation.

Our difficulty here is, not to find clear prophetic evidence of the return and final settlement of the tribes in the land, but to make a selection

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consistent with our limited space. Let us read the paragraph from which we have quoted: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he: therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." Jer. xxxi. 10—14.

After the gathering here promised, "they shall not sorrow any more at all"—this is decisive; for whilst it does not determine whether their next return to Palestine will be temporary or otherwise, it does determine *a* final return, to be followed by permanent settlement, peace, and prosperity.

Take further that wonderful chapter, the sixtieth of Isaiah, which our translators have absurdly headed, "The glory of the Church in the abundant access of the Gentiles, and the great blessings after a short affliction." It is a congratulatory address to Zion in consequence of the coming of the Lord. The prophet had just said, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;" and now his eye is filled and his heart is thrilled with the consequent grace and glory; and, by the teaching of the Holy Ghost, he pours out his heart in the following strain of sublimity:—

"Arise, shine!
For thy light is come;
And the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth,
And gross darkness the people:
But the Lord shall arise upon thee,
And his glory shall be seen upon thee.
And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.
Lift up thine eyes round about and see,
All they gather themselves together;
They come to thee;
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.
Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;
Because the abundance of the sea shall be converted unto thee,

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The forces* of the Gentiles shall come unto thee;
The multitude of camels shall cover thee;
The dromedaries of Midian and Ephah—
All they from Sheba shall come;
They shall bring gold and incense;
And they shall show forth the praises of the Lord.
All the flocks of Kedar shall be gathered together unto thee;
The rams of Nebaioth shall minister unto thee—
They shall come up with acceptance on mine altar;
And I will glorify the house of my glory.
Who are these that fly as a cloud,
And as the doves to their windows?
Surely the isles shall wait for me,
And the ships of Tarshish first,
To bring thy sons from far—
Their silver and their gold with them—
Unto the name of the Lord thy God,
And to the Holy One of Israel,
Because he hath glorified thee.
And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favour have I had mercy on thee.
Therefore thy gates shall be open continually,
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.
For the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.
The glory of Lebanon shall come unto thee—
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious.
The sons also of them that afflicted thee shall come bending
unto thee;
And all they that despised thee shall bow themselves down
at the soles of thy feet;
And they shall call thee:
'The city of the Lord
The Zion of the Holy One of Israel.'
Whereas thou hast been forsaken and hated,
So that no man went through thee,
I will make thee an eternal excellency,
A joy of many generations.
Thou shalt also suck the milk of the Gentiles;
And shalt suck the breast of kings;
And thou shalt know that I the Lord am thy Saviour

* Wealth (margin).

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And thy Redeemer,
The mighty One of Jacob.
For brass I will bring gold,
And for iron I will bring silver,
And for wood brass,
And for stones iron.
I will also make thy officers peace,
And thine exactors righteousness.
Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls 'Salvation,'
And thy gates 'Praise.'
The sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee;
But the Lord shall be unto thee an everlasting light,
And thy God thy glory.
Thy sun shall no more go down;
Neither shall thy moon withdraw itself;
For the Lord shall be thine everlasting light;
And the days of thy mourning shall be ended.
Thy people also shall be all righteous;
They shall inherit the land for ever—
The branch of my planting,
The work of my hands—
That I may be glorified.
A little one shall become a thousand,
And a small one a strong nation;
I the Lord will hasten it in his time."

We enrich our pages with this splendid prophecy. Another word is not necessary. He who sees not in this chapter the restoration, conversion, and permanent settlement of Israel in the Land of Promise, amidst circumstances of surpassing prosperity, and in connection with the presence of the glorious King, would not be convinced by any number of proof texts. But when Isaiah's sixtieth chapter begins to be fulfilled, another dispensation unquestionably dawns upon the world. Soon may it come, for the weary world needs it!

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THE DEFERRED RECOGNITION.

"So the last shall be first, and the first last: for many be called, but few chosen." Matthew. xx. 16.

IN these solemn, but *when rightly understood,* most comfortable words, we have our blessed Lord's own application, the "moral," to use the phrase of the old fabulists, of the parable of the Labourers in the Vineyard. I emphasise the words, 'when rightly understood,' because I am thoroughly persuaded that almost universally this deep and pregnant saying of Christ's is not only misunderstood, but actually made to express a meaning the very reverse of that which was divinely intended; being narrowed down to set forth the bare hard idea of the Ruler's sovereignty; while, in point of fact, it was designed to widen out our conceptions of the Father's superabounding grace.

Let us for a few moments look at the parable. It is the time of vintage, and the owner of a certain vineyard goes forth in the early morning into the market-place of the neighbouring town to hire labourers into his vineyard. From among the groups of labourers standing about, he selects a certain number sufficient for his purpose, but, doubtless, few as compared with the whole number of those waiting to be hired; and having agreed to pay them a *denarius,* or Roman penny, a-day (the ordinary remuneration at the time for a day's labour), he sends them into his vineyard. This takes place, we may suppose, about six o'clock in the morning; but going out "about the third hour," or nine o'clock, when a quarter of the working day had expired, the owner of the vineyard finds others still unemployed in the market-place, and says unto them, "Go ye also into the vineyard, and whatsoever is just I will give you:" which offer is at once accepted. The same thing happens also at the sixth and ninth hour, or about noon and three o'clock in the afternoon. "And about the eleventh hour"—five o'clock, or just one hour before the close of the working day—he goes out once more, and finding some still standing idle, inquires of them, "Why stand ye here all the day idle? They say unto him, Because no man hath hired us." And to them he says, "Go ye also into the vineyard."* The last brief hour quickly passes away, and the evening being come, the lord of the vineyard saith unto his steward, "Call the labourers, and pay them the hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first-hired came,

* The idea of a regular engagement for a definite hire gradually disappears. The first labourers were hired for a day; their remuneration being not only fixed, but serving as their motive (ἐκ). The next labourers were merely promised an equitable acknowledgment of their services; while, in the last instance, according to the best accredited readings, no promise at all was made to those who went into the vineyard. The clause 'Whatsoever is right, that shall ye receive," in verse 7, is omitted in B. D. L. Q. (Sinai MS.), the Vulgate, and other versions. Meyer calls attention to the fact that the substitution of λήψεσθε, in verse 7, for the δώσω ὑμῖν of verse 4, shows that the clause is not genuine.—LANGE, "Theological and Homiletical Commentary," *in loc.*

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expecting to receive more, even they received every man a penny. And when they had received it, they murmured against the householder, (*οἰκοδεσπότου*, the same word as in verse 1)—saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?—So"—even in the very way thus set forth and illustrated—"the last shall be (as) the first, and the first shall be (as) the last:"† FOR—enunciating the grand principle upon which this all depends—"many are called, but few chosen."

But what is this principle, and how is it illustrated by the parable itself? If, with Dr. David Brown, and Calvinistic commentators generally, we say that the sense is, "Many receive the invitations of the gospel whom God has never chosen to salvation through sanctification of the Spirit, and belief of the truth;" then, most assuredly we put a meaning upon the words which they might perhaps bear, if isolated from their preceding context, but which, when they are taken as they must needs be taken, as embodying the inmost principle *of the parable itself*, is utterly inadmissible. Who are those "called," in the parable, to the labours of the vineyard, but not "chosen" ultimately to obtain the due reward? As none neglect the invitation, so none are finally rejected. None even, in the matter of reward, are preferred to the rest. Is not the unreasonable complaint of the first-hired based on a state of things the very reverse of this? They do not murmur at not receiving their stipulated penny; they do not murmur because those hired at later periods of the day receive more than a penny; their ground of complaint is solely this: "Thou hast made them *equal* unto us." *Equality* in the bestowal of divine reward is, then, the rule of the parable, and plainly, therefore, inequalits in the exercise of the divine sovereignty cannot be the principle it way intended to illustrate.

What then, I ask again, is this principle, and how does the parable illustrate it? A paraphrase of the verse will, I think, remove all difficulty, by wiping away the traditional dust which has covered and obscured its precious meaning. "In the very manner thus represented shall the first be even as the last, and the last even as the first; for many are ultimately called, though few were originally chosen." All is thus rendered harmonious; nor is any violence done to the grammatical sense of the passage. The "chosen"—or the first band of labourers with whom a distinct covenant was made—are evidently the Jewish nation. "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. ix. 4); especially the promise of "the kingdom," in virtue of which Christ

† These words, as Greswell has justly observed, "should rather have been rendered, 'And many shall be the first last, and the last first;' especially if, as I apprehend to be the truth, all that is intended by them is, the absolute future equalisation of those who are the subjects of the assertion, in all such respects as entailed the distinction of first and last, or last and first, understood according to the circumstances of the case."—*Exposition of the Parables.* vol. iv. p. 387, *note.*

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himself speaks of the Jews as "the children of the kingdom." Matt. viii. 12; xxi. 43. The "penny," or stipulated reward attached to the due fulfilment of the conditions of the covenant by the "chosen," but ultimately bestowed of free grace upon all the "called," is the privilege of *entrance into the kingdom of heaven*, without reference to the further question of special rewards in the kingdom which is taken up in other parables. And the "called" themselves, or the various bands of labourers with whom no formal covenant was made, hired at the third, the sixth, the ninth, and the eleventh hour respectively,* are the Gentiles, whom, in accordance with his hidden design of mercy, God has by the gospel called to be "fellow-heirs, and of the same body, and partakers of his promise in Christ." Eph. iii. 6.

Thus we recognise at last, I trust, the divine principle which, as a living stul, animates the otherwise dead body of this parable. The principle, namely, that in all the dispensational dealings of God with fallen men, over and above the revealed and promised grace, whatever may be *its* measure and character, *there is ever a further reserve of mercy*, veiled for the time being, lest man should abuse it to his own destruction, but in due time to be manifested when the necessity for its manifestation has arisen. Has it not been so throughout the history of our race? Take the case of our first parents, and may we not recognise it in that first and most comprehensive of all God's promises, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall crush thy head, and thou shalt bite his heel." Gen. iii. 15. *Gesenius.* Take the case of the antediluvian world, and may we not recognise it in the mysterious announcement of the apostle Peter, that Christ, "being put to death in the flesh, but quickened in the Spirit, went and preached (the gospel, iv. 6) unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." 1 Peter iii. 18—20. Take the case of the Jewish nation, and may we not recognise it in the calling of the Gentiles, which this very parable was designed to set forth, whereby "the fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles." Rom. xi. 12. Or, once more, take the case of the Christian Church, and may we not, in like manner, recognise it in those blessed prophecies of a coming dispensation, when the fulness of the Gentiles being gathered in, not only shall "all Israel be saved," but "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14. Yes, blessed be the name of our God, while his covenanted mercies are ever as the moon walking in brightness, his uncovenanted mercies are as the great central sun in whose reflected glory alone it shines—a glory sufficient to light up a thousand brighter worlds.

It is, however, to one special instance of the operation of this most gracious principle of the divine government that I propose, in the following remarks, to direct the reader's attention; and this special instance is to be found, as I apprehend, in the parable of the Ten Virgins. The conviction expressed in one of the earliest numbers of the "Rainbow," that

* *Four* bands, be it observed, in all: thus evolving the *world number*, even as it is written, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 29.

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all the virgins in that beautiful parable, the wise and the foolish alike, represent *true believers*, the lapse of time, and further thought on the subject, has only served to deepen in my mind. Most thoroughly do I agree with Dean Alford when he says, "All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are *quite beside the purpose*."* With that great unfolder of the words of Jesus, Rudolf Stier, when he asserts, "Nothing is here said of Christians or Christian Churches which are fallen away; these, however much or little they may retain of his name and confession, yet, before the Lord, belong to the heathen and the children of this world . . . Both parties (in the parable) *are* virgins before Christ, not merely before the world; there is among them no hypocrite or harlot (who would be quite out of keeping with such a company); they all go out, all go to *meet* him; and that *not* as the present time drives us all, even the strangers and harlots without, against their will, towards the Coming One, but with a good foundation and beginning of their own will, faith, and mind, turned to the Bridegroom."† And with Dr. Seiss when, in his unequalled exposition of the parable, he observes, "By these improvident virgins, I can understand none other than real Christians, with no stain whatever upon the genuineness of their profession, but whose Christianity lacks that maturity of growth, depth of consecration, and perfection of development, which alone can entitle to the highest honours and joys of the kingdom. The royalties and priesthoods of the world to come are not to be reached by the common order of saintship. They are not reserved for such as never rise in their piety beyond the ordinary run of Christian attainment."‡ Holding with Olshausen, that the judgment set forth in this parable is exclusively one preparatory to the setting up of Christ's kingdom, and involving only exclusion from the marriage supper of the Lamb,‖ and participation in the supreme dignity of the bride—the "queen" spoken of in the forty-fifth Psalm, who stands arrayed in gold of Ophir, on the right hand of the heavenly Solomon.

The grounds upon which this conclusion, that *all* the virgins represent *true believers*, may be thus summarily stated. 1. *Their common designation as virgins;* which in spite of Archbishop Trench's dogmatic assertion to the contrary, is of the deepest significance, and affords the only key to the true interpretation of the parable. For παρθενος is a word which, in the usage of the New Testament, is fenced off most carefully from all that is common or unclean. "It is one of the most univocal, significant, and carefully-guarded words by which the New Testament designates true Christians. In its literal sense, it is found outside of this parable only in Matt. i. 23; Luke i. 27, ii. 36; Acts xxi. 9; 1 Cor. vii. 25—28, 34—36, 37;

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* Greek Testament, *in loc.* † Words of the Lord Jesus, *in loc.*

‡ "The Parable of the Ten Virgins." pp. 63, 65.

‖ It is clear that the words, οὐκ οἶδα ὑμᾶς (verse 12), cannot denote eternal condemnation; for, on the contrary, the foolish virgins are only excluded from the marriage of the Lamb (Rev. xix. 7); hence they must be viewed as parallel with the persons described in 1 Cor. iii. 15, whose building is destroyed, but who are not thereby deprived of eternal happiness. These virgins possessed the general condition of happiness, faith (which led them to cry κύριε, κύριε, ἄνοιξον ἡμῖν, verse 11; but they lacked the requisite qualification for the kingdom of God, that sanctification which proceeds from faith. Heb. xii. 14.—"Biblical Commentary," *in loc.*

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where it is employed to denote untouched purity. In its tropical sense, it is used but twice, and in each case accompanied with a fulness of description which leaves no room for its application to any other than real Christians. The first is, 2 Cor. xii. 2, where it is employed to denote persons 'espoused' to Christ—Christians 'uncorrupted from the simplicity that is in Christ'—such as are fit to be presented to Christ as his Bride. The other instance is, Rev. xiv. 4, where it is used to designate those who are 'not defiled,' 'which follow the Lamb whithersoever he goeth,' who 'are redeemed from among men,' in whom is 'no guile,' and who are 'without fault.' These passages give God's own explanation of the word, and show that, in the mind of the Holy Ghost, it denotes a flower of chastity and pureness which is not mere profession or semblance, but reality. Neither the word of God nor the language of man knows anything of a bastard or spurious virginity. It is not a thing of degrees or profession, but a possession which is perfect and real, if it exists at all. In Scripture, and everywhere else, nothing is *virgin* which is not genuine, true, and pure, whether the word be spoken literally or tropically."* Now, this most expressive word is, in the parable, applied to the five foolish virgins with the same unqualified positiveness with which it is applied to the five wise ones. It is not merely said that they *professed* to be virgins, as we read elsewhere of some who were "false apostles, deceitful workers, transforming themselves into the apostles of Christ, even as Satan himself is transformed into an angel of light." Nor is it merely said that they *passed* for virgins in the judgment of the world; as, in another parable, the tares of the wicked one passed for awhile as God's wheat. No; it is in the judgment of heaven, it is by the lips of Jesus, it is in the light of eternal truth, that they are regarded as virgins; and such being the case, the supposition that they are mere hypocrites and harlots cannot be entertained.

(2.) Their *number* also is significant. *Ten*, symbolically considered, is a many-sided number; according as it is understood to express the union of the worldly four and the Satanic six, the perfect eight and the incomplete two, the divine three and the dispensationally complete seven, or, lastly, the reduplication of the progressive yet incomplete *five*. In the present instance it is clearly the latter. The five wise virgins go in to the marriage supper, but their number is incomplete, for five are left behind. On the other hand, the five foolish virgins are rejected, yet their present rejection does not preclude their future progress and acceptance. Hence "the virgins were five wise and five foolish, showing that the one class does not include all the saved, nor the other all that fail to enter in to the marriage of the Lamb." *Two fives*—making TEN—denoting corporate completeness combined with individual incompleteness. In this parable, therefore, ten denotes the true Church as a whole, just as in the parable of the pounds ten denotes the visible Church as a whole. "*Ten*," says Stier, "is the number denoting completeness, as (also in the ten servants Luke xix. 13); according to the Jewish ordinance, ten persons formed a passover-family; then also a Church or assembly; in like manner, at the marriage, at least ten bridesmaids were appointed. Therefore these ten together are the Church."

* Dr. Seiss's "Parable of the Ten Virgins." pp. 63, 64.

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(3.) The fact that all the ten virgins, wise and foolish alike, *went forth to meet the Bridegroom*, is likewise inconsistent with the idea that any of them were only professors. A twofold going forth is indicated in the parable: in the first instance, they *all* "took their lamps and went forth to meet the Bridegroom;" and subsequently, when the midnight cry is heard, "Behold! the Bridegroom cometh; go ye out to meet him;" they *all* arose and trimmed their lamps, in obedience to the summons. Now, what is this twofold going forth intended to signify? Even in the former case, it is surely something more, something deeper and truer than a mere profession of the name of Christ, a nominal membership in the Christian Church. No; the going forth of all the ten virgins is a reality, and not a mere pretence; and their object in thus going forth is, in all sincerity and truth to meet the Bridegroom. Nay, more than this; not only do they at first all go forth *in faith* to meet him, but even when his actual approach is announced, they all essay to go forth also *in hope* and *joy* at his coming. Could hypocrisy, think you, stand this test? "The first going forth," as Stier has well said, "is the going out from the world and from self, and hereby they became virgins belonging to the Bride; the second is the last joyous readiness which meets the coming of the Lord." And while the former completely precludes the idea that the saintship of any of the ten was only spurious, the fact that the foolish as readily as the wise prepared to meet him, equally negatives the thought, not unfrequently entertained, that though possessed of saving faith in Christ, the foolish virgins lacked all hope and love of his appearing. That, in a certain deep sense, their hope and love were indeed imperfect is not to be denied; for "every man that hath this hope in him, purifieth himself even as he is pure" (1 John iii. 3), and to "all those who love his appearing," the "crown of righteousness" is promised." 2 Tim. iv. 8. Yet that this hope and love was in some measure possessed by them is equally plain, for the virgins all heard the announcement of the Bridegroom's approach, and though drowsy and sleepy, at once they all arise and bestir themselves to meet him.

(4.) The turning point of the parable, however, upon which its true interpretation must largely depend, is confessedly the possession of *oil* by the wise virgins, and the lack thereof by the foolish. That *oil* is in some aspect or other an emblem of the Holy Spirit, is, I apprehend, conceded by all interpreters; the more important question, at least, in this connection, being, whether it is to be regarded as emblematic of his regenerating, or of his sanctifying power. If the former, which is the general opinion, can be maintained; if the "oil" be indeed "the oil of saving grace," "that inward reality of grace which alone can stand when Christ appeareth," and if it can be further shown that the foolish virgins had literally "*no oil* with them," then, indeed, the popular view of the parable may be regarded as established. This conclusion, however, as we see, involves two assumptions. It is assumed, in the first place, that the foolish virgins possessed *no oil*. But since they possessed lamps, and those lamps were burning, burning even, though dimly, when the midnight cry is heard, it is evident that they must all have had oil in their lamps, though not in their vessels, unless it is maintained that what the virgins actually carried were torches, and not really lamps. The probability, however, lies all on the other side. Speaking of these lamps, Dean Alford says, "These are not torches, or wicks fastened on staves, as some have supposed, but properly *lamps:* and

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the oil vessels (which is most important to the parable) were *separate from* the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit." "The virgins," says Stier, "have all not merely lamps, all have oil *in their lamps*, so that these *burn* for the present. Consequently, the ancient interpretation (combated by Calvin) which finds here only the empty appearance; as well as the ordinary preaching, founded upon that interpretation, concerning dead faith, lamps without oil, or even without flame, is a perversion of this text, and passes by the warning of Christ, which reaches much deeper." So, Dr. Seiss: "In their lamps they also *took oil*. This is true of the whole ten. Even those who so sadly failed in the end did not go with empty lamps. It is indeed said that they 'took no oil with them;' but this refers to oil additional to what the lamps contained. Other parts of the record make it clear that they had oil in their lamps, the same as their wiser companions. This is presupposed in the very fact of their having lamps at all, which must have been a mere incumbrance without oil. The same is also implied in the fact that they actually 'went forth to meet the Bridegroom.' This they did at nightfall, when lamps were needed, and with the expectation of his speedy arrival, when the lamps had to be burning. But the point is rendered still clearer by the statement of the eighth verse, that their lamps, by the time the Bridegroom came, had nearly burnt out. They rise and say, 'Our lamps are gone out.' This is a plain intimation that they had been burning, and, if once burning, then also once supplied with oil. Nay, according to the reading of the margin, and the literal meaning of the original, their lamps were even t en still burning. They were only *'going out.'* * This, then, proves unmistakably, that all these virgins had oil in their lamps, and had those lamps lit and burning." † If, therefore, the oil denote the *regenerating* grace of the Holy Spirit, the impartation of that divine life in the possession of which salvation essentially consists, then it is quite clear that none of the virgins were mere professors.

But let it even be supposed that the ten virgins carried *torches*, and not lamps, and moreover, that these torches could be kept alight, at least for a time, without oil—the oil being used only to revive them when their light grew dim;—still, the question remains, Does the oil necessarily denote regenerating grace? This is the second assumption involved in the common view. One thing, however, is quite certain, namely, that the lamps or torches, with oil or without, were lit and burning. Whether all had oil or not, at all events, *all had fire*. And is not fire an emblem of the Holy Spirit as well as oil? Yea, is not the former the deeper, more essential emblem of the two? Do not the "seven lamps of fire burning before the throne" (Rev. iv. 5), denote the Spirit of God in his sevenfold plenitude of operation? Did not John the Baptist, when comparing his baptism with

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* The word σβεννυνται does not signify altogether extinguished, but rather in process of becoming so. So Bengel translates it, "*Are being extinguished.*" Alford: "*Are going out.*" Greswell says, "The meaning is that their lamps had begun to be extinguished, but were not quite extinct; that they had begun to go out, but were not yet gone." Parables v. 469. And even Dr. David Brown notes, very well, "*Are going out*; for oil will not light an extinguished lamp, though it will keep a burning one from going out." *(Comment on the Gospels, in loc.)*

† As before, pp. 21, 22.

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that of Christ, declare, "*He* shall baptize you with the Holy Ghost and with fire"? Matt. iii. 11. And accordingly, when the day of Pentecost—the birthday of the Christian Church—had fully come, and the Holy Ghost was given because Jesus was now glorified, was it not in "cloven tongues, *like as of fire*" (Acts ii. 3), that he descended on the assembled disciples?

Well, therefore, does Bengel say, "By the fire is here (in the parable) signified the supernatural, heavenly, fiery Spirit-power which is bestowed upon the soul without its co-operation (see 2 Peter i. 3, 4); and by the oil, holy assiduity on the part of man (see 2 Peter i. 5.) And of this, man should have not only enough for the exigencies of the present time, but also an *abundant* supply (see 2 Peter i. 8, "If these things be in you and *abound*"), for all future circumstances, so does the entrance to the wedding-house become sure to him, and *abundant* besides (see 2 Peter i. 11, "An entrance shall be ministered unto you *abundantly*")."* Yes, the *fire* denotes the life of the Spirit, the *oil* that divine unction of which John speaks, when he says, "Ye have an unction from the Holy One, and ye know all things." 1 John ii. 20. It is the precious ointment poured upon the head of the Divine Aaron, and diffused by him in varied measure, through the members of his mystical body (Psa. cxxxiii. 2); according as it is written, "Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy *fellow-partakers*, *μετόχους σου*." Heb. i. 9. *He* needed not the fire, for that "holy thing" which was born of the virgin was, from the very moment of its creation, "the Son of God" (Luke i. 35); but the oil was given to him, and that without measure.

Very beautifully is this typical significance of the oil also set forth in the law of the cleansing of the leper, as recorded in the fourteenth chapter of Leviticus, where we read (verses 14—17): "And the priest shall take of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, UPON THE BLOOD OF THE TRESPASS OFFERING." Now, "it is the blood that maketh an atonement for the soul." Lev. xvii. 11. It was the blood sprinkled upon the door-posts that shielded the children of Israel when God's angel of judgment swept through the land of Egypt. "When I see the blood," said Jehovah, "I will pass over you, and the plague shall not be upon you to destroy you." Exod. xii. 13. Is not the blood sufficient? How comes it to pass, then, that here in the case of the leper, the oil must be put "upon the place of the blood of the trespass offering" before the leper can be pronounced clean? The answer is, the blood does indeed seal the sinner's safety, but the oil alone can secure his entire sanctification. Hence, while I believe that all the virgins had oil in their lamps, and that the sole distinction between the wise and foolish lay in the fact that the

* GNOMON.—Clark's Translation, vol i. pp. 437, 438, *note*.

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former had *an additional supply of oil in their vessels*, which the latter had neglected to secure; yet, inasmuch as in neither case does the oil denote the *regenerating* grace of the Spirit (that being set forth by the burning lamp), but rather his sanctifying unction, I maintain that even supposing the foolish virgins entirely destitute of it, that would afford no proof that they were not in a state of salvation, whatever imperfection in their sanctification may thereby be indicated.

(5.) The *advice of the wise virgins*, and its adoption by the foolish, is further inconsistent with the idea of their not being in a state of salvation. When, in answer to the appeal of the foolish virgins, "Give us of your oil, for our lamps are going out," the wise make this reply, "Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves," we cannot for one moment entertain the monstrous idea that this counsel was given in mockery or derision. What! could saints, themselves safe shielded from the coming storm of wrath, ridicule the misery of their brethren exposed to all its fury? Does the man saved in the life-boat mock the drowning agonies of his shipmates sinking beneath the angry billows? Does one who has himself been rescued from the burning house deride the shrieks of those still confined within the fiery prison? And if such conduct be held impossible in the case of those who are still encompassed with the evil and the selfishness of this present life, how much less can it be conceived possible in the case of the elect of God's elect on the very threshold of eternal glory! No; the advice was good and kind, characteristic of those who offered it; it was, in truth, the best under the circumstances that could be given. Those to whom it was given at once accepted it as such; they felt it to be good, and given in love—and the simple fact that they at once "went to buy," as their comrades directed them, is in itself sufficient proof that they at least had no idea that they were being mocked with idle words. They "went to buy," and though the parable does not distinctly state that they succeeded in obtaining a supply of the lacking oil, yet it seems not obscurely to intimate as much, for it is certainly one of the nice half-lights of the picture, as Stier has observed, that after their return they are no longer spoken of as foolish.*

(6.) Even in those solemn words of non-recognition, "Verily, I say unto you, I know you not," in which the narrow, traditional interpretation of the parable would intrench itself as in an impregnable position, sweet gleams of hope and comfort are not wanting. For, mark, in the first place, it is not said, as in Matthew vii. 23, "I *never* knew you: depart from me, ye that work iniquity;" and still less, as to the "goats," at the close of this chapter, "Depart from me, ye cursed, into everlasting fire." (Verse 41.) "The answer, '*I know you not*,' says Stier, to whose far-penetrating words I recur again and again, "is evidently milder than '*I never knew you!*' which, indeed, cannot be said to the virgins, who at one time were ready." Therefore, also, they are far from receiving the curse which follows afterwards, at verse 41; not even a sentence, such as the servant, verse 30, or chapter xxiv. 51. They are left behind, and are come too late, only *for this time;* which must certainly be always a source of sorrow to *those* who already waited for the Bridegroom. When Stilling says, "I think the

* "The rejected ones are not even *now* any longer called foolish, because they went to buy oil." *As before.*

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Bridegroom will let himself be entreated when once the sun shines over all hills," we agree with him so far as to think that a further hope as regards the *last* end must remain for awakened and pardoned ones, who are not entirely fallen away. Again, let it be noted by *whom* these words are spoken. It is by the Bridegroom, not by the Avenger and Judge; it is from within the closed door of the marriage-chamber, not from the judgment seat of the great white throne. He knows them not *as his bride*; he knows them not as partakers of the supreme blessedness of those who have made themselves ready for his coming to the wedding. But it follows not that he will not know them when the judgment-throne is set, and the book of life is opened; it follows not that he will not know them even as "the least in the kingdom of heaven." No, I doubt not, but earnestly believe, that their recognition is only *deferred;* that the clang of that closing door, while it is the signal that they have for ever lost "the *prize* of the high calling;" that the royalty of the kingdom is not for them; neither shuts them out utterly from the Saviour's love—no door in the universe can do that,—nor precludes them from the attainment of a blessedness as sweet, it may be, though less sublime, than theirs who have won the prize, and shall wear the crown for ever.

Now, indeed, from the closed door, the unready virgins turn sorrowfully away, and so, for the present, we must leave them; yet will we, if the Lord permit, endeavour on another occasion to follow their footsteps so far as the echoes of them seem to live in the inspired word. And, meanwhile, let us, with joy and gratitude, recognise in this profound and precious parable, even as in that of the labourers in the vineyard, that gracious law of the divine government, whereby, according to the riches of God's grace, "The last shall be first, and the first last: for many be called, though few chosen."

Birkenhead. W. Maude.

FAITH—HOPE—LOVE!

From the German of F. A. Krummacher.

BY REV. JOHN KELLY.

Though love may now be weeping,
Christ's day will soon be here;
The night of darkness after,
The day-star will appear!

Though faith may be despairing,
A day of light will come;
The twilight turn to morning,
The pathway leadeth home!

Though hope be terror-stricken,
And death and grave rejoice;
A dawn shall yet awaken
The sleepers with its voice!

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REVERENCE.*

ONE of the greatest blessings that can be enjoyed by a human being is a well ordered mind. When the various faculties are properly balanced, none in excess, none deficient, and all in harmonious working, we get the idea of an intelligent, emphatically a "*sane*," or sound mind. Upon the value of such a mind, not to its possessor only, but also to those who come under his influence, it is needless to speak, for all, including even those who have not such a boon themselves, will admit that it is very great. A watch that is either wildly running too fast, or, like a lame or lazy pedestrian, heavily dragging behind, is no "*time keeper*," and is therefore practically useless. There are minds like eccentric watches that never seem to hit the right medium, or to keep in the proper orbit where they might be of use in the great economy of things. They are either provokingly grave when a little joyousness would be good for the health of both body and soul, or they are absurdly hilarious at times when mirth is altogether out of place. The balance-wheel of their understanding evidently needs repair, for it lamentably fails to discharge the duty required of it. How to deal with such badly poised intellects is one of the most difficult problems with which the teacher has to grapple. To get the mind into a frame adapted to the subject before it is his great aim. If there be this correspondence between the mind of the student and the theme of study, success is almost certain. To rush thoughtlessly against a matter of deep and serious importance is in itself an act of folly, and in its results only disappointment; for deep and serious truth will not reveal its secrets to such irreverent questioners; its treasures are too valuable to be thrown open to any but the reverent eye; and it will never answer questions which are prompted by mere curiosity.

Levity, carelessness, indifference, and a disregard of what is venerable, or sacred, are indications of a state of mind very unfavourable to the acquisition of knowledge, not to speak of that wisdom which knows how to turn knowledge to account. Men who will not think seriously of matters of grave import are not to be relied on for either counsel or strength. You cannot ask their advice in a case requiring clear thought and steady purpose, nor is their mental stability a resting-place for faith in any public emergency. To look up to them as leaders in a course of action worthy of intelligent manhood is simply impossible. Their frivolity has proclaimed their utter unfitness for the front rank in any movement that has the good of society for its object. They may help to swell a crowd or amuse the thoughtless, but to do serious work and serve their generation in a way that shall merit the esteem of the wise and good is an honour beyond their reach. He who is destitute of reverence will never secure the reverence of others. It is humbling to look upon a man who is never impressed with a feeling of awe by the astonishing grandeur of the visible universe, and

* An Address by the Editor to the members of the "Maberly Chapel Mutual Improvement Society," at the commencement of the Session for 1868—69.

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when heart never rises in holy reverence towards that wonderful Being of beings, from whose hand that universe came. Is it possible that the human eye can gaze upon all this marvellous opulence of wisdom, goodness, and power, without thrilling the soul to its centre, and causing it to feel that it is a great thing to be the intelligent creature of him who made the world, and spanned the heavens, and spoke into existence the countless sisterhood of stars that shine in boundless space? Is it really conceivable that a being who claims the honour of manhood can be insensible to these overwhelming evidences of an almighty, all-sustaining, and ever present GOD? To gaze upon what the human eye can see, and not to feel a thought of adoring reverence taking wing towards him who made both the eye and all that it sees, is humbling, sad, mournful.

But there is something more mournful still. If this negative condition of mind were the only proof we have of the absence of reverence, it might be argued that persons so characterised are simply uncultured men, upon whom the refining influence of education has not fallen, strictly animal men whose thoughts are limited by the wants and work of every-day life, and who are destitute of the higher life in which sentiment, feeling, imagination, and vigorous thought find their region of enjoyment. Why, it might be asked, expect to find in persons of this class that recognition of the grand, sublime, and wonderful which is appropriately expressed by the word reverence? Well, we shall leave them, with the simple reply that the question assumes a cultivating power in the education referred to which it does not possess. There are many men who have not had this kind of culture who are nevertheless deeply reverential; for they have had that invaluable scriptural training which ennobles the whole being, and enables a man to discern the good and the great, and to give them the homage of his heart and understanding.

But we pass to others, and if I mistake not, we shall find evidence, by far too abundant, to prove that this is an irreverent age. What numbers are there to be found whose chief jokes are about religion, whose oddities and fun are spiced with allusions intended to raise the laugh at devout and serious men! If a man profess regard for piety, the ready conclusion is that he is simply "a hypocrite." To speak against worldly folly is "cant;" to venerate the Bible is to be a "Bibliolater;" and to keep holy the Lord's-day is to be a "Sabbatarian." Sanctity is "sanctimoniousness;" circumspection is "Puritanism;" and the open rebuke of sin is "Methodistic rant." "Salem Chapel" and "Little Bethel" are the convenient names by which to raise a sneer at the supposed fanaticism and ignorance of the persons who congregate there. The trashy tales with which the book market is flooded by paper stainers who wish to be thought clever authors gather their chief supply of wit, such as it is, from the conventicle, the tea-meeting, and the Dorcas society. The propagation of the gospel is a rich theme of merriment to these modern luminaries. "Timbuctoo" is an amazingly important locality, the name of which, in connection with sneers at the fanatical mission people is almost as well known as that of London itself, although it is more than probable that many of those who thus scoff at the noble Christian duty of diffusing the gospel of light and love could not tell where Timbuctoo is to be found. "The King of the Cannibal Islands" is also an extremely popular monarch with those who would point a sarcasm at the good people who wish to persuade his

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majesty at least to turn vegetarian, if they cannot get him nearer to the evangelical system. And as for the conversion of the negroes, why, that is one of the best jokes possible, in illustration of the fanaticism of the well-meaning, but soft-headed saints. To "wash the niggers white" is a rich idea, and many a sheet of good paper has been scribbled to ridicule the absurdity, and show the capital fun of the thing. The necessity of this whitening process has been described with more wit than wisdom.*

Then of course the need of money to help this great object is obvious, and the opportunity of laughing at the silly subscribers was too tempting to be omitted. The result of the effort is what wise men expected—said wise men, of course, being the laughers and scoffers who would not subscribe a penny—the negroes "remain black as ever;" for it is not to be supposed that gentlemen of the mocking school would recognise the fact that hundreds of thousands of negroes in Africa, America, and our West Indian colonies, have been cleansed in the precious blood of atonement, raised from heathen degradation and darkness, enlightened by divine revelation, gathered into Christian Churches, and made conscious partakers of the new and immortal life in the glorious Saviour of the world. The recognition of these grand facts is as much beyond the genius of irreverence as the admission of them is beyond its honesty.

It is easy to raise a fool's laugh at the contributions of grateful Christians to the treasury of the Lord; but when one contemplates the result of these contributions, the spirit of reverence adores the Divine Disposer of events, whilst it pities those who make merry over matters which are too high for their understandings, and too holy for their hearts. These very men can appreciate heroism in the battle field, and pay their tribute of admiration to the soldier whose sense of duty to his country leads him to face the enemy's fire, and scale the enemy's stronghold; but they can afford nothing better than satire and ridicule to him whose sense of duty to his heavenly Master prompts him to brave the privations of heathendom, and the perils of a pestilential shore, that he may tell the victims of Satanic delusion about the wonderful love of God in Christ Jesus. This gross inconsistency is the direct issue of the spirit of irreverence. A recognition of the great, although unseen, moral realities involved in the missionary's errand would lead to a vastly different estimate of his high heroism and his noble work; and it would be felt that to turn into ludicrous couplets the gifts of Christians to our Christian societies, whose object is to tell the nations about the true God, the knowledge of whom they have lost, is a prostitution of thought and time of which every intelligent man should be ashamed.

I am by no means likely to vindicate right and left all that our missionary societies have said and done, or to affirm that they are destined instrumentally to bring the entire world to the Son of God. I will not do the first, because the directors of missionary societies, though generally the best of men, and though the work in which they are engaged demands and receives my reverence, are just as fallible as those of commercial speculations, who often make most ruinous blunders; and I will not do the last because I cannot do violence to my conscience by affirming a thing

* Illustrative extracts were given here; but though suitable enough for an address they are not worth the honour of type in this magazine.

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which I do not believe. But let it be observed that these very facts leave me free to expose and rebuke the spirit of irreverence which speaks evil of things which it does not understand. I at least can do this openly and boldly; for no one who knows anything of my settled convictions can for a moment suspect me of being the mouth-piece of any society whatever. I read in the Book which I have chosen as the guide of my life that there shall come in the last days scoffers; I hear the voice of scoffers everywhere around me, and find the popular literature of the day full of their sneering expressions; and putting the two things together the logical inference is irresistible. I, therefore, in this department of my pastoral functions, earnestly and solemnly warn the members of this society against the foolish and dangerous irreverence of the times.

For another illustration of our topic, recur for a moment or two to the books to which reference has been made. What is the hero or heroine of the popular story? A vicious, selfish, pleasure-hunting man, so represented as to seem a very model of tact, taste, ability, and politeness; or a thoughtless, heartless, graceless woman, where transcendent beauty and unparalleled charms far more than redeem all her small shortcomings, and ultimately place her at the head of an establishment of opulence and a table of golden luxury. Very well; be it so. What is the plot of the tale, if the author has ingenuity sufficient to construct one? Some dark and dismal intrigue in which falsehood, deceit, cruelty, and crime, are the revolting ingredients, but all so adroitly managed that the actors in the scene are really very clever and admirable people after all. Again we say, very well; be it so. But who is the sheer blockhead of the story? the preposterous garrulous personage who talks the most egregious nonsense, earning for himself the disgust and contempt of the fine ladies and gentlemen present? Ay, who is he? "*A Christian*," to be sure! Yes, a Christian, certainly—can you doubt it? The sole example of stupidity, that by some strange accident has floundered among the brilliant and high bred people who do the work of the story, is beyond question a living specimen of English Christians!

Now that is the kind of lying rubbish with which the young men and maidens of the present day have their minds strengthened and their hearts trained for the very serious work of human life!

But why is this so-called saint introduced as the fool of the story? Simply because the spirit of irreverence, which hates everything sacred, wishes to raise a laugh at Christianity through the vulgar hypocrite whom it falsely introduces as a genuine specimen of Christians. *That* is the whole secret. Of course, to make the thing complete, you are to understand that the author is himself a very good Christian; he would resent with becoming dignity the least hint of suspicion as to his thorough orthodoxy; and the accomplished ladies and perfect gentlemen of the precious book, who talk bad French and make blundering quotations from the classics, are all likewise very respectable Christians, so highly respectable indeed that, *when* they go to Church it is to their own parish Church, a departure from that good old practice being considered unbecoming, to say the least of it; so that you are to understand that the absurd personage of the story belongs to one of the "sects." Don't forget that, or you will miss the entire value of the representative Puritan.

Another most marked characteristic of this irreverent age is the growing

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habit of turning everything, even the most solemn and impressive, into comedy. Mirth is manufactured out of all that comes to hand. Our comic journals drive a brisk trade. The money panic does not seem to have affected the business of burlesque. It is clearly a successful speculation. Money is made by merriment, and of course that is enough to stimulate comic journalism; it pays. Why? Simply because the widespread irreverence of the day furnishes customers by the myriad. To laugh or grin at subjects which make wise men look serious is not merely a common thing, but it threatens a most serious deterioration of the national intellect. Young men whose chief mental food is gathered from the comic serials can never have that mental strength, that robustness of understanding, and that solid intellectual power which bring honour to a man, and pre-eminence to a nation. To laugh when anything laughworthy occurs is perfectly right; laughter has its place in human life as well as grief; and if the loving Creator who wishes us to be happy had not meant us to laugh, the power of doing so would have been withheld. But to laugh always and at everything should be left to the poor irresponsible idiot. When sane beings make such voluntary fools of themselves you may be sure that their folly involves deep guilt.

Law is a grave matter, as the well-being of the commonwealth, the security of property, and the liberty of the individual depend upon it. The name of Sir William Blackstone, a celebrated English lawyer, and the most popular writer on the laws and constitution of his country, is suggestive to educated men of the grave importance to a nation of its code of civil laws; but even this subject has been turned into burlesque, and those who wish to adorn their libraries with it can purchase a 'Comic Blackstone.'

History, especially that which tells the story of one's own country, is eminently useful reading to those who know how to read profitably. The history of England, like all other national histories in this strange, sad, mysterious, wonderful world of ours, is written in blood. If there be a human book in existence that should make an Englishman thoughtful and serious, and that should suggest to him the absolute certainty that there is an unseen power controlling the fierce passions and the wild crimes of a thousand battle fields, and revolutions and commotions without end, to account for the fact that the nation has been kept in being for some great purpose, and has not perished from the earth, like one of the tribes of American Indians that have passed away for ever—that book is the story of his own country. Now and then in this book one lights upon a droll thing which creates a smile whilst it relieves the dismal monotony of war, murder, tragedy, crime and plot; alternating with plot, crime, tragedy, murder, and war: but the idea of a comic *history* of England seems too much. Surely the thought of writing such a book never entered any one's mind. Yes, it did! The Comic History of England was written and published, and thousands grinned over it most intelligently, suggesting the suspicion that they knew no more of the real story of their fatherland than a mole does of astronomy.

Nor is it man's doings and sayings only, through the ages of the past, that furnish the laugher with materials for ridicule. The spirit of irreverence is a stranger to shame; and storm, volcano, and earthquake, those phenomena that speak of man's utter helplessness, have actually been

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dragged into the miserable service of fun. Fun, laughter, joke, in the presence of these terrible convulsions of nature—why, the thing is incredible! These awful convulsions speak of a Power for which Omnipotence is the only name, a Power that could as easily shatter our globe into countless millions of fragments, as the exploding powder rends the sky rocket into ashes; and to allude to these appalling exhibitions of irresistible physical force, therefore, in the language of merriment, shows a want of reverence and a spirit of reckless impiety positively shocking. The story of Nero fiddling whilst Rome was burning, whether it be true or false, is as nothing compared with this utter insensibility to events that ought to impress the most thoughtless with the nearness and the majesty of the Almighty. I am no advocate of craven fear, or superstitious terror, but I do plead for the manifestation of reverential seriousness, and the exhibition of becoming gravity in relation to such events as these. It is not Christian, it is not wise, it is not manly to laugh when the voice of the Lord is upon the waters and the God of glory thundereth, speaking of the hiding of his power in the tempest, and telling what he might do, if it pleased him, in the trembling hills, the quivering earth, and the boiling ocean. To laugh when we are thus reminded that all nations before him are as nothing, and they are counted to him less than nothing and vanity, is surely an indication of combined folly and daring that can hardly be surpassed. The very heathen are afraid at God's tokens, and awed into silence by the manifestations of his power, whilst we who affect pity for these ignorant children of the desert, can point a pun or utter a small witticism about the same events. This is not to the honour of our age, to say the least of it.

But even beyond this the spirit of irreverence has dared to rush. "The end of the world," that tremendous catastrophe which sooner or later will most certainly occur, has also been made to minister to the reckless mirth of the scoffers. Surely the bare possibility that the Almighty may supersede the present order of things in his sublime progress towards the grand end of all his dispensations, should strike every rational being with awe, and fill the mind with reverential thoughts. The fact that an intended supernatural intervention is revealed in Scripture is universally admitted; for it is so repeatedly declared, and in such variety of terms, that it cannot be denied except by denying the truth of the Bible. One would think, then, that the universal admission that the doctrine is in the Book would produce some degree of solemnity, even on the minds of those who insist that the Son of God will not return until the very close of human history; for who can tell when human history shall close? If you say, "It will not be in our day," is that a sufficient reason for making light of it, and turning to ridicule the warnings of faithful Christian men who, in the discharge of their duty, feel that they must call the attention of their fellows to the intensely solemn event? It will come in the days of some generation of mankind, however remote the era may yet be, and the contemplation of the solemnity itself—august, unprecedented, terrible—should produce most serious reflections. Yet the doctrine of the Lord's Coming is deemed a pleasant subject for a joke, and alas! that I have to say it, amongst the keenest scoffers are found men who name the name of Christ, and are officially engaged about the service of the sanctuary. No possible distance of time as to the actual occurrence of this supremely majestic event can

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justify any allusion to it, except with feelings of the deepest reverence. But who told the scoffer that it would not occur in his day? Foreseeing abounding unbelief on this special topic, the very Being who is coming has forewarned us that it will come as a thief, and as a snare, upon the inhabitants of the world. It is better then to view it with reverential awe, whether it be near or remote; and as no one can prove that it will not occur in our day, it is better to be prepared for it than to be found among those who scoff at this unutterably impressive revelation of heaven.

I intended saying a word about certain French and German writers, whose irreverent rationalism has tried to eliminate inspiration from the Scriptures; and of certain English reviewers and essayists who have thought fit to echo Continental scepticism; as well as of a famous bishop who has tested the books of Moses by the multiplication table and found them wanting; but I forbear. When I see a man serious, though I think him seriously in error, I respect him. It is against the irrational, reprehensible, destructive spirit of levity that I contend. I plead for reverence in dealing with the great problems of life and time; for a laugh solves no difficulty, a jest is no argument, and a frivolous spirit will never rise to eminence. I plead for reverence because it is essential to that calmness and clearness of judgment, which we all need in these days of ecclesiastical conflict and political excitement. I plead for reverence, because without it a clear perception of the truth, and beauty, and glory of the divine word is impossible. I plead for reverence, because I know that the democratic lawlessness of the last days will culminate in Antichrist, the lawless one, and bring down sore judgments on the world; and I wish you to unite with me in determining that so far as we are concerned, it shall never be said that our irreverence hastened the final conflict, and deepened the gloom of the impending crisis. I plead for reverence, because I wish you to grow in intelligence and wisdom, which will be simply impossible if you have no serious apprehension of the intense realities of being, and no settled purpose to make the most of the opportunities and privileges with which Divine Providence has favoured you. And I plead for reverence, because the Lord's book, the Lord's house, and the Lord's day, are significant of holy realities which, if duly apprehended under the influence of living faith in him, will make your lives useful and honourable, and issue in an immortality of glory and of joy.

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FROM DARKNESS INTO LIGHT.

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 19—21.

SUCH is the reading in our authorised version. Its clumsiness, rather than its positive incorrectness, has led astray the bulk of the readers. I will place alongside of it other three versions from distinguished men: "And so we have the prophetic word more firm, to which ye do well that ye take heed as to a lamp shining in a dark place, until the day dawn, and the morning star rise in your hearts; knowing this first, that no prophecy of Scripture is of private invention: for never at any time was prophecy brought by the will of man, but holy men of God spake, being moved by the Holy Ghost." (*Macknight.*) "And we have more sure the prophetic word, to which ye do well that ye take heed as to a lamp shining in a dark place, until, the day dawn and the day star rise in your hearts: knowing this first, that no prophecy of the Scripture comes of private interpretation; for prophecy was never brought by the will of man, but moved by the Holy Spirit, men spake from God." (*American Bible Union.*) "And we have the prophetic word better established. You do well to attend to this as to a lamp that shines in a dark place, till the day dawn, and the morning star arise in your hearts; knowing this first, that no prophecy of the Scripture came from private interpretation, but holy men of God spake as they were moved by the Holy Spirit." (*Anderson.*)

Under the guidance of the common version it has generally been concluded that, while the sublime mountain exhibition was but presumptive evidence, the word of prophecy was *more sure*, being absolute in moral demonstration. This would set us to work with the scales or balance to ascertain from which class of evidence we could gather the deepest assurance, or the best grounded evidence; for the fact that the apostle seemed to have determined the preponderating weight, would not prevent the eager and insatiable working of the human mind. And first, it would be difficult to tell why the absolute or conclusive evidence came *first*, and why the merely presumptive evidence came second, or why it came at all. And second, it would be more difficult still to tell how prophetic statements concerning the fact of our Lord's final appearing in power and glory, could be *more sure* that the actual revelation of the majesty and splendour in which he will appear, together with a collection of the elements of his grand dominion. And, in fine, the naked predictions could not be *more* sure than the sensible evidence in the vivid realism upon the holy mountain.

But the true rendering, as given by the three translators puts an end to this conflict of reason, and the things stand before us in their right relations. It was no earth-born myth, or cunningly-devised fable, which Peter and his colleagues had been declaring when they made known the power and

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coming of our Lord Jesus Christ; for they had immediate evidence—sensible manifestation of the reality—they beheld with their own eyes the majesty of the power, and the outshining of the splendour, in which the Son of man shall finally be revealed. Previous to that the prophetic word was sure, proceeding from the unchangeable God; but thereby it received an additional seal in its aspect manward, becoming more sure, better established, coming home to the human mind with more force and impressiveness. The grand pledge—the living earnest of kingdom glory gave the hope a regnant power—so it reigned in fulness of life, and was fruitful in holy inspiration.

II. But a second false conclusion has been arrived at from the loose reading of this document, which is still more deeply rooted—I allude to a "private interpretation." When we ask for the meaning of this, the loudest voice we hear comes from a corporation of human priests which has managed to darken all Europe, and bewitch all nations. "The Church" is the custodian of the word, and the priests are the oracles of the Church. No private person can be safe if he seek to explain Holy Scripture by his own reason, or according to his own light. Come and lay your heads on the bosom of the holy mother Church, and she will speak to you in the music of infallibility, and give you perfect rest in body, soul, and spirit. This is surely charming! Many poor souls from Schlegel to Newman have sought the tranquillity of a quiet shore in that direction; but seriously, the danger is great and the peace may be rudely broken by a storm which allows no recovery. The sorceress pours out freely her spiced wine of enchantment, and coils around many of the nobles of the earth with the tangles of her golden hair: but the end is mental and moral shipwreck and ruin.

It would be very fine to be there and rest amid the clamours and thousand-fold discords of the world, free from the agony of the strife——from the strain and stress of the conflict—from the aching head and the aching heart; but then, what if we should at last discover in final dread certainty that we have been corrupted and debauched by the wiles of a harlot—that ths smoke of her incense, and the swell of her anthems, and the blazonry of her jewels, are all abominations in the eyes of the Lord?

III. The next voice we hear is from a Protestant power. It concedes the right of private judgment in the interpretation of Scripture generally; but says that prophecy cannot be *privately* explained by men or Churches—that we must wait for the *public* interpretation until the season of ripe fulfilment.

IV. Another voice from a better school leads us upon mystical ground, insisting that the Holy Spirit is the interpreter, that he sheds divine light upon his word, as we come under his power—as we are quickened into his life, and our anointed eyes shine with his illumination. This view of the matter borders on the truth, but is not exactly that which is required. The Holy Spirit is indeed the interpreter, but so far as this passage is concerned his interpretation is conveyed in the *message*, and not in any after-glow of illumination shed upon the page. The passage in Peter does not involve a revelation which requires to be revealed over again.

V. I am not concerned at present with the special and formal refutation of any of these views; I have simply to observe that though differing widely from each other they are all false or inadequate, so far as Exegesis is concerned. They all proceed upon the supposition that prophecy is the

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dark or obscure thing which needs revealing radiance. There happens to be nothing of the kind in the text or context. There is not such a thing in the passage as the interpretation by man, either of Scripture in general or prophecy in particular. The real thing at issue is, how did the prophets receive that interpretation of God's works and ways; that light upon divine, moral government and human destinies, which they shed upon us in the life giving testimonies? The answer is, certainly not by their own imagination or invention—no product from the human manufactory is before us; not by man's will were the documents created and fashioned, but holy men of God spake as they were moved by the Holy Ghost. It follows from this view of the matter that prophecy is not the enigma but the solution; not the riddle, but the interpretation; not the darkness which behoves to be chased away, but the radiant lamp which God has kindled in the dark place.

VI. We are actors in a darkened theatre, and the action is mainly tragedy. Envy, jealousy and malice, anger, animosity, hatred and remorse—all the snakes and furies are with us. The moral government of God seems dreadful to natural eyes. Disease assumes a thousand cruel and hideous forms, while preparing us for the black river of death and the corruption of the grave. Plague, famine, pestilence, shipwreck, and battle, decimate in turns; tyranny and anarchy alternate in large fields; the prisoner from the dungeon becomes a bandit in the forest, or a pirate on the sea; when the slave leaves the oar, his freedom becomes licentiousness. Truth and purity shiver in beggarly weeds, seeking shelter in dens and caves; falsehood and impiety are clothed in gold and purple, and throned in high places of the earth. Ripe results from time and providence are not safely garnered, so that an age present can inherit from the departing one. On the contrary, all the tragi-comedy is repeated, all the old battles fought over again, with like consequences. The earthquake shocks return, the volcanic rivers flame out again, the old inevitable storm darkens the heavens, and the lightning comes down with ruin, swift and terrible as ever.

In this dark place man, by reason, can furnish no explanation. Logic and philosophy are powerless to interpret the evils, or to fortify under their infliction. Man in vain seeks solution by processes of the understanding, or exercise of the intellect. Nothing definite is discovered concerning the origin, probation, or destinies of man; no method discoverable by which the world can be lifted into any higher region of light and power. We could not have a better illustration that than afforded by two successive parliaments of science. The poor perplexed savans discovered that men were sprung from ape, baboon, or gorilla, and might be succeeded by some higher development. We grant that they ought to be best acquainted with their own pedigree, and the glory of their own noble house, but surely they should speak for themselves. Now, in this condition of darkness and distress, prophecy alone explains and reconciles—making golden bars in the desert, and flinging lines of effulgence over the valley of the shadow of death. Hence we get a vivid idea of the apostle's illustration, simply by looking at that which is before us. There is a dark and waste wilderness, abounding in pitfalls and terrors, natural and supernatural. The men walk in darkness who walk there without God, and they have no interpretation, but the man of God carries the interpretation

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with him; he walks with his golden lamp of pure white splendour; it flings abroad sufficient light for sure guidance and steady advancement, and he looks with wistful eyes for a supreme sunrise which will extinguish even his lamp—for the dawn of a seven-fold day which will chase away the darkness for ever.

There is one strictly cognate passage which we may quote: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." (Rom. xiii. 11, 12.) What a night of storm and darkness it has been! Not the solemn darkness of starry and jewelled midnight, given by God for rest, and wonder, and meditation; but a long night of blasphemy and rebuke, of atheism and superstition, of danger and terror, of evil deeds and evil dreams. We are an immense cavalcade of races and dynasties, proceeding from darkness into darkness, with tumult, revel, and battle on the road. What with the pride and wrath of civil rulers, and the more godless ambition and cruelty of ecclesiastic dignitaries, the earth has been a grim slaughter-house—the fields blackened by fire, and the rivers reddened with blood.

But the worst and wildest mysteries of evil may not even be uttered; the inarticulate wail of the burdened creature rises up continually to God; he can understand, and he will visit. Paul said, "The night is far spent;" literally true; four thousand years of it were gone when he was writing. But then, how much nearer are we now to the break of the sublime day, and with how much deeper emphasis may we repeat his language, and call to each other for the true consecration! Cast off all the works of darkness; put on all the armour of light! It is all needed, for in the spiritual world, as in the natural, the blackest night is close to the dawn, and the fierceness of the conflict near to the glory of victory and deliverance.

VII. In these unsettled times, a great many wizards and cunning magicians prowl under our windows exclaiming, "Who will exchange old lamps for new ones?" They are worse indeed, in one sense, than the Arabian of the fine old fable, for he proposed his own elevation by the ruin of another; but these modern magii would beggar us without enriching themselves. Let the simple-minded Christian pay no regard to the new lamps of brass or copper, however brightly burnished, or to the spirits or men whose seducing voices they hear in the night, or in the gloaming. The old lamp is full of divine virtue, and will call up nobler structures, and diviner forms of spiritual power, than the castles and genii of the imagination. But the new lamps are not worth a stiver; the flame which may be kindled in them is never from above, is always from beneath, and with weird unholy sheen must burn down into the central darkness.

In looking for DAY, we can direct our eyes and our hearts wisely. We look not to the north, with its barbaric forces, and ignorance, and darkness; nor to the south, with its voluptuous products in corrupting civilisation; nor to the west, with its dissolving criticisms and philosophies. We look to the holy east, the true source and fountain of all light, natural or spiritual. HE whose feet are to stand upon the Mount of Olives, is the only one who can give the morning star. The Sun of Righteousness shall arise with healing in his wings, and spread them so wide that all the nations may find healing and illumination.

G. GREENWELL.

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THE CHURCH AND THE GREAT TRIBULATION.

BY S. V. EDWARDS, B.A., C. L. D. SCHOOL.

LOOKING for the promised teaching of the Holy Spirit to guide us into all truth, and show us things to come, let us humbly seek a solution of the question, "Will the Church have to pass through the great tribulation; or will the Church be taken away before the last outpouring of God's judgments upon Israel, upon Antichrist, and his followers?" If we refer to Jer. xxx. 7—9; Dan. xii. 1; and Matt. xxiv. 21, 22, "the time of trouble" there spoken of as the greatest ever to be endured by a nation upon earth, is clearly a time of trouble, a season of tribulation *yet to come upon the seed of Abraham*, who return to their own land in unbelief (Ezek. xxi. 18—22), and who *for* 1260 *days* (the first half of the last week of Daniel's seventy weeks), will enjoy the protection and favour of the last head of the Roman earth, the fourth beast (Dan. vii., Rev. xiii.); but who will, nevertheless, experience during the *last* 1260 *days* of the present dispensation the most bitter persecution at his hands. A faithful remnant, awakened by judgments, will cry to the Lord God of Abraham to deliver them out of the hand of the oppressor—the wilful king—the last Antichrist. But while the word of God plainly makes known *the precise duration* of the last persecution, 1260 *days* (Dan. vii.; Dan. xii.; Dan. ix. 24—27; Rev. xiii.); the author of this persecution, *the Antichrist, the son of perdition* (2 Thess. ii., Rev. xiii.), and those who clearly suffer most severely during this, *the great tribulation*, namely, *the Jews*, chiefly those of the tribes of Judah and Benjamin (Zech. xii., Dan. xii); have we any scriptural warrant for excluding *the Church* from this terrible time of judgment? The only additional passage in which the last, *the great* tribulation, is spoken of is Rev. vii. Are we to understand that "the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," *will form part of the Church*, the body of Christ: or believers gathered in by the Holy Ghost, from Jew and Gentile, from the day of Pentecost (Acts ii. 47; Acts xv. 14—17)? If so, then *the Church*, or rather, that portion of it then found alive on the earth, *must pass through the great tribulation*, and can in no wise be exempted from it. If, however the passage be examined carefully, and be compared with other Scriptures, it will be found that *the Church* is not spoken of at all in the seventh chapter of Revelation. It speaks of the twelve tribes of Israel, the sealed servants of God, and of a great multitude from all nations found alive upon the earth during the reign and persecutions of Antichrist (Zech. xiv. 1—3, 16; Matt. xxv. 31—46), and doubtless converted during the period alluded to in Rev. xiv. 6—16, when multitudes ("the harvest of

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the earth") shall be gathered in, being drawn to "fear God and give glory to him and to worship him that made heaven and earth, and the sea, and the fountains of waters," through the preaching of the everlasting gospel by *angelic messengers;* or messengers from the heavenlies during a period of judgment. "*The hour of his judgment is come.*" But the resurrection of the dead in Christ, and the translation of the living saints, to meet the Lord in the air (1 Thess. iv. 13—18; 1 Cor. xv. 51, 52) are not alluded to at all in Revelation vii. Neither are the blessings promised to, or bestowed upon, the saved Gentiles, in that chapter, such as appertain unto the Church, the body of Christ (Eph. i. 22, 23), but differ exceedingly from them: *e.g.*—

Rev. vii. 9—15.—The *saved ones* are seen *standing before the throne and before the Lamb* with palm branches, as ordered (Lev. xxiii. 40). during the feast of tabernacles. Zech. xiv. 16. *The Church* is *on the throne with Christ* (Rev. iii. 21); Christ in the midst of the twenty-four crowned elders. Rev. iv. 4. *Twenty-four courses of priests* were appointed by David. 1 Chron. xxiv. 1—19.

Rev. vii. 15.—"They serve him *day and night in his temple.*" Clearly the earthly Jerusalem and its glorious temple are here spoken of (Ezek. xl. to xlviii.), for *the Church* is with Christ in the heavenly Jerusalem; the "Jerusalem that is *above*," or *over* the earthly Zion, and there is *no night there, no temple there*; "for the Lord God Almighty, and the Lamb, are the temple of it, "For the glory of the Lord did lighten it, and the Lamb is the light thereof." Rev. xxi.; Isaiah iv. 6—margin, The glorycloud, as "a covering," or *nuptial canopy.*

Rev. vii. 16, 17.—"The Lamb leads" the saved ones "unto living fountains of waters, and shall feed them:" but "the living waters issue forth from under the threshold of the house eastward," in the earthly Jerusalem (Ezek. xlvii. 1—12; Joel iii. 18; Zech. xiv. 8; Rev. xxi. 1, 2), and the trees of life are on each side of the river; the new fruit every month, *for meat;* and the leaves of the trees are for the healing of *the nations* of them that are saved. Surely *the Church,* "the members of Christ's body, of his flesh and of his bones" (Eph. v. 30), will require *no leaves* for the *healing of bruises or sores* (Ezek. xlvii. 12; margin), or fountains of living waters to quench their thirst. Thus we clearly perceive that the earthly promises to the great multitude of the saved out of all nations, differ very much from the heavenly blessings promised to *the Church* in glory; *e.g.*—

A crown of righteousness given by Christ at his appearing. 2 Tim. iv. 7, 8.

A crown of glory when the Chief Shepherd shall appear. 1 Peter v. 4,

"An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven *for us.*" 1 Peter i. 3, 5; margin.

The judgment of angels with Christ on his throne; "The judgment of the world." 1 Cor. vi. 2, 3.

Power over the nations under Christ. Rev. ii. 26, 27; Rev. xii. 5; Psalm ii. 8, 9.

Reigning as kings and priests, being one with Christ, *the Head* of his *body the Church;* "King and priest on his throne." Rev. i. 5, 6; Rev. v. 9, 10; Eph. i. 22, 23; Zech. vi. 12, 13.

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Kept from "the Hour of Temptation," Rev. iii.10; (πειρασμὸς) peirasmos. Luke iv.13. Satanic. 2 Thess. ii. 9, 12.

Accounted worthy *to escape* all these things that shall come to pass on the earth. Luke xxi. 23—36.

And "to stand before the Son of man;" "Appear before the (βῆμα) Bema, to *receive the rewards of grace* (2 Cor. v. 10); not (θρόνος) thronos, as in Matt. xxv. 31: Rev. vii. 9; Rev. xx. 11.

Again, when Christ comes visibly in the clouds, as David's son (Isaiah ix. 6, 7); as Israel's king and deliverer (Luke i. 32, 33), as well as Son of man (Dan. vii. 13, 14); and his feet shall stand again on the Mount of Olives (the mount of ascension). Acts i. 12. "*All his saints come with him*" (Zech. xiv. 3, 7; Matt. xxvi. 64; Rev. i. 7; Rev. xix. 11—16), and behold the destruction of Antichrist (Isaiah xi.; 2 Thess. ii.). the deliverance of Israel, and their national conversion and restoration (*Zech.* xii. *and* xiii.; *Ezek.* xxxvi. *and* xxxvii.), but those gathered from all nations are seen by St. John in Revelation vii. standing *before the throne after* the elect from the twelve tribes of Israel are sealed as the servants of God, and therefore are clearly to be distinguished from *the sealed Jewish Tribes;* and from *the twenty-four crowned Elders* (Rev. iv. 4, 5) who represent to John, at that time a believing Jew in the flesh,* *the Church of God;* kings and priests sitting in the glory with Christ; "the crowns having been given to them by Christ, the righteous judge, at his appearing." 2 Tim. iv. 1, 7, 8; 1 Thess. iv. 13, 18; John xiv. 2, 3. This proves that the vision refers to a period subsequent to Christ's meeting the Church in the air.

Thus we may safely conclude that *the Church,* represented in chapter iv. of Revelation, as the *crowned Elders,* calmly from their seats beholding the judgments proceeding from the the throne of God, and the vials of wrath poured out upon the earth, and its inhabitants, must be clearly distinguished from *the sealed Jewish Tribes,* and also from *the great multitude from all nations,* kindreds, people, and tongues, *which came out of the great tribulation,* and have washed their robes, and made them white, in the blood of the Lamb. If this be so, then *the Church* must assuredly *be removed from the Earth;* the dead in Christ must assuredly be raised; and the living saints must assuredly be changed and translated, *before* the great tribulation shall commence; or the Jews at Jerusalem and the Gentile nations, especially those dwelling on the Roman earth, shall become the objects of the great Antichristian persecution—the last great tribulation spoken of by Christ and his servants the prophets. Matt. xxiv.; Mark xiii.; Jer. xxx.; Dan. xii.; Rev. xii., xiii., xiv.

But certain events, according to the word of God, must necessarily precede this period of judgment, such as the partial return of the Jews to Palestine in unbelief—the rise of the *Antichrist* and of the ten kings from the *eastern* and *western* divisions of the Roman earth, who will give their allegiance to him as their head—the renewal of sacrifices, and the temple worship at Jerusalem by the returned two tribes, for three years

* Peter, James, and John, on the Mount of Transfiguration, beheld, as converted Jews in the flesh will do during the Millennium, the Glory of Christ, and *the risen* and *translated Church,* in the persons of *Moses* and *Elias.* Matt. xvii. 1—11; Luke ix. 27—36; 2 Peter i. 16—21.

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and a-half (1260 days)—the setting up the idol in the temple at Jerusalem—the abomination of desolation spoken of by Daniel, and by Jesus Christ, at the end of this period—the future siege of Jerusalem by the Gentile nations—the fearful slaughter of men, women, and children during the siege—the terrible reign of the Antichrist, and his persecution of the Jews for 1260 *days* before Christ appears in the clouds with all his saints for their deliverance. If these events must first take place—if the signs set forth in Matt. xxiv., Mark xiii., and Luke xxi., must all be fulfilled before *the rapture of the Church* to meet Christ in the air can take place (1 Thess. iv. 13—18)—then, assuredly, our motives for loving service and watchfulness will not be like the motives which led the faithful servants *to watch and wait only for their Lord's return.* We shall rather be looking out anxiously for the fulfilment of this or that sign of the last days—*looking after the things* coming *upon the earth*—wars, rumours of wars, earthquakes, famines, pestilences, revolutions—looking for the advent of the personal Antichrist, instead of looking for the promised personal return of Jesus Christ—waiting, not like the believers in Thessalonica, *for the Son of God from heaven*, but looking, I repeat, for the return of the Jews to Palestine, for Antichrist—for the spread of infidelity, and for increased lawlessness among the nations. Surely, such seeking after signs and tokens will tend to turn away our thoughts from our precious Saviour and his promise that "*he will come again for us*, yea, come quickly, and receive us unto himself, that where he is, there we may be also." But, is it not clear from the word of God, that all these signs were given to, and were intended for, *Israel* and *the Nations* in the latter day, after the *removal of the Church from the earth?* Noah was *in the ark* seven days *before* the flood came upon the earth (Gen. vii. 1—10); Lot was *out of Sodom*, safe on the mountain, or in Zoar, before the fire descended from heaven. Gen. xix. 17—25. Is it not clear, I repeat, that these signs were never given to, or intended for, *the Church*, the body of Christ, at all, and *that no sign whatever was given*; lest believers should cease in their day and generation to *watch for, wait for, look for, long for*, as well as *love the appearing of Jesus Christ*, who, when leaving his Father's throne (Psa. cx., Rev. iii. 21), will *come first* into the air to receive *his Church*, and then and there bestow gracious rewards, for loving service upon those who have confessed him before men during the days of their pilgrimage on earth, *before* he shall come in glorious majesty *as "King of kings and Lord of lords,"* in the clouds of heaven (Rev. i., Dan. vii., 2 Thess. i.), when "every eye shall see him," for "the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall *be punished with everlasting destruction* from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." "*The Lord my God shall*" indeed thus "*come, and all his saints with him.*" "*Even so, come, Lord Jesus, Amen.*"

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A QUESTION IN ESCHATOLOGY.*

OUR honoured brother, Dr. Seiss, of Philadelphia, has placed a fresh chaplet on his brow by the production of this masterly work, and we thank him cordially for sending us a copy. The clearness of his thoughts and the eloquence of his language are among the least virtues of the book: its exhaustive research and conclusive reasoning are its grand merits. Whitby's theory of an ecclesiastical millennium, or the conversion of the world by the Church, is unanswerably answered, and proved to be a delusive "dream." The plan of this essay, which appeared first in the *Evangelical Quarterly Review*, is as follows:—1. Current theory of the Millennium. 2. Is this theory orthodox and trustworthy? 3. It is not in the creeds. 4. It is not in the Church's books of devotion. 5. The great confessions are against it. 6. The great old theologians are against it. 7. Its chief propounder gave it as a novelty. 8. The sacred Scriptures confute it.

If this remarkably comprehensive outline should excite the reader's curiosity, we can safely promise him invaluable information from the perusal of the book. If he be a believer in the great Scripture doctrine that the return of the KING precedes the establishment of "the kingdom," he will here find that he is in right noble company—a glorious procession of witnesses extending from the days when JESUS was on earth to the present hour. If he hold the so-called "orthodox" doctrine, that the world is to be converted by the Church before the King returns to execute judgment and justice in the earth, he will find that his orthodoxy is just a little more than two centuries old!

The fact is, Dr. Seiss is not so much the advocate of a theory as the examiner of witnesses. You must not find fault with him, therefore, if your pet ideas are mercilessly swept to oblivion. He has examined creeds, liturgies, confessions, fathers, and the unanimity of their testimony is complete. We regret much that want of space forbids large quotation from this splendid Essay; but we must make room for the seventh division, for the special benefit of those who call *our* doctrine novel:—

"VII. ITS CHIEF PROPOUNDER GAVE IT AS A NOVELTY.

"Dr. Lillie has said of it, that 'it is very questionable whether, even so late as two hundred years ago, it had yet been heard of among men.' It is a system of allegorized Patristic Chiliasm, which had been hinted at before; but which was first distinctly and exegetically enunciated by Daniel Whitby, D.D., who offered it 'to the consideration of the learned' as a '*new hypothesis*.' 'Having employed some thoughts,' says he, 'upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul (Rom. ix.), and comparing the glorious things he there says of it with what the prophets had foretold of the same thing, in very high expressions, I

* A Question in Eschatology. Will there be a Millennium before the Return of Jesus? By Joseph A. Seiss, D.D. London: W. Macintosh.

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began to compare them with what was written in the Revelation concerning the new Jerusalem, the new heavens, and the new earth, and the bride of the Lamb made ready for a marriage with him; and finding that this bride was thought by the best commentators to be the Jewish church and nation (?), represented formerly by our Saviour as not having on her wedding garment: that the new heavens and the new earth were things promised to the Jews; that the new Jerusalem was described in the very words of the prophets and Jewish writers, speaking of that glorious state they expected towards the end of the world, I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to the Gentile, life from the dead, and which is by the prophets frequently represented as the new birth, revivescence, resurrection of their dead church and nation by the Messiah, so that death shall be no more, MIGHT BE the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the Gentile Church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and manners, MIGHT BE the reign of the saints on earth a thousand years, which the apostle mentions; this naturally led me to a discourse of the Millennium, WHICH BEING FRAMED ACCORDING TO THIS NEW HYPOTHESIS, I shall now offer it to the consideration of the learned.'*

"Either, then, Dr. Whitby, who thus claimed to be the author of the theory, was greatly mistaken, and other investigators of the subject have been in like manner mistaken, or this Whitbyan Millennium, described in our extracts is a NOVELTY—an innovation upon the preceding faith and teachings of the Church—with no show whatever of historic orthodoxy. Its distinguished propounder gave it originally as a mere "HYPOTHESIS," and a "NEW" one; as an unproved and yet unapproved thesis, never before broached.

"We are surprised, that a thing of such origin should have crept into such prominence and formidableness in the thinking, preaching, praying, and joyous hoping of Christian people. Whitby died on the 24th day of March, 1726. Two hundred years ago this now largely cherished doctrine existed only in one man's mind, who gave it as a new thing—as a compromise between the ancient Chiliasts and their modern opponents—as the possible result of a new method of dealing with otherwise plain prophecies! To-day, alas! it is proclaimed on the platform, preached from the pulpit, set down in systems of Dogmatics, and defended in Christian Polemics, as a vital part of the Church's faith, the indispensable motive to evangelic zeal, and the grandest hope of the world! Fortunately, it has not yet found acknowledgment in any of the Church's Creeds; and, for the sake of truth and the safety of men, we pray that it never may. But, it is amazing, that with such a history, it should have advanced to such a dignity.

And yet, perhaps, we ought not to wonder. When we consider how the fancies, follies, and inventions of men crept into and swayed the Church under the papacy, wrenched it from its apostolic foundations in the very

* See his *Treatise on the true Millennium*, appended to last vol. of Patrick, Lowth, Whitby and Lowman's *Commentary and Paraphrase on the Old and New Test. p.* 1118.

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root matters of salvation, filled the house of God with the abominations of a disguised paganism, and, in the course of a few centuries, transmuted the professed body of Christ into Antichrist; we should hardly be startled at what has happened with "THIS NEW HYPOTHESIS." Not one of the papistic errors by which the faith of the Church was overlaid before the Reformation, was in any manner contained in the creeds to which Rome professed to adhere. The history of every one of them presents a striking parallel to the history of the Whitbyan Millennium. There was in no instance less plausibility in their favour than in this "hypothesis," which has so captivated and debauched the Protestant Churches. One by one Rome's ruinous heresies came in alongside of the true and saving doctrines of the gospel. First, they were brought forward as NEW HYPOTHESES, which pleased and flattered the natural man, won the admiration of some enthusiastic imaginations, and then gradually settled themselves around the Christian heart, as if they belonged to the one only faith. And so it was with this Whitbyan dream. It is an invention of man, or, as Luther boldly says, OF THE DEVIL. It was not at all known in the Church for the first sixteen hundred years of its existence. Its principal inventor put it forth as a new theory. But it fell in with the rationalising fondnesses of human nature. It readily and delightfully adapted itself to the heathen and worldly philosophies of human perfectibility and self-redemption. It furnished splendid materials for pleasing poetic oratory on high Christian occasions. It seemed to be exactly reflected in the humanitarianism, liberal advancement, materialistic improvements, popular emancipation, educational progress, and extension of civil freedom, which have so specially marked the last century. It is an attractive thing for the carnal imagination to dwell on. And so it made friends, won upon men imperceptibly to themselves, clothed itself in prophetic images which it has stolen from their proper subjects, and found lodgment in the sanctuary of the Lord, where it has no more right to be than the Romish dogma of the Immaculate Conception."

Correspondence.

ORIGIN OF THE IDEA OF THE SECRET PRESENCE.

DEAR SIR, – Two diggers in California day by day find gold dust enough to reward their pains; but sometimes they come unexpectedly upon a lump of solid gold—a real nugget greets their eyes, and glistens in their grasp! Something of such a feeling, Mr. Editor, shot through me as I came on what seems to me a discovery of interest.

The question suggested itself thus: "Why did Jesus use, *concerning his return*, a word which did not imply motion?" Why speak of his *Presence** and not of his *Coming*?" There were Greek words which would have expressed his motion towards the earth; they are used in the New Testament.†

On further enquiry, it appeared, that the word "Presence" *occurs not in any of the gospels save Matthew's; and there only in the prophecy on the Mount of Olives.* Might not the context of that great prediction, then, give the solution

* Παρουσια. † Ελευσις or Εισοδος.

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of the difficulty? I looked and there I found it!

It was by degrees only, in proportion as the unbelief of Israel appeared, that Jesus unfolded the tidings of his departure from earth, and of his return to it.

His first notice of it was given, when he was asked the reason why *his* disciples did not fast when those of the Pharisees and of John did. He made reply, that fasting was not suitable to his disciples then; but it would be by-and-by, because the Bridegroom should be taken from them. Matt. ix. 15. When he sent out his twelve apostles to the cities of Israel, he told them they would not have perfected them before he came. Matt. x. 23.

In Mattew xvi. our Lord draws out of his messengers' mouths the witness that Israel knew him not. He then asks of them what were their own thoughts about him? Peter then confessed Jesus as the Son of God—the God of life. The Lord sees in this the principle of his own resurrection, and of his people's (v. 18), and foretells the millennial kingdom which is to follow thereon. (v. 19). He gives up thenceforward the Jewish title of "Messiah," and takes the wider one of "Son of Man," which however is closely connected with his millennial kingdom. Dan. vii., Psa. viii. But there the Saviour speaks openly of his death, which was of course implied in the tidings of resurrection. He must be killed at Jerusalem, and raised the third day. Peter resists the testimony and is rebuked. Jesus further expounds the bearing of his death on his disciples. If the Head is to suffer, so also are the members to endure. Such suffering may, indeed, be eluded, but it will be loss in the day of the coming kingdom and reward. Then was given the promise, that some of those present should not die before they saw the Son of man coming in his kingdom; and accordingly, on the *seventh* day after, Jesus exhibits to three of his apostles his own glory, and that of the Father, on a high mountain apart by night.

The same chapter renews our Lord's prediction of his being slain (xvii. 22). For the third time the Saviour utters it as he moves towards Jerusalem for the last passover (xx. 18, 19, 22, 28).

For the last time Jesus presents himself to teach in the temple, and after the Pharisees, the Sadducees, and the lawyer have tempted him, he bursts out in eight indignant "woes" against the leaders of his people. They thought and said, that they were better than their fathers, but it was a mistake. They should be tested, and the falsehood of their notion practically demonstrated. Christ would send them apostles and prophets, and some they would beat, some they would kill, some they would *crucify*, as they did the Lord. Then would commence the dark "days of vengeance"—days yet to be—of which the prophets are so full. Jerusalem was the murderess city, over which the Son of God had yearned in vain. He was now about to leave the temple, and his departure from it would leave it only "the house of the Jews," not the Lord's house; while forsaken by its God, it could not but be desolate. Matt. xxiii. 38. And while thus deserted by its God, the Romans would come and tear it stone from stone (xxiv. 1. 2). Moreover, even when rebuilt by Israel in unbelief, as it soon will be, it will still be desolate: on its top will be set "the abomination of *desolation*," the token visible of its being polluted by a just God. Then the Antichrist, the *Great Desolator*, will arise, and sit in the deserted temple, defying Jehovah. (2 Thess. ii.)

After predicting its desertion, Jesus adds, "For I say unto you, YE SHALL NOT SEE ME TILL ye shall say, Blessed is he that cometh in the name of the Lord." This implies *that Jesus will be present before he is seen*. Here is the origin of the idea of the Secret Presence. Hence, too, there are two different words which speak of the Saviour's return; beside the word "Presence," it is described as being "the taking off a veil," and a "manifestation." When once the Jews confess him as the sent of God, the vail of cloud shall be taken off. Accordingly, at the close of the series of the signs given of his return to his people Israel, after the mourning of the tribes, we read, "They shall *see* the Son

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of man coming." The disciples then understood our Lord's implication, that he would be secretly present before he revealed himself; and this accordingly is taken up by their questions—"When shall these things be? And *what shall be the sign of thy Presence*, and of the end of the Age?" Why should there be a sign of it, if it were visible from the first? We want no token of the existence of that which we see.

Moreover, it is deeply interesting to observe, that our Redeemer had prepared the minds of some of his apostles at once to understand his allusion. *The secret of his Presence*, which is to usher in the kingdom, had already been shown to Peter, James, and John, on the Mount of Transfiguration. Now, it was *these same three* who put to our Lord the questions which have just been stated;* and the force of their middle question may be thus expressed: "If you are to be present, but in secret, how shall we know it? What visible token will be the signal to us?"

Now, there are two aspects of the Presence:—an *inside* one and an *outside* one; for our Lord's disciples at the Transfiguration were thus divided.

To Jesus' Jewish disciples—yet to arise after the Church has lost its standing—Jesus gives as the sign of his Secret Presence the taking of one disciple to himself, unseen by supernatural agency, and the leaving another on the earth. To the Jews in general, who shall repent at the close of the Great Tribulation, is granted the sign of the luminous cross in the sky; at which they remember their sin and repent. At least that is my interpretation of "the sign of the Son of man in heaven." If any do not like it they may suggest a better.

But the interior of the Presence is disclosed to the saints of the Church. The watching ones of the Churches will be caught on high like Enoch, like Elijah, without tasting death.

To those outside the Presence, Jesus gives a regular series of signs. It is only after our Lord begins the second part of the prophecy—the seven parables—that he commences warning his disciples to watch, because of ignorance of the coming of "*your Lord*." The Jews own not Jesus Lord—only the Church does.

But for the Saviour's word of warning, given in verses 23—27, this idea of the Secret Presence would be most mischievous to Israel; for Satan will make use of it to his own ends. When Jesus is secretly present on high, and the Days of Destruction are begun on earth, followers of false Christs will spring up, who will undertake to point out to the Jew the secret place wherein Messiah is at that moment concealed. "Come to the desert! He is there!" or, "He has entered the temple! Come, and I will point him out to you!" But no! This testimony is false; Jesus will not show himself first in the temple—'tis polluted. Its uncleanness will not be done away till Antichrist has been paralysed with the manifestation of the Presence and destroyed; the desolation of it cannot end till Christ, as foretold, enters it in his glory. Ezek. xliii.

The Lord's antidote then against this deceit is a striking one. He assures his disciples, that when he returns none shall point him out on earth; but he himself will reveal himself in an instant by the brightness of his glory. He will be seen seated on a cloud in the sky, even as the lightning, long secretly present in the cloud, comes forth out of it in glory. Matt. xxiv. 27.

It is remarkable that, as Peter, James, and John were the three that saw the the Presence on the Mount, so three—Peter, James, and John, in their epistles speak of the Presence; but the James of the epistle is not the James of the Gospel. Peter speaks most upon this topic; his second epistle is a comment on Matthew xvi. & xvii. The vision on the Mount was God's evidence given to his Church that Jesus is personally to return for his kingdom. The same power that manifested the glory then, can in a moment restore it. Was it secret then? Did Jesus require the three to keep it a secret? So will it be again. And the apostle enlarges on

* Andrew is added beside, which doubtless has its lesson. Mark xiii. 3. But I confine myself to the direct line before me.

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the spiritual state of the disciple, which is necessary to enable him to enter it with joy.

Paul is the only other writer who in his epistles names it, and he does so more than all the others put together; for to Paul the Secret Presence had been revealed, not by night, but at mid-day; not apart, but when in close contact with the ungodly. He beheld it not as a thing of earth, but a glory flashing from the sky.

Is it not remarkable that a "Real Presence," not named in the New Testament, has in the minds of Rome and the Ritualists supplanted the true "Presence," of which God speaks so oft? Their Presence is the wafer at the Lord's Supper. It is pointed out and lifted up for the adoration of disciples in a chamber of earth, but that is not God's testimony: against such a Presence Jesus bears witness. The true Presence is one which no man can feign or forge—"The *Presence* of our Lord Jesus Christ"—on which ensues "OUR GATHERING TOGETHER UNTO HIM."

Very faithfully yours,
G. H. T.

AN IMPORTANT QUESTION.

DEAR BROTHER.—In the November number of the Rainbow there is a brief notice to your correspondent Y. M., in which you say, "*Believers looking for the Lord will undoubtedly escape the great tribulation under Antichrist. Indeed, Antichrist will not be revealed until they are removed.*" Comfortable doctrine this; but are you *quite* sure it is taught by the word of God? You have ably set forth the responsibility of Christian teachers, and I am very certain that you would not willingly yourself teach a doctrine the truth of which is doubtful, nor go beyond that which is written: howbeit, the above two lines contain the whole doctrine of the "Secret rapture of the saints," as first taught by the late eccentric Rev. Edward Irving; and as you ought to prove "all things," will you (if you can do so) kindly point out *any* passage of sacred Scripture which distinctly confirms your words, for I cannot find a trace of the doctrine in the New Testament.

If erroneous, it may not certainly be dangerous to the present generation of Christians, because they will all have fallen asleep before the last days set in: but how will it affect those who shall come after us? Should it become universally received, and it should prove after all, that fiery trial will begin at the house of God (1 Peter iv. 12), will not the believers of future days (who look not for tribulation) think it "some strange thing," and some of them be tempted to say, "My Lord delayeth his coming"?

Where is the *momentous* doctrine taught in sacred Scripture, that in OUR future, the Church has nothing more to fear from the malice of Satan and his agents? Our Lord has left this on record, "I came not to send peace, but a sword;" "In the world ye shall have tribulation;" and, "We must through much tribulation enter into the kingdom of God." Acts xiv. 22. Who are the saints with whom Antichrist "will make war (Rev. xiii. 7), and overcome"? Are they not those whose names are "written in the LAMB'S book of life"? Strangely, it is taught that these are not Christians at all, but the elect Jewish remnant! as if the whole earthly destiny of Israel had not already been exhaustively written in the sacred Scriptures of the Old Testament, and the New Testament given especially to the Christian Church. Similarly so is our Lord's parable (Matt. xxiv.) of the budding fig-tree treated. Oh! it is said, that is not for us who are believers; it concerns only "the Jewish remnant" whom we shall leave behind when we are silently translated; and they only will suffer the coming trials! But how can this prophetic parable be of any use to Jews, whether elect or not, for they despise it, *all of them*; and will neither read the New Testament (they *spit* on it) nor listen to the gospel. The elect remnant of Jews will not be converted to Christ, neither believe, till they see him "coming in the clouds" (Rev. i.), "and see him standing on the Mount of Olives." Zech. xii.—xiv. The fond reverie that believers will be removed "before Antichrist is revealed," is assuredly not in accordance

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with St. Paul's teaching (see 2 Thessalonians ii. 3); and many passages in the New Testament point to a time of fiery trial for the *true* Church in the latter days. But what are the grounds on which the hope of a "secret" rapture are founded; an event so vitally important to the Church would surely not be left doubtful, but would be clearly indicated somewhere or other in the sacred Scriptures if such were the divine purpose; but all the arguments adduced for it are pedantic, critical differences in the meanings of *paronsia* and *epiphaneia*—the coming of the Lord and the day of the Lord—complicated inferences and suppositions drawn therefrom, *mere assertions;* and above all, giving too large a place in the New Testament prophecies to the future destiny of Israel. The last five verses of Daniel viii. appear to me addressed solely to the *Jewish* nation, just as Revelation xiii. is to the *Christian* believers of the latter days, where the oft repeated "faith and patience of *the saints*" is mentioned: whence I gather that the elect remnant of *Jews, along with Christian believers*, will suffer the persecutions of Antichrist and his adherents: at least, that the Church and those Jews will *remain on the earth* during the whole time that "the Man of Sin" will be permitted to exercise the power of Satan; and that both will be delivered simultaneously by the sudden appearing of the Lord Jesus, who will come "with the voice of the archangel, with the trump of God, when the dead in Christ will rise, and *we which remain* shall be caught up together with them in the clouds to *meet* the Lord." (I think the meaning of the word *meet* is the coming together of two different parties from two different or opposite directions.)

I believe it is peculiar to the English to look for a "secret rapture" of the saints: other believers hold a vague but rational expectation that the Church will suffer tribulation in the latter days, because they read such passages as these: "Know this, that in the *last days*, perilous times shall come;" "For the time will come that judgment must begin *at the house of God.*" Tribulation appears to be, indeed, the normal condition of the Church of Christ. I do not mean the present professing, Laodicean state of the Church; for when persecution has ceased, it has ever become lukewarm and merely professing, as it is at this day; although, as ever, it contains a goodly number of the Lord's own people. Tribulation! What is the history of the Church? Nearly every one of the apostles suffered martyrdom; and it was cruelly persecuted: first by the Jews, then by the Roman emperors, afterwards for centuries by Popes and popery, and by the heathen to this very day; *e.g.* in Madagascar, the West Coast of Africa, and even in India. Only a few weeks ago there was persecution of Christians in Belgium. Is there to be no more tribulation for the Church? If so it will be utterly contrary to its former experience. The saints in England have enjoyed a long repose. In Italy religious persecution has nearly ceased, and within this very month religious toleration has been proclaimed in bigoted Spain, for the first time during many centuries; it seems as if "all the earth sitteth still, and is at rest." But how long will this state of things continue? It will soon be as it always has been: while the gospel was excluded from Italy and Spain, we heard occasionally of saints who gloried in tribulation; but now that it is free in those countries, will not lukewarmness and indifference follow, mingled with rationalism and infidelity? There is much of this among Christian professors in this country, and some dark ominous clouds are in consequence beginning to gather on our horizon; it will be the same on the continent of Europe when religious liberty has continued for a little space of time: and from a state of "religiosity" the saints will be aroused *in mercy* by renewed tribulation, and that, the most fiery they have ever known.

Dear brother, I beg you to forgive me for thus differing from you, and for what I am now going to say. The question between us is a momentous one, which ought to be freely discussed between Christians in a Christian spirit; every argument *pro* and *con* should be rigidly tested by the word of truth.—Have you, on your part, so handled it? When I first became a subscriber to the "Rainbow" I hoped it was a free,

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impartial journal, whose pages would be open to prophetic discussion (for, "as iron sharpeneth iron, &c.'); but I have been disappointed to find there was no admission for the thoughts of those whose views on this particular question do not run in the same groove with those of the editor,: while, at one time, with strange liberality, unscriptural, foolish theories (*with which he had no sympathy*) were courteously inserted; viz.—the wonderful discoveries respecting the prophetic character of Napoleon III.

As you will perceive, I write not with the least idea that you will take any public notice of this communication; for after the somewhat contemptuous rejection of contributions by so able a writer (*e.g.*) as Mr. Underhill, of Oxford, I could not expect a more favourable reception of my feeble reasonings. But finally, I entreat, as a favour, that you will take your Bible and turn to Revelation xx. 4, and after carefully and prayerfully weighing every word of that verse, say whether you still maintain that "Believers looking for the Lord will *undoubtedly* escape the great tribulation under Antichrist."

Looking for that blessed hope, when we shall both be caught up to meet the Lord in the air, at the glorious appearing of the Great God and our Saviour Jesus Christ,

I am, dear brother,
Affectionately yours,
K.

[We invite correspondence on this subject. We did not "contemptuously" reject contributions; and our own convictions are neither from the "eccentric" Irving, nor any other merely human source."—EDITOR.]

EZEKIEL'S TEMPLE.

DEAR SIR,—In Mr. Govett's answer to Mr. Young in the October number, the question is asked, page 469, "Do you imagine that at such a time of light and grace there will be the return to sacrifices of bullocks and rams?" And Mr. Govett replies, "Even so, friend." Now, I feel much on the difficulty of this point in the believing mind and the disposition to say, when unable to comprehend it, "Even so." Many years ago, when much exercised on the subject, the matter was perfectly cleared up to my mind, and all made intelligible by the late Duke of Manchester, a very distinguished student of prophecy, whose views are becoming more and more satisfactory to those who know them as events are developed in the Church and in the world. His explanations were to this effect: that the whole of the arrangements of tribes, temple service, &c., in the concluding chapters of Ezekiel are a *lapsed* dispensation, which would have been established for the restored captivity, to whom these things were shown to encourage them to repentance, which they professed but did not possess, which dispensation would have lasted till Messiah came. See Zech. vii. 5, 6. Also Ezek. xli. 4; xliii. 10, 11.

Any one willing to study the line of argument to establish the above theory will find it in the Duke's admirable work; "*The Finished Mystery*," published by Hatchard, 1847; and to get rid of this difficulty is a great matter in bringing eternal realities truly before the mind.

I am, dear sir,
Faithfully yours,
GEORGE W. STRATON.

ENQUIRIES.

SIR,—Mr. Maude's very interesting paper on "Enoch" in your September number has suggested a few enquiries in the mind of one who is a regular reader and subscriber to your valuable periodical; and perhaps some other readers also would be truly glad to see such enquiries answered in some forthcoming number of the "Rainbow." Referring, therefore, to the paper on Enoch, I would ask, If those believers only who are especially prepared by the Holy Spirit will be raised to meet the Lord in the air? Are not believers in general thus deprived of the blessed prospect opened to them in 1 Cor. 15—24, "They that are Christ's at his coming;" likewise in verse 51, "We shall not all sleep, but we shall

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all be changed"? In 1 Thess. iv. we read (v. 14), "Them also which sleep in Jesus will God bring with him," without mention of a special measure of sanctification, but simply "in Jesus;" and will not the same blessedness be graciously bestowed on all who are "in Jesus," but alive at his coming? If this precious hope of being caught up to meet the Lord in the air be dependent on the present measure of sanctification, *who*, knowing himself and his shortcomings increasingly as he advances in divine life, can now feel the happy assurance of being among the blessed company? Who can rejoice now in the anticipation, unless on the one ground—a believer in Jesus as his Redeemer?

Alas! true, indeed, is the picture Mr. Maude draws of many who walk not so as to "please God," yet concerning whom there is cause to think they are really "in Jesus," but are not taught to look onwards to the Lord's apportionment of the "rewards" of grace, when he will manifest the difference between the watchful and the careless believer, "as one star differeth from another in glory?"

There are other points which lead to enquiry. In Mr. Maude's paper, page 427, are the words, "Those who shall be deemed worthy to escape the great tribulation to come upon the world, and to have part in the first translation." Is any *second* translation declared in the Sacred Record? If the rapture is to be "silent," how does that accord with 1 Thess. v. 4—16?

I trust, Sir, this will not be intrusive from,

A REAL ENQUIRER.

SPECIAL.

DEAR SIR—I thank you very much for the kind manner in which you have called the attention of your readers to my advertisement respecting the "building" I wish to erect. You speak of it as a "chapel," and "invite the attention of brethren," which may give an idea different to my desires, as I wish it to be a hall where clergymen and ministers of all denominations can meet to proclaim the love of Jesus in harmony with the views so ably brought forward in the *Rainbow*, as well as for lectures on those glorious subjects foretold in prophecy, to which we are told to take heed as unto a "light shining in a dark place."

A. B. C.

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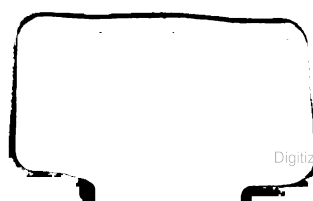

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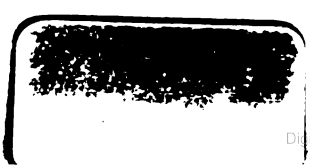

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